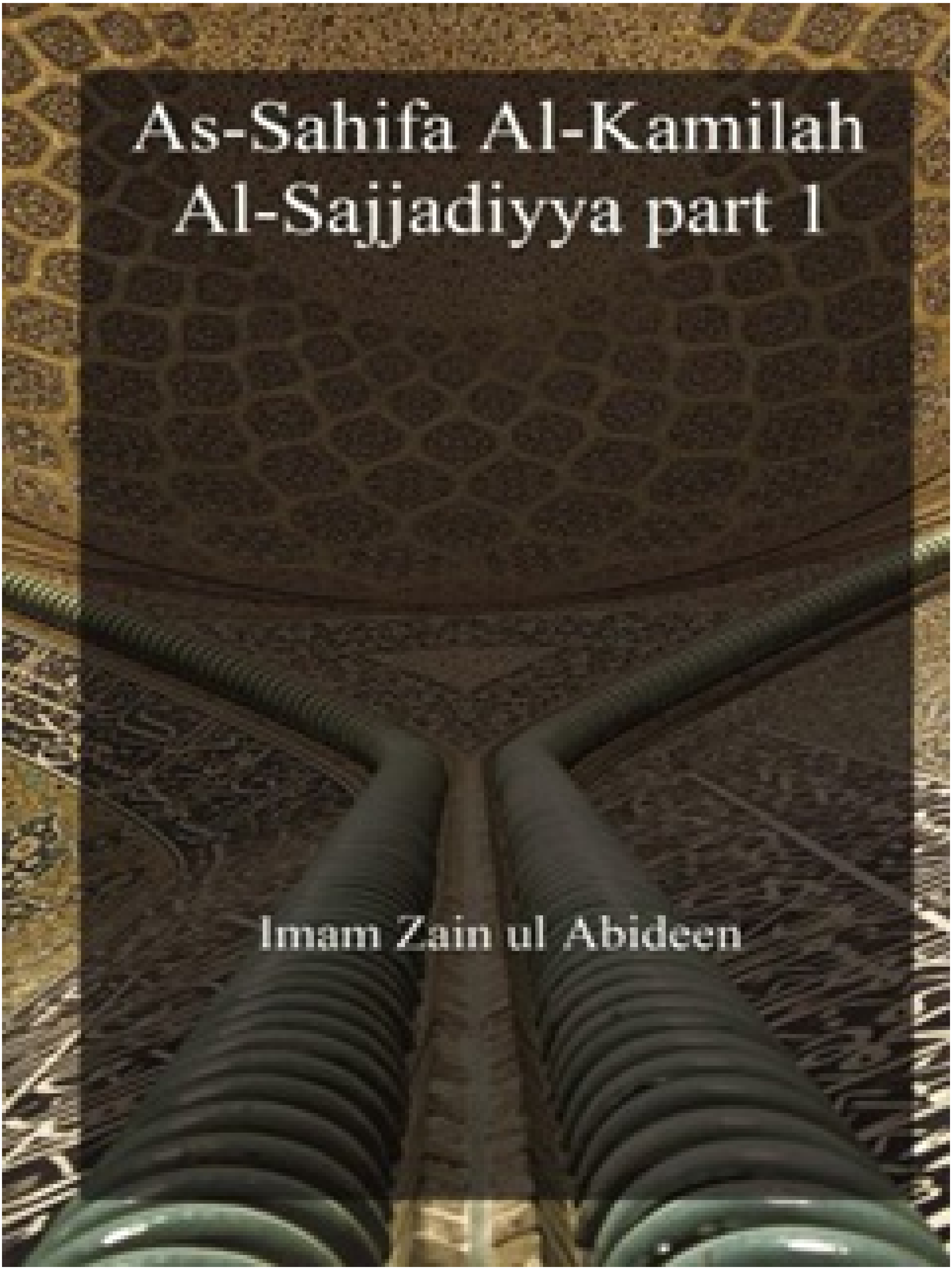

As-Sahifa Al-Kamilah
Al-Sajjadiyya part 1
Imam Zain ul Abideen

بسم الله الرحمن الرحیم

As–Sahifa Al–Kamilah Al–Sajjadiyya

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point

The Psalms of IslamA collection of supplications and whispered prayers composed by the great-grandson of the Prophet (s). Includes supplication for the Coming of the Month of Ramadhan, and supplication for Bidding Farewell to the Month of Ramadhan. At the end there is also the famous Treatise on Rights that explains .beautifully the rights in an Islamic point of view

Foreword

In the Name of God, Most Gracious, Most Merciful

The present volume contains the supplications transmitted from one of the most venerated religious authorities of early Islam, `Ali b. al-Husayn b. `Ali b. Abi Talib, better known as Zayn al-'Abidin (`the ornament of the worshipers'). His grandfather, `Ali b. Abi Talib, the Prophet's cousin and son-in-law, was adopted by the Prophet in his childhood, and grew up under the personal care and guardianship of the recipient .of the divine Revelation, the Founder of Islam

His grandmother, Fatima, was not only the most beloved daughter of the Prophet, but also a partner in her father's mission. His father, al-Husayn, and his uncle, al-Hasan, the only grandsons that the Prophet had, were brought up by the Prophet, who showered his deepest love and affection upon them. Thus Zayn al-'Abidin derived his

religious and spiritual authority and his divine knowledge in the closest and most intimate way through his father and grandfather from the

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.Founder of Islam, the Apostle of God

Zayn al-'Abidin was held in special regard not only by the adherents of the Household of the Prophet, who considered him their fourth Imam and the only religious authority of his time, but also by the learned circles of the Muslims in general. His period in Medina was that of a growing interest in the Traditions of the Prophet, especially those which dealt with legal matters. It was the time of the `seven lawyers of Medina', who were engaged in collecting these Traditions and formulating legal .opinions

Among the Medinan scholars, we find that Zayn al-'Abidin was considered to be an eminent traditionist. The famous Medinese lawyer of this period Sa'id b. al-Musayyab, regarded the Imam with the highest esteem. Another great jurist and traditionist of the period, al-Zuhri though he was attached to the court of the Umayyads, was also a .great friend and admirer of the Imam

His honourific, Zayn al-'Abidin (the Ornament of the Worshipers), which refers to his devotion to prayer, was given him by al-Zuhri. Thus, from the overwhelming number of reports recorded by both Shi'a and Sunni authorities, it would seem that Zayn al-'Abidin was widely respected by the community in general for his extraordinary qualities, such as the long duration of his prayer, his piety, his forbearance, his .learning, and his generosity

Perhaps the most eloquent testimony to his exalted position is the famous ode composed in his praise by Farazdaq, an eminent poet of his time. In it, Farazdaq

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refers to the occasion when the Caliph Hisham b. 'Abd al-Malik was overshadowed by the respect which the people showed towards the great-grandson of the Prophet. It

was at the time of the hajj when both of them were trying to reach through the .crowds around the Ka'ba to get to the Black Stone

The people gave way to Zayn al-'Abidin while the Caliph struggled desperately. This deeply offended the Caliph, and, in a sarcastic tone, he enquired who the person had been to whom the people had shown such preference. Farazdaq, who was present at the scene, thereupon composed an ode and recited it, addressing himself to Hisham. It is worth quoting a few lines from this ode, a masterpiece not only of Farazdaq's .output but of Arabic literature in general

,It is someone whose footsteps are known by every place

,And it is he who is known to the bayt in Mecca

;the most frequented sanctuary

,((It is he who is the son of the best of all men of God (i.e. the Prophet (s

,and it is he who is the most pious and devout

,the purest and most unstained

,the chastest and most righteous

[a symbol [for Islam

,This is 'Ali [b. al-Husayn] whose parent is the Prophet

;This is the son of Fatima, if you do not know who he is

Whosoever recognizes his God knows also

,the primacy and superiority of this man

Because the religion has reached the nations

.through his House

It was this `Ali b. al-Husayn, the Zayn al-'Abidin of Islam, who, as well as through other

means, taught the Muslims the essence of Islamic spirituality through his supplications. They are not, however, merely supplications; they embody comforting answers to many questions with which the man of his time and the man of our time are confronted. They deal with the crises through which any Muslim or the follower of any religious persuasion has to pass, which result from a variety of stresses and .strains, and which arise from sources both inward and outward

I do not wish to discuss here the authenticity, validity, textual history, or even the literary beauty of these supplications, as these points have all been dealt with by the translator in his comprehensive introduction. Indeed, there is no space in a foreword such as this in which to conduct such a discussion. Instead, I should like to say a word about the relevance of these supplications to modern readers, irrespective of their .race or religion, or of whether they are from the east or from the west

The author, as has been pointed out, was a man of purity and piety, sincerity and trustworthiness, who was committed to God and the cause of a suffering humanity. He had a bond of pain with the men of his time, as also with those who came after him. So let me start by asking the following question: Do these supplications, composed and taught in the seventh century, have any relevance for those who live in the twentieth century, or indeed those who are yet to be

?born

To answer this we have to ask a number of other questions. Is man to be regarded only in biological terms as the most cunning of animals? Is he to be seen as an economic beast controlled by the laws of supply and demand and class conflict? Is he to be regarded as a political animal, with a crude and excessive politicism occupying

the centre of his mind, displacing all knowledge, religion, and wisdom? Or does he have a spiritual element which requires him to subordinate the temporal and the merely expedient to the Eternal and the True? Are human beings to be understood in terms of biology, politics, or economics, or are we to take into account their sublime nature, the spirit of God infused in them, and the ultimate ideal which they should ?endeavour to realize

The essence of every epoch, age, or civilization, whether ancient, medieval, or modern, lies not in any biological unity of race, material achievement, or political order, but in the values that create and sustain that epoch, age, or civilization. Our achievements in perfecting the material aspects of life has led us to exploit matter instead of informing, humanizing, and spiritualizing it. Our social life has given us the .means, but has denied us the ends

A terrible blindness has afflicted the people of our civilization. The exclusion of the element of spirituality from humanity is the primary cause of the supremacy of matter, which has become so burdensome and oppressive. The defeat of the

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.human by the material is thus the central weakness of the man of today

Religion is rooted in a sense of wonderment at the eternal mystery of life itself. We feel a sense of awe and amazement at the mystery of the universe (ghayba), and move in an endless quest for answers to the perennial riddle with an eager longing to discover the truth of everything, the truth which is universal and absolute in the sense that it is valid for all men in all places and at all times. The experience of the .mysterious is the fundamental quality underlying all religions

We must, however, make a clear distinction between religion as a personal concern, as man's encounter with the divine, and religion as a part of history, as a social phenomenon, and as the commitment to a group. Religion at the personal level is a commitment to a belief in the conservation of values and is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of

reality. Thus the crisis comes at a personal level when the forces of evil, hatred, injustice, tyranny, betrayal, and falsehood prevail over love, justice, mercy, loyalty, .goodness, and truth

The supplications of the Imam Zayn al-'Abidin must be read against this background of man's crisis at the personal and individual level. Seen from this angle, they address themselves, in their essence, to the inner problems of the men of every epoch and age, every region

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.and race, every persuasion and religion

Here was a person, an individual, confronted with hostile forces arising from both within and without, realizing his own limits, crying in the intense passion of devotional prayer, seeking communion with God, and entrusting the secrets of his innermost life to Him. Here was a person who found himself caught up in the din and clamour of life, in the clash of emotions and interests, in the stress and strain of immediate impulses, in the tensions and calamities of existence, and, above all, in the search for spiritual satisfaction, a man who was lonely and helpless, who stood before his Creator in .direct communion, and called Him from the very depths of his heart

Before closing this foreword, something must be said about the translation of something which is untranslatable. Among all the varieties of Arabic literature, supplications, especially those of the Imam Zayn al-'Abidin, are perhaps the most difficult to translate into an alien tongue. Dr. Chittick must be congratulated on his courage and vision, and on his grasp of the inner meanings of such an emotionally charged and subtle Arabic text. He has admirably rendered into English not only the meaning but also the feelings enshrined in these spontaneous utterances of the heart. The Muhammadi Trust of Great Britain and Northern Ireland is also to be .thanked for presenting this beautiful treasure of Islamic spirituality

Sayyid Husayn M. Ja’fari

Karachi

January ۱۹۸۸ ۱۷

Translator's Introduction

point

Al-Sahifat Al-Sajjadiyya is the oldest prayer manual in Islamic sources and one of

the most seminal works of Islamic spirituality of the early period. It was composed by the Prophet's great grandson, `Ali ibn al-Husayn, known as Zayn al-'Abidin (`the adornment of the worshippers'), and has been cherished in Shi'ite sources from earliest times. Zayn al-'Abidin was the fourth of the Shi'ite Imams, after his father Husayn, his uncle Hasan, and his grandfather 'Ali, the Prophet's son-in-law. Shi'ite tradition considers the Sahifa a book worthy of the utmost veneration, ranking it .behind only the Qur'an and `Ali's Nahj al-balagha

Ali Ibn Al-Husayn

Ali ibn al-Husayn was born in Medina, according to most sources in the year ۳۸/۶۵۸-۹.` He may have been too small to have remembered his grandfather 'Ali, who was killed in ۴۰/۶۶۱, but he was brought up in the presence of his uncle Hasan and his father Husayn, the Prophet's beloved grandchildren. Many Shi'ite sources state that his .mother was Shahrbanu, the daughter of Yazdigird, the last Sasanian king of Persia

Thus he was said to be `Ibn al-Khiyaratayn', the `son of the best two', meaning the Quraysh among the Arabs and the Persians among the non-Arabs. According to some accounts, his mother was brought as a captive to Medina during the caliphate of `Umar, who wanted to sell her. `Ali suggested instead that she be offered her choice of the Muslim men as husband and that her dower be paid from the public treasury. `Umar agreed and she chose 'Ali's son Husayn. She is said to have died shortly after giving birth to her only

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.son `Ali

There is no need to recount here the tragedy at Karbala' in ۶۱/۶۸۰, when Husayn and many of the male members of his family were killed by the forces of the Umayyad caliph Yazid, an event which shook the Islamic world and precipitated the nascent .Shi'ite movement

Zayn al-'Abidin accompanied his father on the march toward Kufa, but he had fallen deathly ill and was lying on a skin in a tent. Once the Umayyad troops had massacred Husayn and his male followers, they looted the tents, stripped the women of their .jewellery, and even took the skin upon which Zayn al-'Abidin was prostrate

The infamous Shamir (Shimr) ibn Dhi'l-Jawshan was about to kill Zayn al-'Abidin in spite of his helplessness, but Husayn's sister Zaynab threw herself on top of him to save him, and `Umar ibn Sa'd, the Umayyad commander, told Shamir to let him be. Zayn al-'Abidin was taken along with the women to the caliph in Damascus, and .eventually he was allowed to return to Medina

Several accounts are related concerning his grief over this tragedy. It is said that for twenty years whenever food was placed before him, he would weep. One day a servant said to him, `O son of God's Messenger! Is it not time for your sorrow to come to an end?' He replied, `Woe upon you! Jacob the prophet had twelve sons, and God made one of them disappear. His eyes turned white from constant weeping, his head turned grey out of sorrow, and

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his back became bent in gloom [cf. ۱۲:۸۴], though his son was alive in this world. But I watched while my father, my brother, my uncle, and seventeen members of my '?family were slaughtered all around me. How should my sorrow come to an end

Zayn al-'Abidin resided in Medina until his death in ۹۵/۷۱۳-۴ (or ۹۴/۷۱۲-۳). He was the object both of great sympathy because of the massacre of his family and of

veneration as the great grandson of the Prophet. He dedicated his life to learning and worship and became an authority on prophetic traditions and law, but he was known mostly for his nobility of character and his piety, which earned him his sobriquet already in his lifetime. The details that have reached us about his life in Medina mainly take the form of anecdotes affirming his constant preoccupation with worship and .acts of devotion. He fathered fifteen children, eleven boys and four girls

After Karbala', there were a number of different factions in the Shi'ite community, not all of which supported Zayn al-'Abidin as the rightful Imam of the Muslim community. Many Shi'ites, such as those involved in the `Tawwabun' movement, felt that the Umayyads had to be overthrown and that it was the duty of the Imam to lead a revolt. .But Zayn al-'Abidin himself refused to become involved with politics

After his death, a split occurred between his eldest son and designated successor ,Muhammad al-Baqir, the fifth Imam, and his second son, al-Baqir's half brother Zayd

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who advocated active resistance to Umayyad oppression and gained a large number of followers as a result. Al-Baqir continued to pursue his father's policy of rejecting .(any sort of involvement with political movements until his death (probably in ۱۱۷/۷۳۵

Zayd revolted toward the beginning of the imamate of al-Baqir's son Ja'far al-Sadiq and was killed in Safar ۱۲۱/January ۷۳۹; his son Yahya, who plays an important role in the preface to the Sahifa, continued in his father's path and was killed three years later at the age of eighteen. The Zaydi Shi'ites, still strong in the Yemen today, trace .the lineage of their imams back to Zayd

Al-Sahifat Al-Sajjadiyya

.'The title Al-Sahifat al-Sajjadiyya means simply `The Book of al-Sajjad

Al-Sajjad is one of the titles given to Zayn al-'Abidin and signifies `the one who constantly prostrates himself in prayer'. The book is often called Al-Sahifat al-Kamilat .'al-Sajjadiyya, that is, `The "Perfect", or "Complete", Book of al-Sajjad

According to its commentator Sayyid `Alikhan Shirazi, the word kamila refers to the perfection of the style and content; some sources state that the adjective was added to differentiate it from another, incomplete version of the work, which is known among the Zaydis, but this seems less likely, given the manner in which the title is employed in the preface (verse ۲۰). The Sahifa has been called by various honorifics, such as `Sister of the Qur'an', `Gospel of the Folk of the House', and `Psalms of the .'Household of Muhammad

According to Shi'ite tradition, Zayn al-'Abidin had collected his supplications and

taught them to his children, especially Muhammad al-Baqir and Zayd. In later times the text became widely disseminated among Shi'ites of all persuasions. The specialists in the science of hadith maintain that the text is mutawatir; in other words, it was generally known from earliest times and has been handed down by numerous .chains of transmission, while its authenticity has never been questioned

Nevertheless, the arrangement of the text allows us to draw a certain distinction between the fifty-four supplications which make the main body of the text and the additional supplications which make up the fourteen addenda (including the prayers for the days of the week) and the fifteen munajat or `whispered prayers'. The original fifty-four supplications show an undeniable freshness and unity of theme and style, while the latter, especially the munajat, add a certain orderliness and self-conscious .artistry which may suggest the hand of an editor

The addenda are said to have been collected and added to the text by Shams al-Din Muhammad ibn Makki, known as al-Shahid al-Awwal (the `first martyr'), the famous author of Al-Lum'at al-Dimashqiyya in jurisprudence (fiqh) who was killed in Aleppo in ۷۸۶/۱۳۸۴. The fifteen munajat have been added to several modern editions of the Sahifa and seem to have been brought to the attention of the main body of Shi'ites by `Allama Muhammad Baqir Majlisi (d. ۱۱۱۰/۱۶۸۹-۹ or a year later), author of the .monumental compilation of Shi'ite hadith, Bihar al-Anwar

Many supplications have been handed down from Imam Zayn al-'Abidin in addition to

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those recorded in the text of the Sahifa as given here, and various scholars have collected these together in a series of works known as the `second Sahifa' the `third Sahifa' and so on. The second Sahifa which is about as long as the Sahifa itself, was compiled as the `sister' of the Sahifa by Muhammad ibn al-Hasan al-Hurr al-'Amili (d. .۱۱۰۴/l۶۹۲-۳), author of the famous Wasa'il al-Shi`a in the year ۱۰۵۳/۱۶۴۳

A third Sahifa was put together by the author of Riyad al-'ulama' Mirza 'Abd Allah ibn Mirza `Isa Tabrizi, known as Afandi and a student of Majlisi. The longest of the published versions is Al-Sahifat al-Sajjadiyyat al-khamisa (`The Fifth Sahifa of al-Sajjad') by Muhsin al-Amin, the well known contemporary author of A'yan al-shi'a. It includes all the supplications included in the previous Sahifas; ۱۳۰ of these are found in the first and second Sahifas and ۵۲ are added. In her sympathetic study of Islamic prayer manuals, Muslim Devotions, Constance Padwick made use of this fifth .recension of the text, which fills more than six hundred pages

Any serious attempt to sort out the relative historical reliability of the individual supplications found in all the versions of the Sahifa on the basis of modern critical scholarship would be an undertaking of major proportions. The result of such a study - if one can judge by studies of other ancient texts - would probably be that, after .years of toil, we would have a series of hypotheses, leaving varying degrees of doubt

This

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would be of interest to Western scholars and modernized Muslims, both of whom, in any case, have no personal involvement with the contents and teachings of the Sahifa. But the attitude of most Muslims has been to look at the content of the texts established by the authority of tradition and not be too concerned with who actually wrote the words in `historical fact'. In this regard the saying of 'Ali is well known:

`Look at what has been said, not at who has said it', since only the truth or untruth of .the words is of real concern

From this point of view, if the author of the Sahifat al-kamila was not Imam Zayn al-'Abidin, he - or they - would in any case have to have been a spiritual authority of equal rank, so the whole exercise leaves us where we started: with a text which .expresses the highest aspirations of the Muslim soul

However this may be, we can be satisfied to have the core text which has been attributed to Zayn al-`Abidin by centuries of Shi'ite tradition. In other words, in the fifty-four basic prayers of the Sahifa we have the Zayn al-'Abidin who has been known to Shi'ites for more than a thousand years and who has helped give to Shi'ism .its specific contours down to the present day

Scholars may eventually reach the conclusion that the Zayn al-'Abidin of 'historical fact' differs from the Zayn al-'Abidin of tradition, but this will remain a hypothesis, since at this

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distance 'historical facts' are impossible to verify and as open to interpretation as literature. Whether or not historians accept the text as completely authentic will not change the actual influence which Zayn al-'Abidin and the Sahifa have exercised upon Islam over the centuries, nor is it likely to change the way they continue to influence practising Muslims. The 'real' Zayn al-'Abidin is the figure enshrined by the text as it .now stands

The opinion of the writer of these lines concerning the authenticity of the Sahifa - admittedly based only upon an intimate acquaintance with the text gained through many months spent in translation - is that the original fifty-four prayers go back to Zayn al-'Abidin, that the addenda are nearly as trustworthy, and that the munajat may have been worked upon by others. But the Sahifa in its larger forms probably .contains a good deal of material from later authors

It is interesting to note Padwick's comments on the Sahifat al-khamisa: `The great body of devotion attributed to him is characterized by a deep humility and sense of sin, and by an intransigent, undying resentment against the foes of his house.' Only the first half of this statement is true about the present Sahifa. Though the Imam makes a number of allusions to the injustice suffered by his family and the fact that their rightful heritage has been usurped, no one can call this a major theme of the Sahifa or an 'intransigent, undying resentment'. In the one instance where Zayn

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al-'Abidin speaks rather explicitly of the injustice suffered by the Imams (۴۸.۹-۱۱), this is accompanied by an admission of God's wisdom in His ordainment.

The Arabic Text

The Arabic text of the Sahifat al-kamila which forms the basis for the translation was established by al-Shahid al-Awwal. The modern Iranian editions are based mainly on the version of this text transmitted by the father of the above-mentioned Muhammad Baqir Majlisi, Mulla Muhammad Taqi Majlisi (d. ۱۰۷۰/۱۶۵۹-۶۰), also an important scholar of the Safavid period. and another son, Mulla `Abd Allah (d. c. ۱۰۸۴/۱۶۷۳); but at least one of these editions goes back to the famous Safavid jurist, philosopher, architect, poet, and mathematician Shaykh-i Baha'i (d. ۱۰۳۱/۱۶۲۱-۲).

The elder Majlisi had at his disposal numerous manuscripts of the text, which he had received from the foremost Shi'ite authorities of his day. In one of his works he refers to all the chains of transmission by which he had received the Sahifa, and, we are told, these number more than a million.

The question naturally arises as to why Majlisi chose the particular chain of transmission mentioned in the preface out of the many he had at his disposal, especially since the chain itself is exceedingly weak (as indicated by the commentators and recorded in the notes to the translation). The reason for this seems to be the accuracy of this particular version going back to al-Shahid al-Awwal, as confirmed by another 'special' route through which Majlisi received the Sahifa. This

special route is worth mentioning in detail, since

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.it provides a good example of the aura which has surrounded the text in Shi'ite circles

One day, lying in bed half asleep, Majlisi saw himself in the courtyard of the 'Atiq mosque in Isfahan, and before him stood the Mahdi, the Twelfth Imam. Majlisi asked him about a number of scholarly problems which he had not been able to solve, and the Mahdi explained their solutions. Then Majlisi asked him for a book which he could .put into practice, and the Mahdi directed him to seek out Mawlana Muhammad al-Taj

In his vision Majlisi found the book, and it appeared to be a book of supplications. Waking up, he saw that his hand was empty, and he wept until morning at his loss. At daybreak it occurred to him that perhaps the Mahdi had meant Shaykh Muhammad Mudarris, calling him by the title `Taj' (the `crown') because he was so famous among the scholars. Hence he went to see Shaykh Muhammad, and, entering his circle, saw that he held a copy of the Sahifa in his hand. He went forward and recounted his vision to Shaykh Muhammad, who interpreted it to mean that he would reach high levels of .gnostic and visionary knowledge

But Majlisi was not satisfied with this explanation, and he wandered around the bazaar in perplexity and sorrow. Upon reaching the melon market, he met a pious old man known as Aqa Hasan, whom the people called, Taja (`Crown'). Majlisi greeted him, and Aqa Hasan called to him and

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said that he had a number of books which were consecrated for religious purpose (waqfi) but that he did not trust most of the students to put them to proper use. `Come', he said, `and take whichever of these books which you think you can put into '.practice

Entering Aqa Hasan's library, Majlisi immediately saw the book he had seen in his dream, so he said: `This is enough for me.' It was a copy of the Sahifa. He then went

back to Shaykh Muhammad and began collating his newly acquired copy with that of Shaykh Muhammad; both of them had been made from the manuscript of al-Shahid al-Awwal. In short, Majlisi tells us that the authenticity of his copy of the Sahifa was .confirmed by the Mahdi himself

At least forty commentaries and glosses have been written on the Sahifa mostly during the period extending from the Safavid era (۹۰۷-۱۱۲۵/۱۵۰۲-۱۷۲۲) to the present. Among famous Safavid scholars who wrote commentaries are Shaykh-i Baha'i, the philosopher Mir Damad (d. c. ۱۰۴۰/۱۶۳۰), and the younger Majlisi. The most well-known of the commentaries is Riyad al-salikin by al-Sayyid 'Alikhan al-Husayn al-Hasan al-.(Shirazi (d. ۱۱۲۰/۱۷۰۸-۹

Prayer In Islam

The Sahifa has been called a `prayer manual', but this description may be misleading to Western readers not familiar with the different varieties of prayer in Islam. The best introduction to these - as well as to the contents of the Sahifa - is provided by Padwick's Muslim Devotions which also analyzes the major themes common to all supplications and explains

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many of the important Arabic terms employed. Given the existence of Padwick's study, we can be excused for providing only a few comments to situate supplication in the larger context of Muslim prayer and to suggest the importance of the Sahifa for .gaining an understanding of Islam as a religion

Prayer' in Islam can be divided into obligatory and voluntary. The obligatory prayer` includes the daily ritual or canonical prayer (salat) which the Prophet called the `pillar of Islam', and various occasional prayers such as the Friday congregational prayer (according to most opinions), which need not concern us here. Nothing is more basic than the daily prayers to Muslim practice except the testimony of faith or shahada: '."There is no god but God and Muhammad is His Messenger

Every Muslim must perform the salat five times a day, exceptions being made only for

children and for women during periods when they cannot fulfill the requirements of ritual purity. Even the bedridden must pray the salat if they are conscious and coherent, though they are excused from the physical movements which normally accompany it. `Perform the salat!' is one of the most common injunctions in the .Qur'an

Most of the many forms of recommended prayer can be classified either as salat, dhikr or du'a'. The recommended salat involves the same movements and recitations that are contained in the obligatory salat while the Prophet's sunna sets down various times during the day or occasions when various specific salats may be performed. In addition, the worshiper

is free to perform salat as he desires, and thus it is related that Imam Zayn al-'Abidin used to perform one thousand supererogatory cycles of salat every night, in imitation .of his grandfather 'Ali

Dhikr - which means literally `remembrance' or `mention' and which is frequently translated as `invocation' - is the mention of a name or names of God, often in the form of the repetition of a Qur'anic formula such as There is no god but God, Praise belongs to God, Glory be to God, or God is great. Most Muslims recite such formulas a .set number of times after completing an obligatory ritual prayer

Fifteen Qur'anic verses command dhikr of Allah or the `name of Allah', emphasizing the fact that this practice involves a verbal mention of a divine name. If the Shari'a does not make dhikr an incumbent act, this has to do with the fact that the Qur'anic command to remember God was not given a single, specific form by the Prophet's sunna, in contrast to the command to perform the salat. In other words, everyone agrees that it is important to perform dhikr and that the Prophet practiced it .constantly

But the Prophet never made any specific form of dhikr mandatory for the faithful; on the contrary, he practiced many different forms and seems to have suggested a great

.variety of forms to his Companions in keeping with their needs

From earliest times the sources confirm the power of dhikr to provide for human psychological and spiritual needs

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and to influence activity. It is not difficult to understand that reciting ya rahman ya rahim (`O All-merciful, O All-compassionate') will have a different effect upon the believer than reciting, la hawla wa-la quwwata illa bi-llah al- `ali al-`azim (`There is no power and no strength save in God, the All-high, the All-mighty'). Spiritual teachers eventually developed a science of different adhkar (plural of dhikr) appropriate for all .the states of the soul

Du'a' or `supplication' is closely connected to dhikr, such that it is often difficult to make a distinction between the two. The term means literally `to call upon' and it is :commanded by the Qur'an in several suggestive verses, including the following

(Supplicate your Lord humbly and secretly; He loves not transgressors. (۷:۵۵

Supplicate Allah or supplicate the All-merciful. Whichever you supplicate - to Him (belong the most beautiful names. (۱۷:۱۱۰

Supplicate God, making your religion His sincerely, though the unbelievers be averse. ((۴۰:۱۴

Your Lord has said: `Supplicate Me and I will respond to you. Surely those who wax (too proud to worship Me shall enter Gehenna utterly abject.' (۴۰:۶۰

And when My servants question thee concerning Me - I am near to respond to the (supplication of the supplicator when he supplicates Me. (۲:۱۸۶

Collections of hadith, both Sunni and Shi'ite, devote chapters to the benefits of :supplication; the following sayings of the Prophet from Sunni sources are typical

(Supplication is the pith of worship. (TIRMIDHI

When one of you supplicates, he should not say, `O God, forgive me if Thou wilt', but

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he should be firm in his asking and make his desire great, for what God gives is (nothing great for him. (MUSLIM

God will respond to the servant as long as he does not supplicate for anything sinful or for breaking the ties of the womb, and as long as he does not ask for an immediate (response. (MUSLIM

Each of you should ask your Lord for all your needs; he should even ask Him for the (thong of his sandal when it breaks. (TIRMIDHI

Shi'ite sources provide some of the same sayings while adding many more. For :example

The Prophet related that God says: `O My servants, all of you are misguided except him whom I guide, so ask Me for guidance, and I will guide you. All of you are poor except him whom I enrich, so ask Me for riches, and I will provide for you. All of you are sinners except him whom I release, so ask Me to forgive you, and I will forgive '.you

The Prophet said: `Supplication is the weapon of the man of faith, the centrepole of '.religion, and the light of the heavens and the earth

Ali was asked: `Which speech is best in God's eyes?' He replied: `A great amount of` '.dhikr, pleading (tadarru'), and supplication

Ali said: `Four things work to a man's benefit and not against him: faith and` :thanksgiving, for God says

;(What would God do with chastising you, if you are thankful and have faith? (۴:۱۴۷

:asking forgiveness, for He says

God would never chastise them

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with thee among them; God would never chastise them while they prayed ;(forgiveness (٨:٣٣

:and supplication, for He says

.(My Lord esteems you not at all were it not for your supplication (٢٥:٧٧

Husayn said: `The Prophet used to raise his hands when he implored and supplicated, '.like a man in misery begging for food

Imam Muhammad al-Baqir said: `God loves nothing better than that His servants ask '.from Him

In short, supplicating or calling upon God is to address Him with one's praise, thanksgiving, hopes, and needs. It is `prayer' in the personal sense commonly understood from the term by contemporary Christians. It forms a basic part of the religious life, but like dhikr, though commanded by the Qur'an in general terms, it does not take a specific form in the injunctions of the Shari'a because of its personal and .inward nature

Everyone must remember God and supplicate Him, but this can hardly be legislated, since it pertains to the secret relationship between a human being and his or her Lord. The salat, however, is the absolute minimum which God will accept from the faithful .as the mark of their faith and their membership in the community

Its public side is emphasized by the physical movements which accompany it and the fact that its form and contents are basically the same for all worshipers, even if its private side is shown by the fact that it can be performed wherever a person happens .to find himself. In contrast dhikr and supplication are totally personal

But the private

devotional lives of the great exemplars of religion often become public, since they act as models for other human beings. The `sunna' of the Prophet is precisely the practices of the highest exemplification of human goodness made into an ideal which everyone should emulate, and the supplications which the Prophet used to make are part of his sunna. When he recited them aloud, his Companions would remember and memorize them. They also used to come to him and ask him for supplications which .they could recite on various occasions and for different purposes

To the Prophet's supplications, the Shi'ites add the supplications of the Imams, beginning with `Ali. Nowadays the most widely employed of the comprehensive prayer manuals, which contain a wide variety of supplications from all the Imams and for every occasion, is probably Mafatih al-jinan (`Keys to the Gardens of Paradise') by .(`Abbas Qumi (d. ۱۳۵۹/۱۹۴۰

The Role Of Supplication

Though many of the supplications which have been handed down from the Prophet and the Imams were certainly spontaneous utterances of the heart, others must have been composed with the express purpose of reciting them on specific occasions .or passing them on to the pious

Most of the prophetic supplications are short and could easily have been recited on the spur of the moment, but some of the prayers of the Imams - such as Zayn al-'Abidin's supplication for the Day of 'Arafa (no. ۴۷) - are long and elaborate .compositions

Even if they began as spontaneous prayers, the very fact that they have

been designated as prayers for special occasions suggests that they were noted down and then repeated by the Imam or his followers when the same occasion came .around again

Naturally it is not possible to know the circumstances in which supplications were composed, but we do know a good deal about early Islam's general environment which can help suggest the role that supplication played in the community. Many Muslims, no doubt much more so than today, devoted a great deal of their waking .lives to recitation of the Qur'an, remembrance of God, and prayer

Even those who left Mecca and Medina to take part in the campaigns through which Islam was spread or participate in the governing of the new empire did not necessarily neglect spiritual practices. And for those who devoted themselves to worship, supplication was the flesh and blood of the imagination. It provided a means whereby people could think about God and keep the thought of Him present throughout their daily activities. It was an intimate expression of tawhid or the `profession of God's Unity' which shaped their sensibilities, emotions, thoughts, and .concepts

In the Islamic context, supplication appears as one of the primary frameworks within which the soul can be moulded in accordance with the Divine Will and through which all thoughts and concepts centered upon the ego can be discarded. The overwhelming emphasis in the Sahifa upon doing the will of God - `Thy will be done', as Christians pray - illustrates clearly a God-centeredness which negates all

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personal ambitions and individual desires opposed in any way to the divine Will, a Will .which is given concrete form by the Shari'a and the sunna

For Muslims then as today, obeying God depended upon imitating those who had already been shaped by God's mercy and guidance, beginning with the Prophet, and followed by the great Companions. For the Shi'ites, the words and acts of the Imams play such a basic role in this respect that they sometimes seem - at least to non-Shi'ites - to push the sunna of the Prophet into the background.

The companions of the Imams constantly referred to them for guidance, while the Imams themselves followed the Prophet's practice of spending long hours of the day

and night in salat, dhikr, and supplication. Though much of this devotional life was inward and personal, the Imams had the duty of guiding the community and enriching their religious life. As Imam Zayn al-'Abidin emphasizes in the `Treatise on Rights', translated in the appendix, it is the duty of every possessor of knowledge to pass it on to others, and the Imams were acknowledged as great authorities of Islam by their .contemporaries, Sunni and Shi'ite alike

Hence it was only natural that they would compose prayers in which their knowledge of man's relationship with God was expressed in the most personal terms and which could be passed around and become communal property. Many if not most of the supplications recorded in the Sahifa seem to be of this sort. A few

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of them, such as `His supplication for the Day of Fast-Breaking' (۴۶) or `for the Day of Sacrifice' (۴۸) seem to have been composed for public occasions. One of them provides internal evidence to suggest that the Imam had in mind his followers rather than himself: in the supplication for parents (۲۴), he speaks as if his parents were still alive, whereas this could hardly have been the case, unless we suppose that he .'composed it in his youth before the events at Karbala

Tawhid In Devotional Mode

No one with any sensitivity toward human weakness and God's love can fail to be moved at least by some of the supplications contained in the Sahifa. Here we have one of the greatest spiritual luminaries of Islam so overawed by the sense of God's goodness, mercy, and majesty as to express his utter nothingness before the Creator in terms that may seen surprisingly explicit for one deemed by his followers to be the .possessor of such holiness

In the Sahifa we see Islamic spirituality - or that dimension of the religion of Islam which deals with the practical and lived reality of the personal relationship between man and God - expressed in the most universal of languages, that of the concrete and .intimate yearning of the soul for completion and perfection

Muslim ideas and attitudes go back to tawhid or the `profession of God's Unity' as expressed in the first half of the shahada: `There is no god but God.' This is the ,essence of the Qur'anic message

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as Muslim authorities have affirmed and reaffirmed throughout Islamic history. The Sahifa provides a particularly striking example of what this means in personal, .practical terms, not in the abstract language of theology or metaphysics

The basic theme of the Sahifa can be put into a series of formulas simply by taking every positive human attribute and placing it within the context of the shahada: `There is no goodness but in God', `There is no repentance but by God's grace', `There is no gratitude but through God', `There is no patience without God's help', `There is no knowledge but in God', `There is no love except through God's initiative'. The complement of this perspective is that every negative attribute belongs to the human self: `There is no evil but in me', `There is no pride but in myself', `There is no impatience but in my own ego', `There is none ignorant but me', `There is no hate but '.in myself

Later authorities frequently cite the first prophet and his wife, Adam and Eve, as Qur'anic examples of this attitude of self-deprecation demanded by the shahada. :When Adam and Eve had disobeyed their Lord's commandment, they said

.(Our Lord, we have wronged ourselves' (۷:۲۳`

In contrast, Iblis - who personifies the tendency in the human soul to pride, self-:centredness, and heedlessness said to God

.(Now, because Thou hast led me astray...' (۷:۱۶`

The prophetic attitude is to ascribe any evil, sin, error, stumble, slip, fall, inadvertence, negligence, and so on to oneself, while the satanic attitude is to

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ascribe these to God or to others. To suggest that God is responsible - certainly a temptation in the Islamic context where the stress on the Divine Unity tends to negate secondary forces - is the epitome of discourtesy and ignorance, since it is to deny one's own self precisely where it has a real affect upon the nature of things: .where evil enters into the cosmos

In short, the shahada means in practice that the worshiper is nothing and God is all. Everything positive that the servant possesses has been given to him by God, while every fault and imperfection goes back to the servant's own specific attributes. If he has patience in adversity, this was given by God, but if he lacks it, this is his own .shortcoming

If he knows anything at all, the knowledge was bestowed by God's guidance and mercy, but if he is ignorant, that is his own limitation. If he possesses a spark of love in his heart, God has granted it, but every coldness and hardness belongs to himself. Every good and praiseworthy quality - life, knowledge, will, power, hearing, sight, speech, generosity, justice, and so on - is God-given. Only when this fact shapes a person's imagination and awareness can he begin to see things in their right .proportions and be delivered from his own self-deceptions

From the beginning of Islam, supplication has been one of the fundamental modes through which Muslims actualized the awareness of correct proportions and trained themselves to see God

as the source of all good. In its great examples, as typified by the Sahifa, supplication is the constant exercise of discernment by attributing what belongs to God to God and what belongs to man to man. Once this discernment is made, man is left with his own sinfulness and inadequacy, so he can only abase himself before his Lord, asking for .His generosity and forgiveness

Those familiar with the writings of the later spiritual authorities may object that the perspective of supplication as just described deals with only one-half of Islamic

spirituality, leaving out the theomorphic perfections which the friends of God (awliya') actualize by following the spiritual path. Granted, on the one hand man is the humble and poor slave of God, possessing nothing of his own. But is he not - at least in the ?(persons of the prophets and friends - God's vicegerent (khalifa) and image (sura

In fact, this second perspective is implicit in the first, since the more one negates positive attributes from the servant, the more one affirms that they belong to the Lord. By denying that the creature possesses any good of his own, we affirm that everything positive which appears within him belongs only to God. To the extent that the servant dwells in his own nothingness, he manifests God's perfections. This point of view is made rather explicit in the famous hadith qudsi in which God says: `My servant continues drawing near to Me through supererogatory works [such as supplication], until I

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love him, and when I love him, I am the hearing through which he hears, the sight through which he sees, the hand through which he grasps, and the foot through which '.he walks

But the early Islamic texts leave the mystery of `union with God' or `supreme identity' largely unvoiced, since it is far too subtle to be expressed in the relatively straightforward terms which characterize these texts. In any case, identity is alien to the perspective of supplication, which keeps in view the dichotomy between Lord and servant, a dichotomy which remains valid on one level at least in all circumstances .and for all human beings, even in the next world

Asking Forgiveness

As is well known, the Shi'ites hold that the Imams are `inerrant' or `sinless' (ma'sum, from the verb `isma, which means to be preserved by God from sins). The reader of the Sahifa will be struck by how often Zayn al-'Abidin asks God to forgive his sins, employing all the standard terms (ithm, dhanb, ma'siya, etc.). To be surprised at this or to suggest that therefore the Shi'ites are wrong to call the Imams sinless is to miss

the points which have just been made about the shahada as the root of Islamic spirituality. It is not my concern to defend the dogma of `isma, but I should at least .point out that one cannot object to it on this level

According to various hadiths, the Prophet used to pray for forgiveness seventy or one hundred times a day by

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repeating the formula `I pray forgiveness from God' (astaghfiru llah), a formula which is pronounced universally by practicing Muslims. Muslims hold that all prophets are sinless, and the Prophet Muhammad is the greatest of the prophets, yet no one has ever seen any contradiction between his asking forgiveness and his lack of sins. One easy but shallow way of explaining this is to say that the Prophet was the model for the whole community, so he had to pray as if he were a sinner, since all those who followed his sunna and recited the prayers which he taught would be sinners. But to say this is to suggest that he was a hypocrite of sorts and to lose sight of the meaning .of the shahada

Christians have never doubted Christ's divinity because he said: `Why do you call me good? No one is good but God alone' (Mark ١٠:١٨). Here, in Christian terms, is a concise statement of the shahada as applied to the lives of God's creatures. In as much as anything can be called created, it is `other than God' and less than absolutely good. God is possessor of mercy, knowledge, love, life, power, will, patience, and so on - the `ninety-nine names of God' provide a basic list of the divine attributes. If something `other than God' possesses any of these attributes, it clearly does not possess them in the same way that God possesses them. They belong to God by the fact that He is ,God

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but if they belong to the creatures in any sense, it is by His bestowal, just as the .creatures have received their existence through His creation

This basic teaching of the shahada means that nothing and no one - not even the greatest of the prophets - stand on a par with God. Since goodness is a divine attribute, `None is good but God alone', and everything other than God is evil at least in respect of being `other'. `Evil' here may be another name for `lesser good', and no .one in the Islamic context would dream of attributing evil to the prophets

Nevertheless, the prophets in as much as they are human beings cannot be placed on the same level as God. The respect in which human beings differ from God is all important for the spiritual life. It is man's clinging to the difference his own servanthood, his own createdness, his own inadequacy, his own sinfulness - which allows him to fulfill what is required of him as the creature of his Lord. Just as the Prophet is first `abduhu, `His servant', and only then rasuluhu, `His messenger', so also every human being must first actualize the fullness of his own servanthood .before he can hope to manifest anything on behalf of his Lord

The greater a person's awareness and knowledge of God, the greater his awareness :of the gulf between the `I' and the Divine Reality. As the Qur'an says

.(Only those of His servants fear God who have knowledge (۳۵:۲۸

The

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greater the knowledge of God and self, the greater the understanding of the claims of independence and pride that are involved with saying `I', and so also the greater the fear of the consequences. Those nearest to God fear Him more than others because they have grasped the infinite distance that separates their created nature from their Creator; hence also they are the most intense in devotion to Him, since they see that .only through devotion and worship can they fulfill His claims upon them

No Muslim can think that he has reached a point where he no longer has need for God's forgiveness, so no Muslim can stop praying for it. Moreover, the overriding goodness of God and the nothingness of the creatures demands that a pious act can

never belong to the servant. To the extent that a human being is able to do what God .wants from him, this is because God has granted him the power to do so

The well-known formula wa ma tawfiqi illa bi-llah, `I have no success except through God', is of universal application. In the last analysis, no good act can be attributed to the servant - the merit is always God's (for example, Supplication ۷۴.۲). It is here that the mystery of God's ever-present and immanent reality manifests itself, such that .there is nothing left of the creature but a face of God turned toward creation

If the Prophet and the Imams constantly prayed for forgiveness with the utmost sincerity, this does not

contradict the idea that they were `sinless', since the sins envisaged here entail a willful disobedience to the divine command, not the `creaturely sin' of being other than God. Later authorities invariably distinguish among levels of sinfulness as also among levels of virtue, a doctrine epitomized in the oft-quoted saying, `The good qualities of the pious are the bad qualities of those brought near to God' (hasanat al-.(abrar sayiyyat al-muqarrabin

At least three basic levels are distinguished for every positive human quality, though these levels are not exclusive and may coexist in various degrees within a single person depending upon his spiritual maturity. The examples of `repentance' (tawba) .and `asking forgiveness' (istighfar) can illustrate these points

In the Sahifa the Imam often asks God for success in repentance, which may be defined as turning toward God through acts of obedience and avoiding disobedience. The later authorities speak of a first level of repentance belonging to the faithful in general, who sin by breaking the commands of the Shari'a and who repent by asking God to forgive their sins and trying their best not to repeat the sin. In other words, their repentance pertains basically to the level of the activities governed by the Shari'a while the forgiveness they seek means that they ask God to pardon any act of .commission or omission which is contrary to the Shari'a

On the second level of repentance there are those who have dedicated their lives to God and spend their waking moments in careful observance of

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the details of the Shari'a and following the recommended acts of the sunna. Such people, who might be called the `pious' in keeping with the above saying, have no difficulty following the practical commands and prohibitions of the Shari'a, so they turn their attention toward the inward attitudes which should accompany the outward .activities

They repent of the heedlessness (ghafla) of their own souls, which are unable to remember God with perfect presence. They see their acts of obedience as falling short of the ideal because of their inward weaknesses and the various forms of blindness and hypocrisy which Satan is able to instill into their hearts, such as the temptation to ascribe their piety and diligence in observing the Shari'a to themselves. They repent not of sinful acts, since they observe the Shari'a with exactitude and do not `sin' according to the Shari'ite definitions. Rather, they repent of inappropriate .thoughts and intentions and ask God to forgive these whenever they occur

The third level is that of `those brought near to God'. They have passed beyond outward and inward sins, since they see nothing but God's will, guidance, and mercy in every act and every thought, but they are still faced with the greatest of all barriers, that of their own self, the `supreme veil' between man and God. God has given them knowledge of Himself and of themselves, so they have come to understand that the `I' can never be totally innocent or sinless. They repent of their own inadequacies

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.as creatures and ask forgiveness for their own existence as separate beings

Western readers may object that there is something artificial about this division of `repentance' into levels. How can one `repent' of one's own existence? How can one ask forgiveness for something which is not one's own fault? These objections might

be valid if the texts had originally been written in English, but in fact the objection arises because of the difficulty of translating the concepts of one religious universe .into another

The original Arabic words translated as `repentance' and `forgiveness' convey meanings far broader than the English terms, both of which are connected with a sentimental and moralistic sense of guilt. (Similar problems, it should be remarked, exist with much of the terminology which is normally used to translate Islamic texts and which has also been employed - because there is no other real choice - in the (.present translation of the Sahifa

The word tawba or `repentance' means literally to `turn' or `return' from one thing to another. One of God's Qur'anic names is al-tawwab, `He who turns', and the verb from this root is used both for God's turning toward man and man's turning toward God. Man's `repentance' refers to every level of turning away from self and towards God; it makes no difference whether the self is conceived of as a tissue woven of sins or as the veil of ignorance and heedlessness that pertains to one's creaturely situation. There may be a moralistic sense attached to the

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.word in a particular context, and there may not

In a similar way, maghfira in Arabic is far richer than the term `forgiveness' in English. To begin with, the Qur'an attributes three different divine names to God from this root, al-ghafur, al-ghaafir, and al-ghaffar, and subtle distinctions are often drawn to differentiate the different modes of `forgiveness' which they imply. More importantly the root meaning of maghfira is `to cover over', `to veil', `to conceal'. Hence the `Forgiver' is He who veils human sins and inadequacies. In Arabic the literal sense of saying `I pray forgiveness from God' is `I ask God for concealment.' Most people may understand that they are asking God to conceal their `sins', but `those brought near to God' will see that they have need for the concealment of something much deeper .and more radical since it is inherent to every created thing

When the Prophet or Imam Zayn al-'Abidin ask God to `forgive their sins, they are perfectly sincere in this request, but this does not necessarily imply that their sins lie at the same level as our own. As Islamic texts frequently remind us, qiyas bi l-nafs, `judging others by one's own self', is always misleading, especially if the others .happen to have been the recipients of God's special favours

Spiritual Attitudes And Names of God

Muslim thinkers have often divided the names of God into two broad categories by contrasting attributes such as wrath (ghadab) and mercy (rahma), justice (`adl) and bounty (fadl), severity (qahr) and gentleness (lutf), majesty (jalal) and beauty

jamaal), or majesty and munificence (ikram). The `names of wrath' are connected to) God's distance and transcendence, while the `names of mercy' are connected to His nearness and immanence. The Shari'a and kalam (dogmatic theology) tend to emphasize God's severity and incomparability (tanzih), while Islamic spirituality and .(the devotional literature put more stress on His gentleness and similarity (tashbih

The Shari'a is not particularly concerned with speaking about God, since its function is to set down guidelines for the domain of activity. To the extent that God is taken into account, He is conceived of primarily as the Commander and the Lawgiver. In respect of laying down the Law, He is a monarch who must be obeyed. A monarch - and especially the Eternal King - stands far above his subjects, who are in fact his slaves, and he enforces his edicts by means of scourges, dungeons, and executions. Hence the Shari'a naturally calls to mind the God of transcendence and justice, and the `jurists' (fuqaha'), generally speaking, present Islam with a stern and severe .countenance

The God of the jurists shares many of the attributes of the God described by the proponents of kalam, who concerned themselves mainly with bolstering the authority of the Shari'a while employing the tools of rational thought. Moreover, kalam has never played the same important role in Islam that theology plays in Christianity,

since its concerns are far overshadowed by the dedication of all Muslims to the Shari'a. Kalam sets out to defend the Shari'a and

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the tenets of the faith against rational criticisms, so the theologians have approached their subject by employing reason (`aql or al-nazar al-'aqli).

As a result, they singled out for their consideration certain subjects which were of no interest to the community at large. For most people, it makes no difference if the Qur'an is eternal or created, so long as God speaks to them through it. Though kalam performs a necessary function in the Islamic universe, the vast majority of the faithful had no knowledge of the rational criticisms against which kalam was defending them, so they had no use for kalam. It was simply irrelevant to the religious life of most people.

Since the theologians called upon reason to bear witness to their endeavors, they affirmed God's transcendence with great fervour. Reason cannot accept the literal sense of many details of the Qur'an and the hadith, such as God's face, eyes, hand, feet, sitting, laughter, smiling, wavering, yearning, joy at man's repentance, surprise at the lack of sensual desire in a young man of piety, and so on. Hence the theologians felt compelled to explain such descriptions in terms of abstract qualities.

Thus, for example, God's ` hand' is interpreted as a reference to an impersonal quality such as power. This is not to question the validity of these interpretations, only to point out that the relatively concrete words and images found in the Qur'an and the hadith provide food for the imagination; through them human beings gain the ability to think about

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God in personal terms and establish an intimate, inward relationship with their Lord. An inconceivable God - or a God who can only be known through abstract creedal statements - is of no use to the vast majority of people.

Imagination feeds upon the concrete, not the abstract. When God speaks in a language that appeals to the imagination, He thereby addresses all the faithful, bypassing reason and appealing to something far more universal in human hearts. But when the theologians employ a disciplined rational methodology, they are .addressing intellectuals like themselves

As a result, the faithful found spiritual nourishment not in the dry and abstract depictions of a far-away God provided by kalam but in the warm and concrete imagery of the Qur'an, the hadith, and the spiritual authorities. No one could love the .God of the theologians

In short, by the nature of their disciplines, the jurists and the theologians lay stress on the God of remoteness and transcendence. In contrast, the spiritual authorities speak of the God described in the Qur'an and the hadith as He describes Himself, not neglecting His nearness to all creatures. Since the God of the Qur'an is pre-dominantly a God of mercy and tenderness, a God of intimacy and concern, the spiritual authorities emphasize the personal dimension of the human/divine relationship. They stress God's nearness and immanence, and they often remind us of ,Qur'anic verses such as

;(Whithersoever you turn - there is the face of God (۲:۱۱۵

;(He is with you wherever you are (۵۷:۳

We indeed

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created man; We know what his soul whispers within him; and We are nearer to him .(than the jugular vein (۵۰:۱۶

Since the Shari'a concerns itself basically with activity, it is directed toward the outward affairs which are governed by the laws of the remote King. Kalam is polemical and rational, concerning itself mainly with the divine attributes of the transcendent God, not with the human dimensions of the relationship with a God who

.is also immanent

The Qur'an and the hadith provide the seeds from which the Shari'a and kalam grew up, but they also provide the seeds for the subsequent attention that was paid by the spiritual authorities to all the dimensions of the soul. Devotional literature addresses this inward domain in an eminently practical way, attempting to shape the soul .according to the revealed models

There is, of course, no contradiction between thinking of God as transcendent and perceiving Him as immanent, any more than there is a contradiction between perceiving Him as Merciful and as Wrathful. God reveals Himself under a variety of guises, and these in turn demand different rational perceptions and psychological .responses

One cannot think in exactly the same terms about the Glorified (al-subbuh), who transcends everything that man can conceive, and the Near (al-qarib), who is closer than the jugular vein; nor can one feel the same toward the Gentle, the Kind, and the Compassionate as one feels toward the Vengeful and the Severe in Punishment. Once codified and institutionalized, the human responses to God's self-revelations

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.in the Qur'an came to emphasize certain divine attributes rather than others

One response was called `jurisprudence', another `kalam', another `Sufism', and so on. All of these points of view coexist in the great representatives of Islam, just as they coexist in the Qur'an and in the soul of the Prophet. But in the early period, it is difficult to disentangle the different strands, since the institutional forms which highlight them have not yet come into existence. However, it is easy to see that certain manifestations of early Islam tend in one direction or another. The particular characteristic of the devotional literature such as the Sahifa is to emphasize the .personal quality of God's relationship with His servants and His all-pervading love

The Predominance of Mercy

Some modern day Muslims and many Western scholars have looked at the Qur'an wearing the eyeglasses of the jurists and theologians. As a result, they see a God who is a just and stern Commander, concerned only with beating His servants into shape so that they will follow His Law. They tend to ignore the fact that practically every chapter of the Qur'an begins with the words, In the name of God, the All-merciful, the All-compassionate, and that the Qur'an mentions God's names of mercy, compassion, kindness, generosity, forgiveness, and love about ten times as often as it mentions His names of wrath and severity. The overwhelming Qur'anic picture is that of a God deeply concerned with the well-being of His creatures and ready to forgive almost anything, if only

.they will repent and acknowledge His sovereignty

Faced with the reality of both mercy and wrath, the worshiper seeks out the one and does everything he can to avoid the other. This is a constant theme in the devotional literature in general and the Sahifa in particular. The Prophet set the pattern in his well-known supplication: `I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.' God is both He who becomes pleased and He who becomes displeased, He who pardons and .He who punishes

Hence the worshiper prays to God for protection against God Himself, since there is no other significant threat. Moreover, the servant can be confident that God's mercy will in fact overcome His wrath, since God is essentially merciful and only accidentally wrathful. The Qur'an tells us in two verses that God's mercy embraces all things (۷:۱۵۶, ۴۰:۷), but it never suggests that His wrath is so universal. According to a famous hadith qudsi, God says: `My mercy precedes My wrath', or `has precedence over My wrath', '.or `predominates over My wrath

God appears to His creatures as harsh and domineering only in certain circumstances and for specific purposes - purposes which themselves are defined by mercy. The Prophet expressed this point with his remark: `Hellfire is a whip with which God drives

His servants to Paradise.' God's mercy is so overwhelmingly real that He will certainly overlook the sins of those who open themselves

.up to it

Padwick refers to the `mosaic' quality of Muslim supplications. She writes: `While the prayers of some of the great saints show a spiritual individuality, the great mass of these devotions is built up of well-tried small items arranged in ever new patterns - traditional prayers of the Prophet, Qur'an verses, blessings of the Prophet, forgiveness-seekings, cries of praise, all on known and authorized forms.' The Sahifa is strongly marked by the individuality of the Imam, while also displaying this mosaic quality. But this quality itself reflects the Qur'an, which is a mosaic of God's names and activities, stories of the prophets, legal injunctions, and promises and warnings about .the Last Day

It was said above that one of the purposes of supplication is to shape the imagination of the worshiper in accordance with Islamic norms. A well-known hadith tells us that Muslims can know the `character' (khuluq) of the Prophet through studying the Qur'an. By following the Prophet's sunna the worshiper absorbs the Qur'an on all levels of his being, and in turn he is absorbed by the Qur'an, the Divine Word and the .divine model of his own soul

If some early authorities referred to the Sahifa as the `Sister of the Qur'an', part of the reason for this may lie in the fact that its mosaic quality expresses a variety of spiritual attitudes that reflect accurately the Qur'anic and prophetic model for human perfection. Every element in the Sahifa's mosaic corresponds to elements of the Qur'anic text and

.the Prophet's soul

The connection between the spiritual attitudes expressed in the Sahifa and the

Qur'anic statements about God and His relationship to His servants can most clearly be perceived in the Imam's constant recourse to God's names and his always appropriate expression of the corresponding human attitude. On the one hand the Imam places great emphasis upon his own inadequacy and sinfulness, acknowledging that he deserves nothing but God's wrath. On the other, he repeatedly takes refuge in God's mercy and in God's own Qur'anic statements concerning the primacy of forgiveness, asking God to do with him as is worthy of such a merciful Being, not as he .himself deserves

Act toward me with the forgiveness and mercy of which Thou art worthy! Act not (toward me with the chastisement and vengeance of which I am worthy! (۷۳.۳

In short, through the mosaic of the supplication, the worshiper moves from viewpoint to viewpoint in keeping with the different relationships which exist between himself and God as described in the Qur'an. Man's point of view changes because each of the divine names points to a different face of God turned toward him. Yet all are faces of God, and `There is no god but God', so the apparent multiplicity of names and faces .dissolves into the divine Unity

Human inadequacy and sin are real enough on their own level, and the Sahifa among others shows a remarkable awareness of the depth of human imperfection. But the great spiritual authorities of Islam hold that in

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responding to human weakness, God's overwhelming mercy takes charge and the .divine wrath pales by comparison

The more that human beings admit to their own inadequacy, the more they call down upon themselves God's pity and commiseration. Supplication and pleading are the natural human response to the shahada the fact that man is nothing compared to God, and that God - who is fundamentally mercy - is the only true reality. Supplication ,responds to God's command

.(Despair not of God's mercy! Surely God forgives all sins (۳۹:۵۳

A hadith is related concerning Imam Zayn al-'Abidin which is worth recounting because it is so completely in character with the Sahifa's emphasis upon God's mercy and forgiveness. One day he was told that Hasan al-Basri (d. ۱۱۰/۷۲۸), the famous ascetic, had said: `It is not strange if a person perishes as he perishes. It is only strange that a person is saved as he is saved.' The Imam replied, `But I say that it is not strange if a person is saved as he is saved; it is only strange that a person '.perishes as he perishes, given the scope of God's mercy

The supplicant who responds to the God of the Qur'an never forgets the wrath of God, but he remains confident that God's essential nature will show itself, in spite of his own weaknesses. Padwick was so struck with the devaluation of human sins that seems to result from this attitude that she displays a rare instance of Christian bias, objecting that it `leads

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to a certain moral shallowness in some forgiveness-seeking prayers' and is unable `to attribute any moral cost to God's forgiveness', alluding here and in the rest of the passage to the Christian doctrine of atonement. Among three examples of `moral shallowness' she cites the following lines from Imam Zayn al-'Abidin, found in Al-:Sahifat al-khamisa

My God my sins do not harm Thee and Thy pardon does not impoverish Thee. Then .forgive me what does not harm Thee and give me what Thou wilt not miss

In order to understand the attitude expressed here, one needs to put it into its larger context. The specific attitude expressed by the Imam corresponds precisely to the reality of God's infinite mercy and forgiveness as revealed in various Qur'anic verses. Many passages from the Sahifa present the same point of view. Moreover, when the Imam says: `Thou art the Generous Lord for whom the forgiveness of great sins is nothing great' (۳۱.۱۰), or `Pardoning great sin is nothing great for Thee, overlooking enormous misdeeds is not difficult for Thee, putting up with indecent crimes does not

trouble Thee' (١٢.١٣), he is merely echoing the command of the Prophet mentioned above: The worshiper `should be firm and make his desire great, for what God gives '.is nothing great for Him

In any case, the context of these prayers shows that the accompanying moral attitude is hardly shallow, since it demands `refraining from arrogance, pulling aside from persistence [in sin], and holding fast to praying forgiveness' (١٢.١٣). Moral shallowness

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could only follow if the worshiper remembered God's mercy and forgot His wrath, but .both are always kept in view

The Sahifa And Islamic Spirituality

In spite of studies that have rejected the idea, many people in the West still believe that `true Islam' lies in simplicity, austerity, legalism, formalism, and a God perceived as Just and Transcendent. Hence those elements of Islamic civilization which demonstrate complexity, subtlety, warmth, love, inwardness, spirituality, and a God of mercy, compassion, and immanence are seen as largely extraneous to or reactions .against Qur'anic Islam

Scholars such as Massignon have pointed out that a person of spiritual sensitivity only needs to read the Qur'an for such ideas to be dissolved. But few people who have adopted the old stereotypes possess this sort of sensitivity or would be interested in changing their preconceived ideas, lest sympathy be stirred up in their hearts. It is not my aim here to reject, as so many have done before me, these common biases concerning the nature of `true Islam', but I would like to point out that a work like the Sahifa brings out an inward dimension of Islam which may be much more difficult to .perceive in other early texts

When scholars and other outsiders look at Islam, they naturally perceive what can be seen at first glance, that is, events, written reports and records, social relationships, and so on. It is not easy to look into people's hearts or to investigate their personal

.relationship with God, nor are most people interested in doing so

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If there is a way into hearts, it must come by studying the most inward concerns of individuals as reflected in their outward activities and writings. But those dimensions of Islam which have caught the most attention of outside observers are external and obvious, and they also happen to be relatively devoid of the love and warmth normally .associated in the West with spirituality

Islamic civilization as a whole is much like a traditional Muslim city: The outer walls make it appear dull and sombre, and it is not easy to gain access to the world behind the walls. But if one becomes an intimate with the city's inhabitants, one is shown into delightful courtyards and gardens, full of fragrant flowers, fruit trees, and sparkling .fountains

Those who write about Islamic history, political events, and institutions deal with the walls, since they have no way into the gardens. Some of the gardens are opened up through the study of Sufism, art and architecture, poetry, and music, but since all of these have appeared in specific historical forms influenced by the surrounding environment, their deep Islamic roots can easily be lost to sight. The most traditional and authentic gardens of the city, and the most difficult of access, are the hearts of the greatest representatives of the civilization. It is here that the supplications handed down from the pillars of early Islam can open up a whole new vision of Islam's animating spirit, since they provide direct access to the types of human

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.attitudes that are the prerequisite for a full flowering of the Islamic ideal

Other Dimensions

This introduction may seem to be suggesting that the Sahifa deals exclusively with Islamic spirituality. But the Sahifa deals with other domains as well. As was pointed out above, the great representatives of Islam bring together all levels of Islamic

teachings, just as these are brought together by the Qur'an and the hadith. If spirituality has been emphasized in discussing the Sahifa, this has to do with the fact that the work is a collection of supplications, and these presuppose certain attitudes .toward the Divine Reality which cannot be understood outside spirituality's context

But the Sahifa also provides teachings that are applicable on many different levels, from the theological (in the broadest sense of the term) to the social. A thorough analysis of these would demand a book far longer than the Sahifa itself. It is hoped that the publication of this translation will encourage scholars to study the content of the prayers contained in the Sahifa (as well as the prayers left by other pillars of early Islam, the Shi'ite Imams in particular) to bring out the whole range of teachings they contain. The most that can be done here is to allude to some of the other important topics touched upon by the Sahifa and mention a few of the significant questions .which these bring up

Islam is an organic reality possessing three basic dimensions: practice or the Shari'a ,((al-islam) faith (al-iman which includes doctrine and intellectual teachings

and spirituality (al-ihsan). In the lived experience of the community, these dimensions are intimately interrelated, even if various institutional forms tend to deal with them separately. The earliest sources, such as the prophetic hadith or `Ali's Nahj al-balagha deal with all three of these dimensions, though different passages can be .isolated which stress one specific epic rather than another

But a work like the Nahj al-balagha converges profoundly from the Sahifa in that it brings together sayings on all sorts of matters, from metaphysics, to the nature of correct government, to the personal flaws of some of `Ali's contemporaries. There is no stress on spirituality, since this is clearly one dimension of Islam among others, .though a deep spirituality and holiness underly everything that 'Ali says

In contrast, the Sahifa by its supplicatory form and content, stresses the innermost dimension of Islam. But at the same time, it also touches upon Islam's other

dimensions. For example, the traditional category of `faith' is concerned with God, the angels, the prophets, the scriptures, the Last Day, and the `measuring' (qadar) of both good and evil.

These objects of faith form the basic subject matter of most of Islamic thought as developed in kalam philosophy, and theoretical Sufism. Imam Zayn al-'Abidin discusses all of these in the Sahifa sometimes briefly and sometimes in detail. Thus he often mentions the angels, while his `Blessing upon the Bearers of the Throne' (۳) provides the best available summary of Muslim beliefs concerning them.

The Imam also refers frequently to the

domain of Islamic practices, or the Shari'a in the wide sense. He emphasizes the absolute necessity of following God's guidelines as set down in the Qur'an and the hadith in both individual and social life. Hence the Sahifa provides many specific social teachings as well as general injunctions, such as the necessity of establishing justice in society.

But since the social teachings deal with the domain of practice, the outermost dimension of Islam, they need to be viewed within the context of the Imam's doctrinal and spiritual teachings. As he makes eminently clear in his `Treatise on Rights', a hierarchy of priorities must always be observed: The individual comes before the social, the spiritual before the practical, and knowledge before action. Each human being has a long series of social duties, but these depend upon his more essential duties, which are first, faith in God, and second, placing one's own person into the proper relationship with the Divine Reality.

The Translation

The present translation of the Sahifa follows the Arabic original with as much literal accuracy as could be contrived while maintaining a readable and understandable English text. I have kept Arberry's Koran Interpreted in view as the model of how this might be done. I have been particularly concerned with maintaining consistency in

rendering terms and preserving the concreteness of the original terminology, feeling .that the `meaning' of the text cannot be grasped without due regard for its form

It has already been suggested that one of the virtues of the early devotional literature

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is its ability to speak in a relatively concrete, pre-theological language of great universality. As a result, any move in the direction of rendering concrete terms abstractly, by paying attention to the rational meaning rather than the images conjured up by the linguistic form, will take us in the direction of kalam and away from the universe of the Qur'an, the hadith and the intimacy of the supplications themselves. This explains why I have usually preferred more literal terms such as .'`Garden' to relatively abstract terms such as `Paradise

Where difficulties arose in interpreting the meaning of the text, I have followed the commentary of Sayyid 'Alikhan Shirazi. I have also profited from the excellent Persian translation and commentary by 'Ali Naqi Fayd al-Islam and the less useful Persian translation of Mirza Abu l-Qasim Sha'rani. I have not tried to be exhaustive in the notes, aiming only to identify proper names, clarify obscurities, and point to a few of the Qur'anic references in order to suggest how thoroughly the text is grounded in the revealed book. In a few cases I have mentioned relevant hadith or discussed the .different interpretations offered by the commentators

The translation of the Sahifa is followed by a translation of Imam Zayn al-Abidin's `Treatise on Rights', which is the only work attributed to him other than supplications or relatively short sayings and letters. This treatise is especially important for the manner in which it deals with many of the same themes as the Sahifa in a different

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.style and language

The Arabic text printed here was copied from the Sha'rani edition by Tehzib Husayn Naqvi. It was proof-read by the dedicated and diligent efforts of S. Ata Muhammad

Abidi Amrohvi. Agha Ahsan Abbas is also to be thanked for his efforts in coordinating .the production of the Arabic text

I owe a debt of gratitude to my dear friend Wing Commander (ret'd) Qasim Husain, the moving spirit behind the Muhammadi Trust. He caught me in a weak moment and pushed me into accepting a project which I never would have undertaken otherwise. His gentle but always firm and forceful pressure has made it possible for me to complete the translation practically on schedule. Without his intervention I would have been deprived of the opportunity to gain an intimate acquaintance with one of .the deepest veins of Islamic spirituality

Anyone who comes to appreciate the contents of the Sahifa through the present work would do well to offer a prayer of thanks for the sake of Commander Husain. I also thank Sayyid Ali Mohammad Naqavi, who read the translation and offered a number of useful suggestions for its improvement, and Sayyid Muhammad Husain al-Husaini al-Jalali, who placed at my disposal a useful bibliography of works concerning the .Sahifa

Preface: Concerning the Chain of Authorities of the Sahifa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱. حَدَّثَنَا السَّيِّدُ الْأَجَلُّ ، نَجْمُ الدِّينِ ، بَهَاءُ الشَّرَفِ ، أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَحْيَى الْعَلَوِيُّ الْحُسَيْنِيُّ رَحِمَهُ اللَّهُ .

۲. قَالَ أَخْبَرَنَا الشَّيْخُ السَّعِيدُ ، أَبُو عَبْدِ

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اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرَيَارَ ، الْخَازِنُ لِخِزَانَهِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِى طَالِبٍ عَلَيْهِ السَّلَامُ فِى شَهْرِ رَبِيعٍ الْأَوَّلِ مِنْ سَنَهِ سِتَّ عَشْرَهَ وَ خَمْسِمِائَهٍ قِرَاءَهً عَلَيْهِ وَ أَنَا أَسْمَعُ .

۳. قَالَ سَمِعْتُهَا عَنِ الشَّيْخِ الصَّدُوقِ ، أَبِى مَنْصُورٍ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ الْمُعَدِّلِ رَحِمَهُ اللَّهُ عَنْ أَبِى الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ

۴. قَالَ حَدَّثَنَا الشَّرِيفُ ، أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ جَعْفَرِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ

بْنِ أَبِی طَالِبٍ عَلَیْهِمُ السَّلَامُ

۵. قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خَطَّابٍ الزَّیَّاتُ سَنَهَ خَمْسٍ وَ سِتِّینَ وَ مِائَتَیْنِ

۶. قَالَ حَدَّثَنِی خَالِی عَلِیُّ بْنُ النُّعْمَانِ الْأَعْلَمُ

۷.قَالَ حَدَّثَنِی عُمَیْرُ بْنُ مُتَوَکِّلٍ الثَّقَفِیُّ الْبَلْخِیُّ عَنْ أَبِیهِ مُتَوَکِّلِ بْنِ هَارُونَ.

۸. قَالَ لَقِیتُ یَحْیَی بْنَ زَیْدِ بْنِ عَلِیٍّ عَلَیْهِ السَّلَامُ وَ هُوَ مُتَوَجِّهٌ إِلَی خُرَاسَانَ بَعْدَ قَتْلِ أَبِیهِ فَسَلَّمْتُ عَلَیْهِ

۹. فَقَالَ لِی مِنْ أَیْنَ أَقْبَلْتَ قُلْتُ مِنَ الْحَجِّ

۱۰. فَسَأَلَنِی عَنْ أَهْلِهِ وَ بَنِی عَمِّهِ بِالْمَدِینَهِ وَ أَحْفَی السُّؤَالَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَیْهِ السَّلَامُ فَأَخْبَرْتُهُ بِخَبَرِهِ وَ خَبَرِهِمْ وَ حُزْنِهِمْ عَلَی أَبِیهِ زَیْدِ بْنِ عَلِیٍّ عَلَیْهِ السَّلَامُ

۱۱. فَقَالَ لِی قَدْ کَانَ عَمِّی مُحَمَّدُ بْنُ عَلِیٍّ عَلَیْهِ السَّلَامُ أَشَارَ عَلَی أَبِی بِتَرْکِ الْخُرُوجِ وَ عَرَّفَهُ إِنْ هُوَ خَرَجَ وَ فَارَقَ الْمَدِینَهَ مَا یَکُونُ إِلَیْهِ مَصِیرُ أَمْرِهِ فَهَلْ لَقِیتَ ابْنَ عَمِّی جَعْفَرَ بْنَ مُحَمَّدٍ عَلَیْهِ السَّلَامُ قُلْتُ نَعَمْ .

۱۲. قَالَ فَهَلْ سَمِعْتَهُ یَذْکُرُ شَیْئاً مِنْ أَمْرِی قُلْتُ نَعَمْ .

۱۳. قَالَ بِمَ ذَکَرَنِی خَبِّرْنِی ، قُلْتُ جُعِلْتُ فِدَاکَ مَا أُحِبُّ أَنْ أَسْتَقْبِلَکَ

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بِمَا سَمِعْتُهُ مِنْهُ .

۱۴. فَقَالَ أَ بِالْمَوْتِ تُخَوِّفُنِی هَاتِ مَا سَمِعْتَهُ ، فَقُلْتُ سَمِعْتُهُ یَقُولُ إِنَّکَ تُقْتَلُ وَ تُصْلَبُ کَمَا قُتِلَ أَبُوکَ وَ صُلِبَ

۱۵. فَتَغَیَّرَ وَجْهُهُ وَ قَالَ یَمْحُوا اللّهُ ما یَشاءُ وَ یُثْبِتُ وَ عِنْدَهُ أُمُّ الْکِتابِ ، یَا مُتَوَکِّلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَیَّدَ هَذَا الْأَمْرَ بِنَا وَ جَعَلَ لَنَا الْعِلْمَ وَ السَّیْفَ فَجُمِعَا لَنَا وَ خُصَّ بَنُو عَمِّنَا بِالْعِلْمِ وَحْدَهُ .

۱۶. فَقُلْتُ جُعِلْتُ فِدَاءَکَ إِنِّی رَأَیْتُ النَّاسَ إِلَی ابْنِ عَمِّکَ جَعْفَرٍ عَلَیْهِ السَّلَامُ أَمْیَلَ مِنْهُمْ إِلَیْکَ وَ إِلَی أَبِیکَ

۱۷. فَقَالَ إِنَّ عَمِّی مُحَمَّدَ بْنَ عَلِیٍّ وَ ابْنَهُ جَعْفَراً عَلَیْهِمَا السَّلَامُ دَعَوَا النَّاسَ إِلَی الْحَیَاهِ وَ نَحْنُ دَعَوْنَاهُمْ إِلَی الْمَوْتِ

۱۸. فَقُلْتُ یَا ابْنَ رَسُولِ اللَّهِ أَ هُمْ أَعْلَمُ أَمْ أَنْتُمْ فَأَطْرَقَ إِلَی الْأَرْضِ مَلِیّاً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ کُلُّنَا لَهُ عِلْمٌ غَیْرَ أَنَّهُمْ یَعْلَمُونَ کُلَّ مَا نَعْلَمُ ، وَ لا نَعْلَمُ کُلَّ مَا یَعْلَمُونَ

۱۹. ثُمَّ قَالَ لِی أَ کَتَبْتَ مِنِ ابْنِ عَمِّی شَیْئاً قُلْتُ نَعَمْ

۲۰. قَالَ أَرِنِیهِ فَأَخْرَجْتُ إِلَیْهِ وُجُوهاً مِنَ الْعِلْمِ وَ أَخْرَجْتُ لَهُ دُعَاءً أَمْلَاهُ عَلَیَّ أَبُو عَبْدِ اللَّهِ عَلَیْهِ السَّلَامُ وَ حَدَّثَنِی أَنَّ أَبَاهُ مُحَمَّدَ بْنَ عَلِیٍّ عَلَیْهِمَا السَّلَامُ أَمْلَاهُ عَلَیْهِ وَ أَخْبَرَهُ أَنَّهُ مِنْ دُعَاءِ أَبِیهِ عَلِیِّ بْنِ الْحُسَیْنِ عَلَیْهِمَا السَّلَامُ مِنْ دُعَاءِ الصَّحِیفَهِ الْکَامِلَهِ

۲۱. فَنَظَرَ فِیهِ یَحْیَی حَتَّی أَتَی عَلَی آخِرِهِ ، وَ قَالَ لِی أَ تَأْذَنُ فِی نَسْخِهِ فَقُلْتُ یَا ابْنَ رَسُولِ اللَّهِ أَ تَسْتَأْذِنُ فِیمَا هُوَ عَنْکُمْ

۲۲. فَقَالَ أَمَا لَأُخْرِجَنَّ إِلَیْکَ صَحِیفَهً مِنَ الدُّعَاءِ الْکَامِلِ مِمَّا حَفِظَهُ أَبِی عَنْ أَبِیهِ وَ إِنَّ أَبِی أَوْصَانِی بِصَوْنِهَا وَ مَنْعِهَا غَیْرَ أَهْلِهَا .

۲۳. قَالَ عُمَیْرٌ قَالَ

p: ۵۷

أَبِی فَقُمْتُ إِلَیْهِ فَقَبَّلْتُ رَأْسَهُ ، وَ قُلْتُ لَهُ وَ اللَّهِ یَا ابْنَ رَسُولِ اللَّهِ إِنِّی لَأَدِینُ اللَّهَ بِحُبِّکُمْ وَ طَاعَتِکُمْ ، وَ إِنِّی لَأَرْجُو أَنْ یُسْعِدَنِی فِی حَیَاتِی وَ مَمَاتِی بِوَلَایَتِکُمْ

۲۴. فَرَمَی صَحِیفَتِیَ الَّتِی دَفَعْتُهَا إِلَیْهِ إِلَی غُلَامٍ کَانَ مَعَهُ وَ قَالَ اکْتُبْ هَذَا الدُّعَاءَ بِخَطٍّ بَیِّنٍ حَسَنٍ وَ اعْرِضْهُ عَلَیَّ لَعَلِّی أَحْفَظُهُ فَإِنِّی کُنْتُ أَطْلُبُهُ مِنْ جَعْفَرٍ حَفِظَهُ اللَّهُ فَیَمْنَعُنِیهِ .

۲۵. قَالَ مُتَوَکِّلٌ فَنَدِمْتُ عَلَی مَا فَعَلْتُ وَ لَمْ أَدْرِ مَا أَصْنَعُ ، وَ لَمْ یَکُنْ أَبُو عَبْدِ اللَّهِ عَلَیْهِ السَّلَامُ تَقَدَّمَ إِلَیَّ أَلَّا أَدْفَعَهُ إِلَی أَحَدٍ .

۲۶. ثُمَّ دَعَا بِعَیْبَهٍ فَاسْتَخْرَجَ مِنْهَا صَحِیفَهً مُقْفَلَهً مَخْتُومَهً فَنَظَرَ إِلَی الْخَاتَمِ وَ قَبَّلَهُ وَ بَکَی ، ثُمَّ فَضَّهُ وَ فَتَحَ الْقُفْلَ ، ثُمَّ نَشَرَ الصَّحِیفَهَ وَ وَضَعَهَا عَلَی عَیْنِهِ وَ أَمَرَّهَا عَلَی وَجْهِهِ .

۲۷. وَ قَالَ وَ اللَّهِ یَا مُتَوَکِّلُ لَوْ لَا مَا ذَکَرْتَ مِنْ قَوْلِ ابْنِ عَمِّی إِنَّنِی أُقْتَلُ وَ أُصْلَبُ لَمَا دَفَعْتُهَا إِلَیْکَ وَ لَکُنْتُ بِهَا ضَنِیناً .

۲۸. وَ لَکِنِّی أَعْلَمُ أَنَّ قَوْلَهُ حَقٌّ أَخَذَهُ عَنْ آبَائِهِ وَ أَنَّهُ سَیَصِحُّ فَخِفْتُ أَنْ یَقَعَ مِثْلُ هَذَا الْعِلْمِ إِلَی بَنِی أُمَیَّهَ فَیَکْتُمُوهُ وَ یَدَّخِرُوهُ فِی خَزَائِنِهِمْ لِأَنْفُسِهِمْ .

۲۹. فَاقْبِضْهَا وَ اکْفِنِیهَا وَ تَرَبَّصْ بِهَا فَإِذَا قَضَی اللَّهُ مِنْ أَمْرِی وَ أَمْرِ هَؤُلَاءِ الْقَوْمِ مَا هُوَ قَاضٍ فَهِیَ أَمَانَهٌ لِی عِنْدَکَ حَتَّی تُوصِلَهَا إِلَی ابْنَیْ عَمِّی مُحَمَّدٍ وَ إِبْرَاهِیمَ ابْنَیْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِیٍّ عَلَیْهِمَا السَّلَامُ فَإِنَّهُمَا الْقَائِمَانِ فِی هَذَا الْأَمْرِ بَعْدِی .

۳۰. قَالَ الْمُتَوَکِّلُ فَقَبَضْتُ الصَّحِیفَهَ فَلَمَّا قُتِلَ یَحْیَی بْنُ زَیْدٍ صِرْتُ إِلَی الْمَدِینَهِ فَلَقِیتُ أَبَا عَبْدِ اللَّهِ عَلَیْهِ السَّلَامُ فَحَدَّثْتُهُ الْحَدِیثَ عَنْ یَحْیَی ،

p: ۵۸

فَبَکَی وَ اشْتَدَّ وَجْدُهُ بِهِ

۳۱. . وَ قَالَ رَحِمَ اللَّهُ ابْنَ عَمِّى وَ أَلْحَقَهُ بِآبَائِهِ وَ أَجْدَادِهِ .

۳۲. وَ اللَّهِ يَا مُتَوَكِّلُ مَا مَنَعَنِی مِنْ دَفْعِ الدُّعَاءِ إِلَيْهِ إِلَّا الَّذِی خَافَهُ عَلَى صَحِيفَهِ أَبِيهِ ، وَ أَيْنَ الصَّحِيفَهُ فَقُلْتُ هَا هِیَ ، فَفَتَحَهَا وَ قَالَ هَذَا وَ اللَّهِ خَطُّ عَمِّی زَيْدٍ وَ دُعَاءُ جَدِّی عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

۳۳. ثُمَّ قَالَ لِابْنِهِ قُمْ يَا إِسْمَاعِيلُ فَأْتِنِی بِالدُّعَاءِ الَّذِی أَمَرْتُکَ بِحِفْظِهِ وَ صَوْنِهِ ، فَقَامَ إِسْمَاعِيلُ فَأَخْرَجَ صَحِيفَهً كَأَنَّهَا الصَّحِيفَهُ الَّتِی دَفَعَهَا إِلَيَّ يَحْيَى بْنُ زَيْدٍ

۳۴. فَقَبَّلَهَا أَبُو عَبْدِ اللَّهِ وَ وَضَعَهَا عَلَى عَيْنِهِ وَ قَالَ هَذَا خَطُّ أَبِی وَ إِمْلَاءُ جَدِّی عَلَيْهِمَا السَّلَامُ بِمَشْهَدٍ مِنِّی .

۳۵. فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ أَنْ أَعْرِضَهَا مَعَ صَحِيفَهِ زَيْدٍ وَ يَحْيَى فَأَذِنَ لِی فِی ذَلِکَ وَ قَالَ قَدْ رَأَيْتُکَ لِذَلِکَ أَهْلًا

۳۶. فَنَظَرْتُ وَ إِذَا هُمَا أَمْرٌ وَاحِدٌ وَ لَمْ أَجِدْ حَرْفاً مِنْها يُخَالِفُ مَا فِی الصَّحِيفَهِ الْأُخْرَى

۳۷. ثُمَّ اسْتَأْذَنْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِی دَفْعِ الصَّحِيفَهِ إِلَى ابْنَیْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ ، فَقَالَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمانَاتِ إِلى أَهْلِها ، نَعَمْ فَادْفَعْهَا إِلَيْهِمَا .

۳۸. فَلَمَّا نَهَضْتُ لِلِقَائِهِمَا قَالَ لِی مَكَانَکَ .

۳۹. ثُمَّ وَجَّهَ إِلَى مُحَمَّدٍ وَ إِبْرَاهِيمَ فَجَاءَا فَقَالَ هَذَا مِيرَاثُ ابْنِ عَمِّكُمَا يَحْيَى مِنْ أَبِيهِ قَدْ خَصَّكُمْ بِهِ دُونَ إِخْوَتِهِ وَ نَحْنُ مُشْتَرِطُونَ عَلَيْكُمَا فِيهِ شَرْطاً .

۴۰. فَقَالَا رَحِمَکَ اللَّهُ قُلْ فَقَوْلُکَ الْمَقْبُولُ

۴۱. فَقَالَ لا تَخْرُجَا بِهَذِهِ الصَّحِيفَهِ مِنَ الْمَدِينَهِ

۴۲. قَالَا وَ لِمَ ذَاکَ

۴۳. قَالَ إِنَّ ابْنَ عَمِّكُمَا خَافَ عَلَيْهَا أَمْراً أَخَافُهُ أَنَا عَلَيْكُمَا .

۴۴. قَالَا إِنَّمَا خَافَ عَلَيْهَا

p: ۵۹

حِينَ عَلِمَ أَنَّهُ يُقْتَلُ .

۴۵. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ أَنْتُمَا فَلَا تَأْمَنَّا فَوَاللَّهِ إِنِّی لَأَعْلَمُ أَنَّكُمَا سَتَخْرُجَانِ كَمَا خَرَجَ ، وَ سَتُقْتَلَانِ كَمَا قُتِلَ .

۴۶. فَقَامَا وَ هُمَا یَقُولَانِ لَا حَوْلَ وَ لَا قُوَّهَ إِلَّا بِاللَّهِ الْعَلِیِّ الْعَظِیمِ .

۴۷. فَلَمَّا خَرَجَا قَالَ لِی أَبُو عَبْدِ اللَّهِ عَلَیْهِ السَّلَامُ یَا مُتَوَکِّلُ کَیْفَ قَالَ لَکَ یَحْیَی إِنَّ عَمِّی مُحَمَّدَ بْنَ عَلِیٍّ وَ ابْنَهُ جَعْفَراً دَعَوَا النَّاسَ إِلَی الْحَیَاهِ وَ دَعَوْنَاهُمْ إِلَی الْمَوْتِ

۴۸. قُلْتُ نَعَمْ أَصْلَحَکَ اللَّهُ قَدْ قَالَ لِیَ ابْنُ عَمِّکَ یَحْیَی ذَلِکَ ۴۹. فَقَالَ یَرْحَمُ اللَّهُ یَحْیَی ، إِنَّ أَبِی حَدَّثَنِی عَنْ أَبِیهِ عَنْ جَدِّهِ عَنْ عَلِیٍّ عَلَیْهِ السَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ أَخَذَتْهُ نَعْسَهٌ وَ هُوَ عَلَی مِنْبَرِهِ .

۵۰. فَرَأَی فِی مَنَامِهِ رِجَالًا یَنْزُونَ عَلَی مِنْبَرِهِ نَزْوَ الْقِرَدَهِ یَرُدُّونَ النَّاسَ عَلَی أَعْقَابِهِمُ الْقَهْقَرَی

۵۱. فَاسْتَوَی رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ جَالِساً وَ الْحُزْنُ یُعْرَفُ فِی وَجْهِهِ .

۵۲. فَأَتَاهُ جِبْرِیلُ عَلَیْهِ السَّلَامُ بِهَذِهِ الْآیَهِ : { وَ ما جَعَلْنَا الرُّؤْیَا الَّتِی أَرَیْناکَ إِلَّا فِتْنَهً لِلنَّاسِ وَ الشَّجَرَهَ الْمَلْعُونَهَ فِی الْقُرْآنِ وَ نُخَوِّفُهُمْ فَما یَزِیدُهُمْ إِلَّا طُغْیاناً کَبِیراً } یَعْنِی بَنِی أُمَیَّهَ .

۵۳. قَالَ یَا جِبْرِیلُ أَ عَلَی عَهْدِی یَکُونُونَ وَ فِی زَمَنِی

۵۴. قَالَ لَا ، وَ لَکِنْ تَدُورُ رَحَی الْإِسْلَامِ مِنْ مُهَاجَرِکَ فَتَلْبَثُ بِذَلِکَ عَشْراً ، ثُمَّ تَدُورُ رَحَی الْإِسْلَامِ عَلَی رَأْسِ خَمْسَهٍ وَ ثَلَاثِینَ مِنْ مُهَاجَرِکَ فَتَلْبَثُ بِذَلِکَ خَمْساً ، ثُمَّ لَا بُدَّ مِنْ رَحَی ضَلَالَهٍ هِیَ قَائِمَهٌ عَلَی قُطْبِهَا ، ثُمَّ مُلْکُ الْفَرَاعِنَهِ

۵۵. قَالَ وَ أَنْزَلَ اللَّهُ تَعَالَی فِی ذَلِکَ : { إِنَّا أَنْزَلْناهُ فِی لَیْلَهِ الْقَدْرِ

p: ۶۰

، وَ ما أَدْراکَ ما لَیْلَهُ الْقَدْرِ ، لَیْلَهُ الْقَدْرِ خَیْرٌ مِنْ أَلْفِ شَهْرٍ } تَمْلِکُهَا بَنُو أُمَیَّهَ لَیْسَ فِیهَا لَیْلَهُ الْقَدْرِ .

۵۶. قَالَ فَأَطْلَعَ اللَّهُ عَزَّ وَ جَلَّ نَبِیَّهُ عَلَیْهِ السَّلَامُ أَنَّ بَنِی أُمَیَّهَ تَمْلِکُ سُلْطَانَ هَذِهِ الْأُمَّهِ وَ مُلْکَهَا طُولَ هَذِهِ الْمُدَّهِ

۵۷. فَلَوْ طَاوَلَتْهُمُ الْجِبَالُ لَطَالُوا عَلَیْهَا حَتَّی یَأْذَنَ اللَّهُ تَعَالَی بِزَوَالِ مُلْکِهِمْ ، وَ هُمْ فِی ذَلِکَ یَسْتَشْعِرُونَ عَدَاوَتَنَا أَهْلَ الْبَیْتِ وَ بُغْضَنَا . ۵۸. أَخْبَرَ اللَّهُ نَبِیَّهُ بِمَا یَلْقَی أَهْلُ بَیْتِ مُحَمَّدٍ وَ أَهْلُ مَوَدَّتِهِمْ وَ شِیعَتُهُمْ مِنْهُمْ فِی أَیَّامِهِمْ وَ مُلْکِهِمْ .

۵۹. قَالَ وَ أَنْزَلَ اللَّهُ تَعَالَی فِیهِمْ : { أَ لَمْ تَرَ إِلَی الَّذِینَ بَدَّلُوا نِعْمَتَ اللَّهِ کُفْراً وَ أَحَلُّوا قَوْمَهُمْ دارَ الْبَوارِ جَهَنَّمَ یَصْلَوْنَها وَ بِئْسَ الْقَرارُ } .

۶۰. وَ نِعْمَهُ اللَّهِ مُحَمَّدٌ وَ أَهْلُ بَیْتِهِ ، حُبُّهُمْ إِیمَانٌ یُدْخِلُ الْجَنَّهَ ، وَ بُغْضُهُمْ کُفْرٌ وَ نِفَاقٌ یُدْخِلُ النَّارَ

۶۱. فَأَسَرَّ رَسُولُ اللَّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ ذَلِکَ إِلَی عَلِیٍّ وَ أَهْلِ بَیْتِهِ .

۶۲. قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا خَرَجَ وَ لَا يَخْرُجُ مِنَّا أَهْلَ الْبَيْتِ إِلَى قِيَامِ قَائِمِنَا أَحَدٌ لِيَدْفَعَ ظُلْماً أَوْ يَنْعَشَ حَقّاً إِلَّا اصْطَلَمَتْهُ الْبَلِيَّةُ ، وَ كَانَ قِيَامُهُ زِيَادَةً فِي مَكْرُوهِنَا وَ شِيعَتِنَا .

۶۳. قَالَ الْمُتَوَكِّلُ بْنُ هَارُونَ ثُمَّ أَمْلَى عَلَيَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْأَدْعِيَهَ وَ هِيَ خَمْسَةٌ وَ سَبْعُونَ بَاباً ، سَقَطَ عَنِّي مِنْهَا أَحَدَ عَشَرَ بَاباً ، وَ حَفِظْتُ مِنْهَا نَيِّفاً وَ سِتِّينَ بَاباً .

۶۴. وَ حَدَّثَنَا أَبُو الْمُفَضَّلِ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ رُوزْبِهَ أَبُو بَكْرٍ الْمَدَائِنِيُّ الْكَاتِبُ نَزِيلُ الرَّحْبَهِ فِي دَارِهِ

۶۵. قَالَ حَدَّثَنِي مُحَمَّدُ

p: ۶۱

بْنُ أَحْمَدَ بْنِ مُسْلِمٍ الْمُطَهَّرِيُّ

۶۶. قَالَ حَدَّثَنِي أَبِي عَنْ عُمَيْرِ بْنِ مُتَوَكِّلٍ الْبَلْخِيِّ عَنْ أَبِيهِ الْمُتَوَكِّلِ بْنِ هَارُونَ

۶۷. قَالَ لَقِيتُ يَحْيَى بْنَ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فَذَكَرَ الْحَدِيثَ بِتَمَامِهِ إِلَى رُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّتِي ذَكَرَهَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

۶۸. وَ فِي رِوَايَهِ الْمُطَهَّرِيِّ ذِكْرُ الْأَبْوَابِ وَ هِيَ :

التَّحْمِيدُ لِلَّهِ عَزَّ وَ جَلَّ .

الصَّلَاهُ عَلَى مُحَمَّدٍ وَ آلِهِ

الصَّلَاهُ عَلَى حَمَلَهِ الْعَرْشِ

الصَّلَاهُ عَلَى مُصَدِّقِي الرُّسُلِ .

دُعَاؤُهُ لِنَفْسِهِ وَ خَاصَّتِهِ

دُعَاؤُهُ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ

دُعَاؤُهُ فِي الْمُهِمَّاتِ

دُعَاؤُهُ فِي الِاسْتِعَاذَهِ

دُعَاؤُهُ فِي الِاشْتِيَاقِ

دُعَاؤُهُ فِی اللَّجَإِ إِلَی اللَّهِ تَعَالَی

دُعَاؤُهُ بِخَوَاتِمِ الْخَیْرِ

دُعَاؤُهُ فِی الِاعْتِرَافِ

دُعَاؤُهُ فِی طَلَبِ الْحَوَائِجِ

دُعَاؤُهُ فِی الظُّلَامَاتِ

دُعَاؤُهُ عِنْدَ الْمَرَضِ

دُعَاؤُهُ فِی الِاسْتِقَالَهِ

دُعَاؤُهُ عَلَی الشَّیْطَانِ .

دُعَاؤُهُ فِی الْمَحْذُورَاتِ

دُعَاؤُهُ فِی الِاسْتِسْقَاءِ

دُعَاؤُهُ فِی مَكَارِمِ الْأَخْلَاقِ

دُعَاؤُهُ إِذَا حَزَنَهُ أَمْرٌ .

دُعَاؤُهُ عِنْدَ الشِّدَّهِ

دُعَاؤُهُ بِالْعَافِیَهِ

دُعَاؤُهُ لِأَبَوَیْهِ .

دُعَاؤُهُ لِوُلْدِهِ

دُعَاؤُهُ لِجِیرَانِهِ وَ أَوْلِیَائِهِ .

دُعَاؤُهُ لِأَهْلِ الثُّغُورِ

دُعَاؤُهُ فِی التَّفَزُّعِ

دُعَاؤُهُ إِذَا قُتِّرَ عَلَیْهِ الرِّزْقُ

دُعَاؤُهُ فِی الْمَعُونَهِ عَلَی قَضَاءِ الدَّیْنِ .

دُعَاؤُهُ بِالتَّوْبَهِ .

دُعَاؤُهُ فِی صَلَاهِ اللَّیْلِ

دُعَاؤُهُ فِی الِاسْتِخَارَهِ .

دُعَاؤُهُ إِذَا ابْتُلِیَ أَوْ رَأَی مُبْتَلًی بِفَضِیحَهٍ بِذَنْبٍ

دُعَاؤُهُ فِی الرِّضَا بِالْقَضَاءِ

دُعَاؤُهُ عِنْدَ سَمَاعِ الرَّعْدِ

دُعَاؤُهُ فِی الشُّکْرِ

دُعَاؤُهُ فِی الِاعْتِذَارِ

دُعَاؤُهُ فِی طَلَبِ الْعَفْوِ .

دُعَاؤُهُ عِنْدَ ذِکْرِ الْمَوْتِ

دُعَاؤُهُ فِی طَلَبِ السَّتْرِ وَ الْوِقَایَهِ

دُعَاؤُهُ عِنْدَ خَتْمِهِ الْقُرْآنَ

دُعَاؤُهُ إِذَا نَظَرَ إِلَی الْهِلَالِ

دُعَاؤُهُ لِدُخُوْلِ شَهْرِ رَمَضَانَ

دُعَاؤُهُ لِوَدَاعِ شَهْرِ رَمَضَانَ

دُعَاؤُهُ فِی عِیدِ الْفِطْرِ وَ الْجُمُعَهِ

دُعَاؤُهُ فِی یَوْمِ عَرَفَهَ

دُعَاؤُهُ فِی یَوْمِ الْأَضْحَی وَ الْجُمُعَهِ

دُعَاؤُهُ فِی دَفْعِ کَیْدِ الْأَعْدَاءِ

دُعَاؤُهُ فِی الرَّهْبَهِ

دُعَاؤُهُ فِی التَّضَرُّعِ وَ الِاسْتِكَانَهِ

دُعَاؤُهُ فِی الْإِلْحَاحِ

دُعَاؤُهُ فِی التَّذَلُّلِ

دُعَاؤُهُ فِی اسْتِكْشَافِ الْهُمُومِ .

۶۹. وَ بَاقِی الْأَبْوَابِ بِلَفْظِ أَبِی عَبْدِ اللَّهِ الْحَسَنِیِّ رَحِمَهُ اللَّهُ :

۷۰. حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الْحَسَنِیُّ

۷۱. قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

p: ۶۲

عُمَرَ بْنِ خَطَّابٍ الزَّيَّاتُ

۷۲. قَالَ حَدَّثَنِی خَالِی عَلِیُّ بْنُ النُّعْمَانِ الْأَعْلَمُ

۷۳. قَالَ حَدَّثَنِی عُمَيْرُ بْنُ مُتَوَكِّلٍ الثَّقَفِیُّ الْبَلْخِیُّ عَنْ أَبِيهِ مُتَوَكِّلِ بْنِ هَارُونَ

قَالَ أَمْلَى عَلَیَّ سَيِّدِی الصَّادِقُ ، أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

قَالَ أَمْلَى جَدِّی عَلِیُّ بْنُ الْحُسَيْنِ عَلَى أَبِی مُحَمَّدِ بْنِ عَلِیٍّ عَلَيْهِمْ أَجْمَعِينَ السَّلَامُ بِمَشْهَدٍ مِنِّی .

۱-The greatest sayyid, Najm al-Din Baha' al-Sharaf Abu l-Hasan Muhammad ibn Ahmad ibn 'Ali ibn Muhammad ibn 'Umar ibn Yahya al-'Alawi al-Hasani (۱) (God have mercy upon him) related to us:(۲)

۲-He said: The felicitous shaykh, Abu 'Abd Allah Muhammad ibn Ahmad ibn Shahriyar(۳), the treasurer of the treasure-house of our master, the Commander of the Faithful, 'Ali ibn Abi Talib (upon him be peace) told us in the month of Rabi' I in the year ۵۱۶ [May-June ۱۱۲۲ CE] while [the Sahifa] was being read before him and I was listening.

He said: I heard it [being read] before the truthful shaykh Abu Mansur Muhammad-۳ ibn Muhammad ibn Ahmad ibn 'Abd al-'Aziz al-'Ukbari the Just(۴) (God have mercy (upon him) by Abu l-Mufaddal Muhammad ibn 'Abd Allah ibn al-Muttalib al-Shaybani.(۵

He said: Al-Sharif Abu 'Abd Allah Ja'far ibn Muhammad ibn Ja'far ibn al-Hasan ibn-۴ Ja'far ibn al-Hasan ibn al-Hasan ibn Amir al-Mu'minin 'Ali ibn Abi Talib (۶) (upon them .be peace) related to us

He said: 'Abd Allah ibn 'Umar ibn Khattab al-Zayyat (۷) related to us in the year ۲۶۵-۵ .[[۸۷۸-۹

.He said: My maternal uncle 'Ali ibn al-Nu'man al-A'lam(۸) related to me-۶

He said: 'Umayr ibn Mutawakkil al-Thaqafi al-Balkhi related to us from-۷

Sayyid Najm al-Din is not known other than in this text, but the commentators point -۱ out that this has no negative effect on the chain since the text is mutawatir and of unquestioned authority. This is a chain of permission and not of transmission; in other words, the text itself has reached us by many different routes, but permission to teach the present text in this exact form was handed down by the figures being mentioned. The reason this particular chain is mentioned was suggested in the introduction. I would add that it is inconceivable that this chain is a deliberate forgery, since no forger can have been so incompetent. Of the twelve figures mentioned (at the beginning and in the second chain toward the end of the preface), five are unknown, four cannot be identified with certainty, and one is known to have been .unreliable

There is some confusion as to the identity of the 'us' at the beginning of this chain, -۲ because it might be either of two scholars who figure in the various chains of transmission of the Sahifa. Shaykh-i Baha'i, one of the many authors of commentaries on the Sahifa, maintains that 'us' refers to 'Ali ibn al-Sukun (i.e., Abu l-Hasan 'Ali ibn Muhammad ibn Muhammad ibn 'Ali ibn Muhammad ibn Muhammad ibn al-Sukun al-Hilli, (d. c. ۶۰۶/۱۲۰۹). In his glossary on the Sahifa, Mir Damad writes that it is 'Amid al-

Ru'asa' Hibat Allah ibn Hamid ibn Ahmad ibn Ayyub al-Hilli (d. ٦١٠/١٢١٣-١٤). To prove his point he quotes from the manuscript of al-Shahid al-Awwal, who had collated his copy with that of Ibn al-Sukun, on which 'Amid al-Ru'asa' had made certain annotations in the year ٦٠٣/١٢٠٦. Cf. Aqa Buzurg, al-Dhari'a, s.v. Al-Sahifat al-Sajjadiyya.

٣- He was the son-in-law of Shaykh al-Ta'ifa Abu Ja'far al-Tusi (d. ٤٦٠/١٠٦٧-٨) and an official at the shrine of 'Ali in Najaf.

٤- Sayyid "Alikhan writes that al-'Ukbari does not seem to be mentioned in the books of Shi'ite biographies, but al-Sam'ani mentions him in al-Ansab (adding ibn al-Husayn to his name after ibn Ahmad) and gives his date of death as ٤٧٢/١٠٧٩-٨٠.

٥- Sayyid "'Alikhan quotes four sources on Abu l-Mufaddal as a muhaddith, all of which question his reliability: Najashi, Shaykh al-Ta'ifa al-Tusi, Ibn al-Ghada'iri, and Ibn Dawud.

٦- Najashi praises his reliability and mentions a number of works by him. He died in ٣٠٨/٩٢١ at the age of more than ninety (Sayyid "'Alikhan).

٧- According to Sayyid "'Alikhan, nothing is known about him. In his notes on his Persian translation, Sha'rani suggests that here some of the authorities originally mentioned in the text may have been dropped, since only three figures are mentioned over a period of ٢٥١ years.

٨- Najashi mentions an Ali ibn al-Nu'man al-A'lam al-Nakhai who was a companion of the eighth Imam, Ridha (d. ٢٠٣/٨١٨).

his father Mutawakkil ibn Harun.(١)

٨- He said: I met Yahya ibn Zayd ibn 'Ali (upon him be peace) when he was going to Khurasan after his father was slain and I greeted him.(٢)

٩- He said to me: From whence are you coming? I said: From the hajj.

١٠- He asked me about his household and the sons of his paternal uncle in Medina and he pressed me urgently about [Imam] Ja'far ibn Muhammad (upon him be peace), so I gave him news of him and of them and of their sorrow over his father Zayd ibn 'Ali (upon him be peace).

١١- He said to me: My paternal uncle [Imam] Muhammad [al-Baqir] ibn 'Ali (upon him be

peace) advised my father not to revolt and he let him know what would be the outcome of his affair if he revolted and left Medina. Have you met the son of my ?(paternal uncle, Ja'far ibn Muhammad (upon him be peace

.I said: Yes

?He said: Did you hear him mention anything about my affair-۱۲

.I said: Yes

!He said: What did he say about me? Tell me-۱۳

I said: May I be made your sacrifice! I do not want to confront you with what I heard .from him

!So he said: Will you frighten me with death? Tell me what you heard-۱۴

I said: I heard him saying that you would be slain and crucified as your father was .slain and crucified

His face changed colour and he said: God erases whatsoever He will, and He-۱۵ establishes, and with Him is the Mother of the

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Neither 'Umayr ibn Mutawakkil nor his father Mutawakkil ibn Harun are known. - ۱ However both Najashi and Shaykh al-Tusi speak of al-Mutawakkil ibn 'Umayr ibn al-Mutawakkil as the transmitter of the Sahifa from Yahya ibn Zayd, and they provide a chain of authority leading from him to themselves different from that in the present text. As Sha'rani points out (Sahifa, p. ۵), given their early dates and their agreement, .the name they provide is to be preferred over the Present text

This would have been in the year ۱۲۲/۷۴۰. As explained in the introduction, after the -۲ death of Zayn al-Abidin's son and successor, Muhammad al-Baqir, his son Zayd revolted against the Umayyad authorities and was killed. According to the account being related here, Mutawakkil ibn Harun (or more properly, Mutawakkil ibn 'Umayr)

.met Zayd's son Yahya shortly before he was killed while continuing his father's revolt

Book!(۱) O Mutawakkil! God has supported this affair through us and appointed for us knowledge and the sword. These two are combined in us, while the sons of our paternal uncle have been singled out only for knowledge.

۱۶- I said: May I be made your sacrifice! Surely I see people inclining more to the son of your paternal uncle, Ja'far (upon him be peace) than to you and your father.

۱۷- He said: Surely my paternal uncle Muhammad ibn 'Ali and his son Ja'far (upon them both be peace) summon people to life, but we summon them to death.

۱۸- I said: O son of the Messenger of God! Have they more knowledge, or have you?

۱۹- He looked toward the ground for a time. Then he lifted his head and said: All of us have knowledge, but they know everything we know, and we do not know everything they know. Then he said to me: Have you written anything from the son of my paternal uncle?

I said: Yes.

۲۰- He said: Show it to me. So I brought out various kinds of knowledge, and I brought out for him a supplication which had been dictated to me by Abu 'Abd Allah (upon him be peace). He had related to me that his father, Muhammad ibn 'Ali (upon them both be peace) had dictated it to him and had told him that it was one of the supplications of his father, 'Ali ibn al-Husayn (upon them both be peace), from Al-Sahifat al-Kamila.(۲)

۲۱- Yahya looked at it until he came to

۱- ۱۳:۳۹. According to Sayyid "Alikhan, by quoting this verse, Yahya is suggesting that even if this is the divine command known to al-Sadiq, God may change it. This is the Shi'ite doctrine of bad'a, according to which God may appear to change His decree for

.His creatures. Imam Ja'far himself quotes this verse to prove the possibility of bad'a

As noted in the introduction, the use here of the expression Al-Sahifat al-kamila - ۲ suggests that the Sahifa was called by this term from earliest times. In explaining the expression, Sayyid "'Alikhan quotes a passage employing it from Ma'alim al-ulama of .(Ibn Shahrashub (d. ۵۸۸/۱۱۹۲

?its end. He said to me: Will you permit me to copy it

I said: O son of the Messenger of God! Do you ask permission for that which belongs ?to all of you

He said: Truly I will bring out for you a sahifa with the Perfect Supplications, which -۲۲ my father had in safekeeping from his father. My father counselled me to safeguard it .and to withhold it from those unworthy of it

Umayr said: My father [Mutawakkil] said: So I stood up before him, kissed him on'-۲۳ the head, and said to him: By God, O son of the Messenger of God! I profess the religion of God through love for you and obedience toward you! I hope that He will .favour me in my life and my death with your friendship

So he tossed the page of mine which I had given to him to a servant who was with-۲۴ him and said: Write this supplication with a beautiful, clear script, and give it to me. Perhaps I will memorize it, for I had been seeking it from Ja'far (God safeguard him) .and he withheld it from me

Mutawakkil said: So I regretted what I had done and did not know what I should-۲۵ .do. Abu 'Abd Allah had not ordered me not to hand it over to anyone

Then he called for a box and brought out from it a sahifa locked and sealed.(۱) He-۲۶ looked at the seal, kissed it, and wept. Then he broke it and undid the lock. He

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In notes to his Persian translation, Sha'rani tells us that the term meant a scroll - ۱ wound around an iron rod, on the ends of which were placed iron locks, often sealed

.with wax

.opened the sahifa, placed it upon his eyes, and passed it across his face

He said: By God, O Mutawakkil, were it not for the words you mentioned from the-۲۷ son of my paternal uncle - that I will be slain and crucified - I would not hand this over .to you and would be niggardly with it

But I know that his word is the truth which he has taken from his fathers and that it-۲۸ will be verified. So I fear lest knowledge like this fall to the Umayyads and they hide it .and store it in their treasuries for themselves

So take it, guard it for me, and wait with it. Then, when God has accomplished in my-۲۹ affair and the affair of those people what He will accomplish, it will be a trust from me with you to be taken to the sons of my paternal uncle, Muhammad and Ibrahim,(۱) the two sons of 'Abd Allah ibn al-Hasan ibn al-Hasan ibn Ali (upon the [last] two of them be .peace). They will undertake this affair after me

Mutawakkil said: So I took the Sahifa. when Yahya ibn Zayd was slain, I went to -۳۰ Medina and met [Imam] Abu 'Abd Allah [Ja'far al-Sadiq] (upon him be peace). I related .to him the news of Yahya. He wept and his feeling for him was intense

He said: God have mercy on the son of my paternal uncle and join him to his-۳۱ !fathers and grandfathers

By God, O Mutawakkil, the only thing that prevented-۳۲

Muhammad is better known as al-Nafs al-Zakiyya. He was designated as the Mahdi -۱ by his father and many swore allegiance to him, including al-Mansur, who later became the first Abbasid caliph. Muhammad and Ibrahim revolted with a good deal of popular support when the Abbasids tried to make them accept their authority. Muhammad, who was supported by the people of Medina, was killed in a fierce battle in ۱۴۵/۷۶۲, and Ibrahim, who was supported by the Zaydite and Mu'tazilite circles of

Kufa and Basra, was killed a few months later. Cf. Ja'fari, The Origins and Early .Development, pp. ۲۶۹-۷۱, ۲۷۵-۶

me from handing the supplication over to him was what he feared for the Sahifa of his :father. Where is the Sahifa? I said: Here it is. He opened it and said

This, by God, is the handwriting of my paternal uncle Zayd and the supplications of my .(grandfather 'Ali ibn al-Husayn (upon both of them be peace

Then he said to his son: Stand up, O Isma'il,(۱) and bring out the supplications which-۳۳ !I commanded you to memorize and safeguard

So Isma'il stood up, and he brought out a Sahifa just like the Sahifa which Yahya -۳۴ ibn Zayd had handed over to me. Abu 'Abd Allah kissed it and placed it upon his eyes. He said: This is the handwriting of my father and the dictation of my grandfather .(upon both of them be peace), while I was a witness

I said: O son of the Messenger of God! Would it be proper for me to compare it to-۳۵ ?the Sahifa of Zayd and Yahya

.He gave me permission to do that and said: I consider you worthy of that

I looked, and I found the two to be a single thing. I did not find a single letter to-۳۶ .differ from what was in the other Sahifa

Then I asked permission from Abu 'Abd Allah to hand over the Sahifa to the two-۳۷ .sons of 'Abd Allah ibn al-Hasan

He said: God commands you to deliver trusts back to their owners.(۲) Yes, hand it over .to them

When I rose to go and meet them, he-۳۸

Isma'il was the eldest son of Imam Ja'far and his designated successor. However, -۱

he died before his father, who then appointed his second son Musa as the Imam after himself. The Isma'ilis follow Isma'il as Imam rather than Musa maintaining that the .former's appointment was valid and that the imamate remained in his family

۲- ۴:۵۸

.said to me: Stay in your place

۳۹-Then he sent for Muhammad and Ibrahim, and they came. He said: This is the inheritance of the son of your paternal uncle, Yahya, from his father. He has singled you out for it instead of his own brothers. But we place upon you a condition .concerning it

۴۰-They said: God have mercy upon you! Tell us, for your word is accepted.

۴۱-He said: Leave not Medina with this Sahifa!

۴۲-They said: And why is that?

۴۳-He said: The son of your paternal uncle feared for it what I fear for you.

۴۴-They said: He only feared for it when he came to know he would be slain.

۴۵-Abu 'Abd Allah (upon him be peace) said: As for you - feel not secure! By God, I know that you will revolt as he revolted, and you will be slain as he was slain!

۴۶-They arose, while they were saying: 'There is no force and no strength save in God, the All-high, the All-mighty!'(۱)

۴۷-When they revolted Abu 'Abd Allah (upon him be peace) said to me: O Mutawakkil! What did Yahya say to you? 'Surely my paternal uncle Muhammad ibn 'Ali and his son Ja'far summon the people to life, but we summon them to death.'

۴۸-I said: Yes, God set you right! The son of your paternal uncle Yahya said that to me.

۴۹-He said: God have mercy upon Yahya! My father related from his father from his grandfather from 'Ali (upon him be peace) that the Messenger of God (God bless him

.An oft-repeated formula found in many hadith -۱

and his Household) was seized from his senses for an instant while he was on the .pulpit

He saw in a vision some men leaping upon his pulpit like monkeys and making the-۵۰ .people retrace their steps

So the Messenger of God sat down (God bless him and his Household), and sorrow-۵۱ .was apparent on his face

Then Gabriel (upon him be peace) came to him with this verse: And We made the-۵۲ vision that We showed thee and the tree cursed in the Qur'an, that is, the Umayyads, to be only a trial for men; and We frighten them, but it only increases them in great (insolence.(۱)

?He said: O Gabriel! Will they be in my period and my time-۵۳

He said: No, but the mill of Islam will turn from your migration, and it will come to a-۵۴ halt ten [years] after that. Then it will begin turning exactly thirty-five years after your migration, and come to a halt five [years] after that. Then there is no avoiding a mill at .whose axis stands error. Then there will be the kingdom of the pharoahs

He said: God sent down concerning that: Surely We sent it down on the Night of-۵۵ Decree. And what will teach thee what is the Night of Decree? The Night of Decree is better than a thousand months(۲) in which the Umayyads rule, during which time .there will be no Night of Decree

He said: So God gave news to His Prophet (upon him be peace) that the Umayyads-۵۶ would own

The Qur'an commentators offer at least three possible interpretations for this .۱۷:۶۰ -۱ vision. Concerning the third, Baydawi writes 'It is also said that the Prophet saw a group of the Umayyads climbing his pulpit and jumping upon it like monkeys. So he said "This is their share of this world; they will be given it for accepting Islam". According to this interpretation, what is meant by a trial for men is what happened during their time' (Anwar al-tanzil, commentary on ۱۷:۶۰). The Shi'ite commentator Tabarsi also offers this as a third possibility, providing two hadith to support it (Majma' al-bayan). Sayyid "'Alikhan quotes from Baydawi and others to support this interpretation, while offering Ibn 'Abbas among others as authority for the statement .that the 'accursed tree' refers to the Umayyads

Tirmidhi offers a hadith going back to al-Hasan ibn 'Ali that supports this .۹۷:۱-۳ - ۲ interpretation of one thousand months as referring to the Umayyads (Tafsir sura ۹۷, .(۱

.sovereignty over this community and that their kingdom would last this period of time

Were the mountains to vie with them, they would tower over the mountains until-۵۷ God (exalted is He) gave permission for the disappearance of their kingdom; and during this time they have made their banner enmity and hatred for us, the Folk of the .House

God gave news to His Prophet concerning what the Folk of the House of-۵۸ Muhammad, the people of love for them, and their partisans would meet from the .Umayyads during their days and their kingdom

He said: God sent down concerning them: Hast thou not seen those who-۵۹ exchanged the favour of God for unbelief, and caused the people to dwell in the (abode of ruin? Gehenna, wherein they are roasted; an evil resting place!(۱

The 'favour of God' is Muhammad and the People of his House. Love for them is a-۶۰ faith that takes into the Garden, and hate for them is an unbelief and a hypocrisy that .takes into the Fire

So the Messenger of God (God bless him and his Household) confided that to 'Ali-۶۱

.and the Folk of his House

He said: Then Abu 'Abd Allah said (upon him be peace): Before the rise of our-۶۲ Qa'im(۲) not one of us Folk of the House has revolted or will revolt to repel an injustice or to raise up a right, without affliction uprooting him and without his uprising .increasing the adversity of us and our partisans

Al-Mutawakkil ibn Harun said: Then Abu 'Abd Allah-۶۳

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.۱۴:۲۸-۹ -۱

i.e., the Twelfth Imam, he who will 'stand up' (Qa'im) in the Truth for the Truth and -۲ .defeat the enemies of the Truth

dictated to me the supplications, which are seventy-five chapters. Of them eleven .chapters have escaped me, while I have safeguarded sixty-some

Abu l-Mufaddal related to us.(۱) He said: Muhammad ibn al-Hasan ibn Ruzbih Abu-۶۴ .Bakr al-Mada'ini(۲) the scribe, who lived in Rahba, related to us in his house

.He said: Muhammad ibn Ahmad ibn Muslim al-Mutahhari(۳) related to me-۶۵

He said: My father related to me from 'Umayr ibn Mutawakkil al-Balkhi from his-۶۶ .father al-Mutawakkil ibn Harun

He said: I met Yahya ibn Zayd ibn 'Ali (upon them both be peace). Then he -۶۷ mentioned the whole hadith including the vision of the Prophet (God bless him and his Household) which was mentioned by Ja'far ibn Muhammad from his fathers (God's .(blessings be upon them

:In al-Mutahhari's version, the chapter headings are mentioned. They are-۶۸

Praise of God (۱

Blessing upon Muhammad and his Household (۲

۱- The speaker here is al-'Ukbari (above, verse ۳), who is now relating another chain through which he received the Sahifa from Abu l-Mufaddal (verse ۳).

۲- He is unknown in the books of biography.

۳- He is also unknown.

Supplication when Something made him Sorrowful

۲۲) His Supplication in Hardship

۲۳) His Supplication for Well-Being

۲۴) His Supplication for his Parents

۲۵) His Supplication for his Children

۲۶) His Supplication for his Neighbours and Friends

۲۷) His Supplication for the People of the Frontiers

۲۸) His Supplication in Fleeing

۲۹) His Supplication when his Provision was Stinted

۳۰) His Supplication for Help in Repaying Debt

۳۱) His Supplication in Repentance

۳۲) His Supplication in the Night Prayer

۳۳) His Supplication in Asking for the Best

۳۴) His Supplication when Afflicted

۳۵) His Supplication in Satisfaction with the Decree of God

۳۶) His Supplication upon Hearing Thunder

۳۷) His Supplication in Giving Thanks

۳۸) His Supplication in Asking for Pardon

۳۹) His Supplication in Seeking Pardon

۴۰) His Supplication when Death was Mentioned

۴۱) His Supplication in Asking for Covering and Protection

۴۲) His Supplication upon completing a Reading of the Qur'an

۴۳) His Supplication when he looked at the New Crescent Moon

۴۴) His Supplication for the Coming of the Month of Ramadan

۴۵) His Supplication in Bidding Farewell to the Month of Ramadan

۴۶) His Supplication for the Day of Fast-Breaking and Friday

۴۷) His Supplication on Day of 'Arafa

۴۸) His Supplication on the Day of Sacrifice and Friday

۴۹) His Supplication in Repelling the Trickery of Enemies

۵۰) His Supplication in Fear

۵۱) His Supplication in Pleading and Abasement

۵۲) His Supplication in Imploring

۵۳) His Supplication in Abasing himself

۵۴) His Supplication for the Removal of Worries

۶۹- The remaining chapter headings are in the words of Abu 'Abd Allah al-Hasani (God have mercy upon him).(۱)

۷۰- (۲)Abu 'Abd Allah Ja'far ibn Muhammad al-Hasani related to us.()

He said: 'Abd Allah ibn 'Umar-٧١

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١ - In other words, the chapter headings as mentioned in the text, which are often slightly different from the chapter headings mentioned above, are in al-Hasani's words (that is, al-Sharif Aba 'Abd Allah, mentioned in verse ۴).

٢ - Here again by 'us' is meant al-'Ukbari.

ibn Khattab al-Zayyat related to us.

٧٢-He said: Khali ibn al-Nu'man al-A'lam related to us.

٧٣-He said: 'Umayr ibn Mutawakkil al-Thaqafi al-Balkhi related to us from his father Mutawakkil ibn Harun.

٧۴-He said: My truthful master, Abu 'Abd Allah Ja'far ibn Muhammad dictated to me.

٧۵-He said: My grandfather 'Ali ibn al-Husayn dictated to my father Muhammad ibn 'Ali (upon them all be peace) while I was witness:

Supplications

١) In Praise of God

(١) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا ابْتَدَأَ بِالدُّعَاءِ بَدَأَ بِالتَّحْمِيدِ لِلَّهِ عَزَّ وَ جَلَّ وَ الثَّنَاءِ عَلَيْهِ ، فَقَالَ :

When he (upon him be peace) began to supplicate, he would begin with praise and laudation of God (Mighty and Majestic is He). He would say:

١. الْحَمْدُ لِلَّهِ

الْأَوَّلِ بِلَا أَوَّلٍ كَانَ قَبْلَهُ ،

وَ الْآخِرِ بِلَا آخِرٍ يَكُونُ بَعْدَهُ

٢. الَّذِی قَصُرَتْ عَنْ رُؤْيَتِهِ أَبْصَارُ النَّاظِرِينَ ، وَ عَجَزَتْ عَنْ نَعْتِهِ أَوْهَامُ الْوَاصِفِينَ .

۳. ابْتَدَعَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاعاً ،

وَ اخْتَرَعَهُمْ عَلَى مَشِيَّتِهِ اخْتِرَاعاً .

۴. ثُمَّ سَلَکَ بِهِمْ طَرِيقَ إِرَادَتِهِ ،

وَ بَعَثَهُمْ فِی سَبِيلِ مَحَبَّتِهِ ،

لَا يَمْلِكُونَ تَأْخِيراً عَمَّا قَدَّمَهُمْ إِلَيْهِ ،

وَ لَا يَسْتَطِيعُونَ تَقَدُّماً إِلَى مَا أَخَّرَهُمْ عَنْهُ.

۵. وَ جَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ قُوتاً مَعْلُوماً مَقْسُوماً مِنْ رِزْقِهِ ،

لَا يَنْقُصُ مَنْ زَادَهُ نَاقِصٌ ،

وَ لَا يَزِيدُ مَنْ نَقَصَ مِنْهُمْ زَائِدٌ .

۶. ثُمَّ ضَرَبَ لَهُ فِی الْحَيَاةِ أَجَلًا مَوْقُوتاً ،

وَ نَصَبَ لَهُ أَمَداً مَحْدُوداً ،

يَتَخَطَّى إِلَيْهِ بِأَيَّامِ عُمُرِهِ ، وَ يَرْهَقُهُ بِأَعْوَامِ دَهْرِهِ ،

حَتَّى إِذَا بَلَغَ أَقْصَى أَثَرِهِ ، وَ اسْتَوْعَبَ حِسَابَ عُمُرِهِ ،

قَبَضَهُ إِلَى مَا نَدَبَهُ إِلَيْهِ مِنْ مَوْفُورِ ثَوَابِهِ ، أَوْ مَحْذُورِ عِقَابِهِ ،

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

وَ

p: ۷۴

يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى .

۷. عَدْلًا مِنْهُ ، تَقَدَّسَتْ أَسْمَاؤُهُ ، وَ تَظَاهَرَتْ آلَاؤُهُ ،

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ .

٨. وَ الْحَمْدُ لِلَّهِ الَّذِی

لَوْ حَبَسَ عَنْ عِبَادِهِ مَعْرِفَهَ حَمْدِهِ عَلَی مَا أَبْلَاهُمْ مِنْ مِنَنِهِ الْمُتَتَابِعَهِ ،

وَ أَسْبَغَ عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَهِ ،

لَتَصَرَّفُوا فِی مِنَنِهِ فَلَمْ يَحْمَدُوهُ ،

وَ تَوَسَّعُوا فِی رِزْقِهِ فَلَمْ يَشْكُرُوهُ .

٩. وَ لَوْ كَانُوا كَذَلِكَ

لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّهِ إِلَی حَدِّ الْبَهِيمِيَّهِ

فَكَانُوا كَمَا وَصَفَ فِی مُحْكَمِ كِتَابِهِ :

{إِنْ هُمْ إِلَّا كَالْأَنْعامِ بَلْ هُمْ أَضَلُّ سَبِيلًا}.

١٠. وَ الْحَمْدُ لِلَّهِ عَلَی مَا عَرَّفَنَا مِنْ نَفْسِهِ ،

وَ أَلْهَمَنَا مِنْ شُكْرِهِ ،

وَ فَتَحَ لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ ،

وَ دَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ لَهُ فِی تَوْحِيدِهِ ،

وَ جَنَّبَنَا مِنَ الْإِلْحَادِ وَ الشَّكِّ فِی أَمْرِهِ .

١١. حَمْداً نُعَمَّرُ بِهِ فِيمَنْ حَمِدَهُ مِنْ خَلْقِهِ ،

وَ نَسْبِقُ بِهِ مَنْ سَبَقَ إِلَی رِضَاهُ وَ عَفْوِهِ .

١٢. حَمْداً يُضِی ءُ لَنَا بِهِ ظُلُمَاتِ الْبَرْزَخِ ،

وَ يُسَهِّلُ عَلَيْنَا بِهِ سَبِيلَ الْمَبْعَثِ ،

وَ يُشَرِّفُ بِهِ مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ ،

يَوْمَ تُجْزَی كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ ،

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ .

١٣. حَمْداً يَرْتَفِعُ مِنَّا إِلَى أَعْلَى عِلِّيِّينَ

فِي كِتَابٍ مَرْقُومٍ يَشْهَدُهُ الْمُقَرَّبُونَ .

١۴. حَمْداً تَقَرُّ بِهِ عُيُونُنَا إِذَا بَرِقَتِ الْأَبْصَارُ ،

وَ تَبْيَضُّ بِهِ وُجُوهُنَا إِذَا اسْوَدَّتِ الْأَبْشَارُ .

١۵. حَمْداً نُعْتَقُ بِهِ مِنْ أَلِيمِ نَارِ اللَّهِ إِلَى كَرِيمِ جِوَارِ اللَّهِ .

١۶. حَمْداً نُزَاحِمُ بِهِ مَلَائِكَتَهُ الْمُقَرَّبِينَ ،

وَ نُضَامُّ بِهِ أَنْبِيَاءَهُ الْمُرْسَلِينَ

فِي دَارِ الْمُقَامَهِ الَّتِي لَا تَزُولُ ،

وَ مَحَلِّ كَرَامَتِهِ الَّتِي لَا تَحُولُ .

١٧. وَ الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا مَحَاسِنَ الْخَلْقِ ،

وَ أَجْرَى عَلَيْنَا طَيِّبَاتِ الرِّزْقِ .

١٨. وَ جَعَلَ

p: ٧۵

لَنَا الْفَضِيلَهَ بِالْمَلَكَهِ عَلَى جَمِيعِ الْخَلْقِ ،

فَكُلُّ خَلِيقَتِهِ مُنْقَادَهٌ لَنَا بِقُدْرَتِهِ ،

وَ صَائِرَهٌ إِلَى طَاعَتِنَا بِعِزَّتِهِ .

١٩. وَ الْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَهِ

إِلَّا إِلَيْهِ ،

فَكَيْفَ نُطِيقُ حَمْدَهُ أَمْ مَتَى نُؤَدِّي شُكْرَهُ لَا ، مَتَى .

٢٠. وَ الْحَمْدُ لِلَّهِ

الَّذِى رَكَّبَ فِينَا آلَاتِ الْبَسْطِ ،

وَ جَعَلَ لَنَا أَدَوَاتِ الْقَبْضِ ، وَ مَتَّعَنَا بِأَرْوَاحِ الْحَيَاهِ ،

وَ أَثْبَتَ فِينَا جَوَارِحَ الْأَعْمَالِ ،

وَ غَذَّانَا بِطَيِّبَاتِ الرِّزْقِ ،

وَ أَغْنَانَا بِفَضْلِهِ ،

وَ أَقْنَانَا بِمَنِّهِ .

٢١. ثُمَّ أَمَرَنَا لِيَخْتَبِرَ طَاعَتَنَا ،

وَ نَهَانَا لِيَبْتَلِىَ شُكْرَنَا ،

فَخَالَفْنَا عَنْ طَرِيقِ أَمْرِهِ ،

وَ رَكِبْنَا مُتُونَ زَجْرِهِ ،

فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ ،

وَ لَمْ يُعَاجِلْنَا بِنِقْمَتِهِ ،

بَلْ تَأَنَّانَا بِرَحْمَتِهِ تَكَرُّماً ، وَ انْتَظَرَ مُرَاجَعَتَنَا بِرَأْفَتِهِ حِلْماً .

٢٢. وَ الْحَمْدُ لِلَّهِ

الَّذِى دَلَّنَا عَلَى التَّوْبَهِ

الَّتِى لَمْ نُفِدْهَا إِلَّا مِنْ فَضْلِهِ ،

فَلَوْ لَمْ نَعْتَدِدْ مِنْ فَضْلِهِ إِلَّا بِهَا

لَقَدْ حَسُنَ بَلَاؤُهُ عِنْدَنَا ، وَ جَلَّ إِحْسَانُهُ إِلَيْنَا

وَ جَسُمَ فَضْلُهُ عَلَيْنَا

۲۳. فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِى التَّوْبَهِ لِمَنْ كَانَ قَبْلَنَا ،

لَقَدْ وَضَعَ عَنَّا مَا لَا طَاقَهَ لَنَا بِهِ ،

وَ لَمْ يُكَلِّفْنَا إِلَّا وُسْعاً ، وَ لَمْ يُجَشِّمْنَا إِلَّا يُسْراً ،

وَ لَمْ يَدَعْ لِأَحَدٍ مِنَّا حُجَّهً وَ لَا عُذْراً .

۲۴. فَالْهَالِكُ مِنَّا مَنْ هَلَكَ عَلَيْهِ ،

وَ السَّعِيدُ مِنَّا مَنْ رَغِبَ إِلَيْهِ .

۲۵. وَ الْحَمْدُ لِلَّهِ بِكُلِّ مَا حَمِدَهُ بِهِ أَدْنَى مَلَائِكَتِهِ إِلَيْهِ

وَ أَكْرَمُ خَلِيقَتِهِ عَلَيْهِ

وَ أَرْضَى حَامِدِيهِ لَدَيْهِ

۲۶. حَمْداً يَفْضُلُ سَائِرَ الْحَمْدِ كَفَضْلِ رَبِّنَا عَلَى جَمِيعِ خَلْقِهِ .

۲۷. ثُمَّ لَهُ الْحَمْدُ مَكَانَ كُلِّ نِعْمَهٍ لَهُ عَلَيْنَا

وَ عَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ وَ الْبَاقِينَ

عَدَدَ مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ ،

وَ مَكَانَ كُلِّ وَاحِدَهٍ مِنْهَا

عَدَدُهَا أَضْعَافاً مُضَاعَفَهً أَبَداً سَرْمَداً

إِلَى يَوْمِ الْقِيَامَهِ .

۲۸. حَمْداً لَا مُنْتَهَى لِحَدِّهِ ،

وَ لَا

حِسَابَ لِعَدَدِهِ ، وَ لَا مَبْلَغَ لِغَايَتِهِ ، وَ لَا انْقِطَاعَ لِأَمَدِهِ

۲۹. حَمْداً یَکونُ وُصْلَهً إِلَی طَاعَتِهِ وَ عَفْوِهِ ،

وَ سَبَباً إِلَی رِضْوَانِهِ ،

وَ ذَرِیعَهً إِلَی مَغْفِرَتِهِ ،

وَ طَرِیقاً إِلَی جَنَّتِهِ ،

وَ خَفِیراً مِنْ نَقِمَتِهِ ،

وَ أَمْناً مِنْ غَضَبِهِ ،

وَ ظَهِیراً عَلَی طَاعَتِهِ ،

وَ حَاجِزاً عَنْ مَعْصِیَتِهِ ، وَ عَوْناً عَلَی تَأْدِیَهِ حَقِّهِ وَ وَظَائِفِهِ .

۳۰. حَمْداً نَسْعَدُ بِهِ فِی السُّعَدَاءِ مِنْ أَوْلِیَائِهِ ،

وَ نَصِیرُ بِهِ فِی نَظْمِ الشُّهَدَاءِ بِسُیُوفِ أَعْدَائِهِ ،

إِنَّهُ وَلِیٌّ حَمِیدٌ .

۱- Praise belongs to God,

the First, without a first before Him,

the Last, without a last behind Him.

۲- Beholders' eyes fall short of seeing Him,

describers' imaginations are not able to depict Him.

۳- He originated the creatures through His power with an origination,

He devised them in accordance with His will with a devising.

۴- Then He made them walk on the path of His desire, He sent them out on the way of His love.

They cannot keep back

,from that to which He has sent them forward

nor can they go forward

.to that from which He has kept them back

۵- He assigned from His provision to each of their spirits a nourishment known and .apportioned

No decreaser decreases those whom He increases, no increaser increases those of .them whom He decreases

۶- Then for each spirit He strikes a fixed term in life, for each He sets up a determined ;end

,he walks toward it through the days of his span

.he overtakes it through the years of his time

Then, when he

p: ۷۷

takes his final step

,and embraces the reckoning of his span

God seizes him to the abundant reward or the feared punishment to which He has ,called him

That He may repay those who do evil for what they have done

(۱)and repay those who do good with goodness,(

۷- as justice from Him (holy are His names,

.(and manifest His boons

,He shall not be questioned as to what He does

(but they shall be questioned.(٢

,Praise belongs to God, for -٨

had He withheld from His servants the knowledge to praise Him for the uninterrupted (kindnesses with which He has tried them(٣

and the manifest favours

,which He has lavished upon them

they would have moved about in His kindnesses

,without praising Him

and spread themselves out in His provision

.without thanking Him

,Had such been the case -٩

they would have left the bounds of humanity

for that of beastliness

:and become as He has described in the firm text of His Book

(They are but as the cattle—nay, but they are further astray from the way!(۴

,Praise belongs to God, for the true knowledge of Himself He has given to us -١٠

,the thanksgiving He has inspired us to offer Him

,the doors to knowing His Lordship He has opened for us

,the sincerity towards Him in professing His Unity to which He has led us

and the deviation and doubt in His Command

;from which He has turned us aside

a praise through -۱۱

which we may be given long life

,among those of His creatures who praise Him

and overtake those who have gone ahead

toward His good pleasure

۱- ۵۳:۳۱

۲- ۲۱:۲۳

۳- Allusion to ۸۹:۱۵: As for man, whenever his Lord tries him, and honours him, and favours him....

۴- ۲۵:۴۶

;and pardon

a praise through which -۱۲

(He will illuminate for us the shadows of the interworld,(۱

,ease for us the path of the Resurrection

and raise up our stations

(at the standing places of the Witnesses(۲

on the day when every soul will be repaid

- for what it has earned

(they shall not be wronged;(۳

,the day a master shall avail nothing a client

(and they shall not be helped;(۴

(a praise which will rise up from us to the highest of the 'Illiyun(۵ -۱۳

,in a book inscribed

(witnessed by those brought nigh,(۶

a praise whereby -۱۴

(our eyes may be at rest when sight is dazzled,(۷

(our faces whitened when skins are blackened,(۸

a praise through which -۱۵

we may be released from God's painful Fire

,and enter God's generous neighbourhood

a praise by which -۱۶

we may jostle the angels brought nigh

,and join the prophets, the envoys

,in a House of Permanence that does not remove

.the Place of His Generosity that does not change

,Praise belongs to God -۱۷

,who chose for us the good qualities of creation

,granted us the agreeable things of provision

and appointed for us excellence -۱۸

;through domination over all creation

every one of His creatures submits to us

through His power

and comes to obey us

(through His might.(۹

,Praise belongs to God -۱۹

who locked for us the gate of need

.except toward Him

?So how can we praise Him? When can we thank Him? Indeed, when

,Praise belongs to God -۲۰

,who placed within us the organs of expansion

,assigned for us the agents of contraction, gave us to enjoy the spirits of life

fixed

The interworld (barzakh) is the abode in which a person dwells between death and -۱ .the Day of Resurrection

The Witnesses, mentioned in ۱l:۲۰ and ۴۰:۵۴, are the angels, prophets, Imams, and -۲ faithful whom God appoints to give witness concerning the deeds of men at the .Resurrection

۴۵:۲۲ -۳

۴- ۴۴:۴۱

۵- Illiyun', mentioned in ۸۳:۱۸ and ۱۹, and deriving from a root meaning 'high' or' 'exalted', is said to be the highest level of paradise, or a book in paradise wherein the .deeds of the righteous are recorded

۶- ۸۳:۲۰-۲۱

۷- .Cf. ۷۵:۷

۸- .Cf. ۳:۱۰۶

۹- Several Qur'anic verses mention the fact that God has subjected everything in the .heavens and the earth to mankind, e.g., ۱۴:۳۳, ۱۶:۱۲, ۳۱:۲۰, ۴۵:۱۳

,within us the limbs of works

,nourished us with the agreeable things of provision

,freed us from need through His bounty

.and gave us possessions through His kindness

۲۱- Then He commanded us that He might test our obedience

.and prohibited us that He might try our thanksgiving

So we turned against the path of His commandments and mounted the backs of His .warnings

,Yet He hurried us not to His punishment

.nor hastened us on to His vengeance

,No, He went slowly with us through His mercy

.in generosity, and awaited our return through His clemency, in mildness

۲۲- Praise belongs to God,

,who showed us the way to repentance

.which we would not have won save through His bounty

,Had we nothing to count as His bounty but this

,His trial of us would have been good, His beneficence toward us great

.His bounty upon us immense

For such was not His wont in repentance -٢٣

(with those who went before us.(١

He has lifted up from us

(what we have not the strength to bear,(٢

(charged us only to our capacity,(٣

,imposed upon us nothing but ease

.and left none of us with an argument or excuse

So the perisher among us is he who perishes in spite of Him -٢۴

.and the felicitous among us he who beseeches Him

And praise belongs to God -٢۵

with all the praises of

,His angels closest to Him

,His creatures most noble in His eyes

;and His praisers most pleasing to Him

a praise that may surpass other praises -٢۶

.as our Lord surpasses all His creatures

۲۷- Then to Him belongs praise,

in place of

---

۱ - Cf. ۲:۲۸۶: Our Lord, charge us not with a load such as Thou didst lay upon those before us.

۲- ۲:۲۸۶

۳- Allusion to such passages as ۲:۲۸۶: God charges no soul save to its capacity.

His every favour upon us

and upon all His servants, past and still remaining,

to the number of all things His knowledge encompasses,

and in place of each of His favours,

their number doubling and redoubling always and forever, to the Day of Resurrection;

۲۸- a praise whose bound has no utmost end,

whose number has no reckoning,

whose limit cannot be reached,

whose period cannot be cut off;

۲۹- a praise which will become

a link to His obedience and pardon,

a tie to His good pleasure,

a means to His forgiveness,

a path to His Garden,

,a protector against His vengeance

,a security against His wrath

,an aid to obeying Him

,a barrier against disobeying Him

;a help in fulfilling His right and His duties

a praise that will make us felicitous -۳۰

,among His felicitous friends

and bring us into the ranks

.of those martyred by the swords of His enemies

!He is a Friend, Praiseworthy

.

Blessing upon Muhammad and his Household (۲

(۲) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ هَذَا التَّحْمِيدِ فِى الصَّلَاهِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

After this praise of God he (upon him be peace) would supplicate by calling down (blessings upon God's Messenger (God bless him and his Household

Praise belongs to God -۱

who was kind to us through Muhammad

(God bless him and his Household)

,to the exclusion of past communities and bygone generations

,displaying thereby His power

,which nothing can render incapable

,though it be great

,and nothing can escape

.though it be subtle

,He sealed through us all He created -۲

,appointed us witnesses over those who deny

.and increased us by His kindness over those who are few

,O God, bless Muhammad -۳

,entrusted by Thee with Thy revelation

,distinguished by Thee among Thy creatures

,devoted to Thee among Thy servants

,the imam of mercy

,the leader of good

,the key to blessing

who wearied his soul -۴

,for Thy affairs

exposed his body to detested things -۵

,for Thy sake

showed open enmity toward his next of kin -۶

,by summoning to Thee

fought against his family -۷

,for Thy good pleasure

cut the ties of the womb -۸

,in giving life to Thy religion

sent far those close -۹

,because of their denial

brought near those far -۱۰

,because of their response to Thee

showed friendship to the most distant -۱۱

,for Thy sake

displayed enmity toward the nearest -۱۲

,for Thy sake

made his soul persevere -۱۳

,in delivering Thy message

tired it in summoning -۱۴

,to Thy creed

busied it in counselling -۱۵

,those worthy of Thy summons

migrated to the land of exile and the place of remoteness from the home of his -۱۶

,saddlebags

,the walkway of his feet

,the ground of his birth

,and the intimate abode of his soul

desiring to exalt Thy religion

and seeking help

,against those who disbelieved in Thee

until what he attempted against Thy enemies -١٧

went well with him

and what he arranged for Thy friends -١٨

.was accomplished

He rose up against them seeking victory -١٩

.through Thine aid, becoming strong in spite of his weakness with Thy help

He fought against them -٢٠

in the centre of their cities

and attacked them -٢١

,in the midst of their dwellings

,until Thy command prevailed -٢٢

,and Thy word rose up

though the idolaters

(were averse.(۱)

۲۳- O God, so raise him, because of his labours for Thy sake, to the highest degree of Thy Garden,(۲)

۲۴- that none may equal him in station,

none may match him in level,

and no angel brought nigh or prophet sent out

may parallel him in Thy sight.

۲۵- And inform him concerning his Household the pure and his community the faithful

of an excellent intercession,

greater than what Thou hast promised him!(۳)

۲۶- O Keeper of promises!

O Faithful to Thy word!

O He who changes evil deeds into manifold good deeds!(۴)

Thou art of bounty abounding!

۱. وَ الْحَمْدُ لِلَّهِ الَّذِی مَنَّ عَلَیْنَا بِمُحَمَّدٍ نَبِیِّهِ صَلَّی اللَّهُ عَلَیْهِ وَ آلِهِ

دُونَ الْأُمَمِ الْمَاضِیَهِ وَ الْقُرُونِ السَّالِفَهِ ،

بِقُدْرَتِهِ الَّتِی لَا تَعْجِزُ عَنْ شَیْ ءٍ وَ إِنْ عَظُمَ ،

وَ لَا یَفُوتُهَا شَیْ ءٌ وَ إِنْ لَطُفَ .

۲. فَخَتَمَ بِنَا عَلَی جَمِیعِ مَنْ ذَرَأَ ،

وَ جَعَلَنَا شُهَدَاءَ عَلَى مَنْ جَحَدَ ،

وَ كَثَّرَنَا بِمَنِّهِ عَلَى مَنْ قَلَّ .

۳. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ أَمِينِكَ عَلَى وَحْيِكَ ،

وَ نَجِيبِكَ مِنْ خَلْقِكَ ،

وَ صَفِيِّكَ مِنْ عِبَادِكَ ،

إِمَامِ الرَّحْمَهِ ، وَ قَائِدِ الْخَيْرِ ،

وَ مِفْتَاحِ الْبَرَكَهِ .

۴. كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ

۵. وَ عَرَّضَ فِيكَ لِلْمَكْرُوهِ بَدَنَهُ

۶. وَ كَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَّتَهُ

۷. وَ حَارَبَ فِي رِضَاكَ أُسْرَتَهُ

۸. وَ قَطَعَ فِي إِحْيَاءِ دِينِكَ رَحِمَهُ .

۹. وَ أَقْصَى الْأَدْنَيْنَ عَلَى جُحُودِهِمْ

۱۰. وَ قَرَّبَ الْأَقْصَيْنَ عَلَى اسْتِجَابَتِهِمْ لَكَ .

۱۱. وَ وَالَى فِيكَ الْأَبْعَدِينَ

۱۲. وَ عَادَى فِيكَ الْأَقْرَبِينَ

۱۳. و أَدْأَبَ نَفْسَهُ فِي تَبْلِيغِ رِسَالَتِكَ

۱۴.وَ أَتْعَبَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ .

۱۵. وَ شَغَلَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ

۱۶. وَ هَاجَرَ إِلَى بِلَادِ الْغُرْبَهِ ،

وَ

p: ۸۳

۱- Allusion to ۹:۳۳ and ۶۱:۹: It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion though the idolaters be averse.

۲- As Sayyid '''Alikhan points out, there is an allusion here to the hadith of 'mediation' (wasila) according to one version of which the Prophet said: 'Mediation is a degree with God in the Garden, and there is no degree higher than it, so pray to God to give me the mediation' (Ahmad III, ۸۳). The fact that this is what the Imam has in mind is confirmed by his reference to 'intercession' in verse ۲۵ (on the relationship between these two, cf. note ۱۷۲).

۳- On the Prophet's intercession, cf. Padwick, Muslim Devotions pp. ۳۷ ff. and Encyclopaedia of Islam (old edition), 'Shafa'a'. The commentator points out here that the Prophet's intercession alluded to in the Qur'an as his 'praiseworthy station' (۱۷:۷۹) - will be of several types, including the raising of those who are already in paradise to higher degrees. Hence there is no contradiction between the sinlessness of the Imams on the one hand and the Prophet's interceding for them on the other.

۴- Cf. ۲۵:۷۰: On Resurrection Day... God will change the evil deeds [of those who repent, have faith, and do righteous works] into good deeds.

مَحَلِّ النَّأْيِ عَنْ مَوْطِنِ رَحْلِهِ ،

وَ مَوْضِعِ رِجْلِهِ ،

وَ مَسْقَطِ رَأْسِهِ ، وَ مَأْنَسِ نَفْسِهِ ،

إِرَادَةً مِنْهُ لِإِعْزَازِ دِينِكَ ،

وَ اسْتِنْصَاراً عَلَى أَهْلِ الْكُفْرِ بِكَ .

۱۷. حَتَّى اسْتَتَبَّ لَهُ مَا حَاوَلَ فِي أَعْدَائِكَ

۱۸. وَ اسْتَتَمَّ لَهُ مَا دَبَّرَ فِي أَوْلِيَائِكَ .

۱۹. فَنَهَدَ إِلَيْهِمْ مُسْتَفْتِحاً بِعَوْنِکَ ،

وَ مُتَقَوِّياً عَلَى ضَعْفِهِ بِنَصْرِکَ

۲۰. فَغَزَاهُمْ فِی عُقْرِ دِيَارِهِمْ .

۱۲. وَ هَجَمَ عَلَيْهِمْ فِی بُحْبُوحَهِ قَرَارِهِمْ

۲۲. حَتَّى ظَهَرَ أَمْرُکَ ، وَ عَلَتْ کَلِمَتُکَ ، وَ لَوْ کَرِهَ الْمُشْرِکُونَ .

۲۳. اللَّهُمَّ فَارْفَعْهُ بِمَا کَدَحَ فِيکَ

إِلَى الدَّرَجَهِ الْعُلْيَا مِنْ جَنَّتِکَ

۲۴. حَتَّى لَا يُسَاوَى فِی مَنْزِلَهٍ ، وَ لَا يُکَافَأَ فِی مَرْتَبَهٍ ،

وَ لَا يُوَازِيَهُ لَدَيْکَ مَلَکٌ مُقَرَّبٌ ، وَ لَا نَبِیٌّ مُرْسَلٌ .

۲۵. وَ عَرِّفْهُ فِی أَهْلِهِ الطَّاهِرِينَ وَ أُمَّتِهِ الْمُؤْمِنِينَ

مِنْ حُسْنِ الشَّفَاعَهِ

أَجَلَّ مَا وَعَدْتَهُ

۲۶. يَا نَافِذَ الْعِدَهِ ،

يَا وَافِیَ الْقَوْلِ ،

يَا مُبَدِّلَ السَّيِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ

إِنَّکَ ذُو الْفَضْلِ الْعَظِيمِ

Blessing upon the Bearers of the Throne (۳

(۳) وَ کَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الصَّلَاهِ عَلَى حَمَلَهِ الْعَرْشِ وَ کُلِّ مَلَکٍ مُقَرَّبٍ

A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh

,O God, as for the Bearers of Thy Throne,(١) who never flag in glorifying Thee -١

,never become weary of calling Thee holy

,never tire of worshipping Thee

,never prefer curtailment over diligence in Thy command

;and are never heedless of passionate love for Thee

,Seraphiel, the Owner of the Trumpet -٢

fixed in his gaze, awaiting Thy permission

,and the descent of the Command

that he may arouse through the Blast

;the hostages thrown down in the graves

Michael, possessor of standing with Thee -٣

and a raised

The bearers of the Throne are said to be four angels, one on each corner of the -١ Throne, who will be aided by four more on the Day of Resurrection. Hence the Qur'an says: Upon that day eight shall bear above them the Throne of thy Lord (۶٩: I٧). On the various kinds of angels, see S. Murata, 'The Angels,' in S.H. Nasr (ed.), Islamic .Spirituality: Foundations New York, ١٩٨٧, pp. ٣٢۴-۴۴

;up place in Thy obedience

,Gabriel, entrusted with Thy revelation -۴

,obeyed by the inhabitants of Thy heavens

(distinguished in Thy Presence,(١

;brought nigh to Thee

(the spirit who is over the angels of the veils;(٢ -٥

and the spirit -۶

- (who is of Thy command(٣

,bless them and the angels below them: the residents in Thy heavens

,those entrusted with Thy messages

,those who become not wearied by perseverance -٧

,or exhausted and flagged by toil

,whom passions distract not from glorifying Thee

and whose magnification of Thee is never cut off by the inattention of heedless ;moments

,their eyes lowered -٨

;they do not attempt to look at Thee

,their chins bowed

;they have long desired what is with Thee

,unrestrained in mentioning Thy boons

they remain humble before Thy mightiness

;and the majesty of Thy magnificence

those who say when they look upon Gehenna -٩

:roaring over the people who disobeyed Thee

,Glory be to Thee'

we have not worshipped Thee

'!with the worship Thou deservest

۱۰- Bless them,

,and Thy angels who are the Reposeful

,those of proximity to Thee

,those who carry the unseen to Thy messengers

,those entrusted with Thy revelation

۱۱- the tribes of angels

,whom Thou hast singled out for Thyself

,freed from need for food and drink by their calling Thee holy

,and made to dwell inside Thy heavens' layers

۱۲- (۴)those who will stand upon the heavens' borders(

,when the Command descends to complete Thy promise

۱۳- the keepers of the rain, the drivers of the clouds,

۱۴- him at whose driving's sound is heard the rolling of thunder,

and when the reverberating clouds swim before

۱- Cf. ۸۱:۲۰

۲ - The veils meant here are those referred to in the hadith often quoted in Sunni sources: 'God has seventy' - or 'seventy thousand' - 'veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes.' Shi'ite sources add several parallel hadith from the Prophet and the Imams (see Bihar al-Anwar v, ۳۹-۴۷, Bab al-hujub wa l-astar wa l-suradiqat). Cf. Supplication ۵۰.۵, where mention is made of God's 'splendour masked by the veils'.

۳- Cf. ۱۷:۸۵.

۴- Cf. ۶۹:۱۷.

his driving, bolts of lightning flash;

۱۵- the escorts of snow and hail,

the descenders with the drops of rain when they fall,

the watchers over the treasuries of the winds,

those charged with the mountains lest they disappear,

۱۶- those whom Thou hast taught the weights of the waters

and the measures contained by torrents and masses of rain;

۱۷- the angels who are Thy messengers to the people of the earth

with the disliked affliction that comes down

and the beloved ease;

۱۸- the devoted, noble scribes,(۱)

the watchers, noble writers,(۲)

the angel of death and his helpers,

Munkar and Nakir,(۳)

Rumaan, the tester in the graves,(۴)

(the circlers of the Inhabited House,(۵

,Malik(۶) and the guardians

,Ridwan(۷) and the gatekeepers of the gardens

۱۹- those who disobey not God in What He commands them

(and do What they are commanded;(۸

۲۰- those who say, Peace be upon you, for that you were patient

- (and fair is the Ultimate Abode;(۹

۲۱- ,the Zabaniya, who, when it is said to them

(take him, and fetter him, then roast him in hell,(۱۰

(hasten to accomplish it, nor do they give him any respite;(۱۱

۲۲- ,him whom we have failed to mention

,not knowing his place with Thee

;nor with which command Thou hast charged him

۲۳- ,and the residents in the air, the earth, and the water

;and those of them charged over the creatures

۲۴- (bless them on the day when every soul will come, with it a driver and a witness,(۱۲

۲۵- and bless them with a blessing that will add

honour to their honour

and purity to their

.Cf. ۸۰:۱۶ -۱

.i.e., the scribes and writers who record peoples' deeds in this world, cf. ۸۲:۱l -۲

The two angels, mentioned in many hadith who question the dead on the first night -۳ .in the grave

An angel who, according to some hadith is the first to enter the grave with the dead -۴ person, telling him to write out his deeds on his shroud with his saliva as ink and his .finger as pen

A house in the celestial spheres mentioned in ۵۲:۴ and located directly above the -۵ .Ka'ba

.The angel in charge of the Fire -۶

.The angel in charge of paradise -۷

.۶۶:۶ -۸

.۱۳:۲۴ -۹

.۶۹:۳۰ -۱۰

.Cf. ۱۶:۸۵ -۱۱

.the driver and witness are also angels ;۵۰:۲۱ -۱۲

.purity

O God, and when Thou blessest Thy angels and Thy messengers -۲۶

,and Thou extendest our blessings to them

bless us through the good words about them

!which Thou hast opened up for us

.Thou art Munificent, Generous

۱. اللَّهُمَّ وَ حَمَلَةُ عَرْشِكَ الَّذِينَ لَا يَفْتُرُونَ مِنْ تَسْبِيحِكَ ،

وَ لَا يَسْأَمُونَ مِنْ تَقْدِيسِكَ ،

وَ لَا يَسْتَحْسِرُونَ مِنْ عِبَادَتِكَ ،

وَ لَا يُؤْثِرُونَ التَّقْصِيرَ عَلَى الْجِدِّ فِی أَمْرِكَ ،

وَ لَا يَغْفُلُونَ عَنِ الْوَلَهِ إِلَيْکَ

۲. وَ إِسْرَافِيلُ صَاحِبُ الصُّورِ ،

الشَّاخِصُ الَّذِی يَنْتَظِرُ مِنْکَ الْإِذْنَ ،

وَ حُلُولَ الْأَمْرِ ،

فَيُنَبِّهُ بِالنَّفْخَهِ صَرْعَی رَهَائِنِ الْقُبُورِ .

۳. وَ مِيکَائِيلُ ذُو الْجَاهِ عِنْدَکَ ،

وَ الْمَکَانِ الرَّفِيعِ مِنْ طَاعَتِکَ .

۴. وَ جِبْرِيلُ الْأَمِينُ عَلَی وَحْيِکَ ،

الْمُطَاعُ فِی أَهْلِ سَمَاوَاتِکَ ،

الْمَکِينُ لَدَيْکَ ،

الْمُقَرَّبُ عِنْدَکَ

۵. وَ الرُّوحُ الَّذِی هُوَ عَلَی مَلَائِکَهِ الْحُجُبِ .

۶. وَ الرُّوحُ الَّذِی هُوَ مِنْ أَمْرِکَ ،

فَصَلِّ عَلَيْهِمْ ، وَ عَلَی الْمَلَائِکَهِ الَّذِينَ مِنْ دُونِهِمْ مِنْ سُکَّانِ سَمَاوَاتِکَ ،

وَ أَهْلِ الْأَمَانَهِ عَلَی رِسَالَاتِکَ

۷. وَالَّذِينَ لَا تَدْخُلُهُمْ سَأْمَهٌ مِنْ دُءُوبٍ ،

وَ لَا إِعْيَاءٌ مِنْ لُغُوبٍ وَ لَا فُتُورٌ ،

وَ لَا تَشْغَلُهُمْ عَنْ تَسْبِيحِکَ الشَّهَوَاتُ ،

وَ لَا يَقْطَعُهُمْ عَنْ تَعْظِيمِکَ سَهْوُ الْغَفَلَاتِ .

۸. الْخُشَّعُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّظَرَ إِلَيْکَ ،

النَّوَاکِسُ الْأَذْقَانِ ،

الَّذِینَ قَدْ طَالَتْ رَغْبَتُهُمْ فِیمَا لَدَیْکَ ،

الْمُسْتَهْتَرُونَ بِذِکْرِ آلَائِکَ ،

وَ الْمُتَوَاضِعُونَ دُونَ عَظَمَتِکَ وَ جَلَالِ کِبْرِیَائِکَ

۹. وَ الَّذِینَ یَقُولُونَ إِذَا نَظَرُوا إِلَی جَهَنَّمَ تَزْفِرُ عَلَی أَهْلِ مَعْصِیَتِکَ سُبْحَانَکَ مَا عَبَدْنَاکَ حَقَّ عِبَادَتِکَ .

۱۰. فَصَلِّ عَلَیْهِمْ وَ عَلَی الرَّوْحَانِیِّینَ مِنْ مَلَائِکَتِکَ ،

وَ أَهْلِ الزُّلْفَهِ عِنْدَکَ ،

وَ حُمَّالِ الْغَیْبِ إِلَی رُسُلِکَ ، وَ الْمُؤْتَمَنِینَ عَلَی وَحْیِکَ

۱۱. وَ قَبَائِلِ الْمَلَائِکَهِ الَّذِینَ اخْتَصَصْتَهُمْ لِنَفْسِکَ ،

وَ أَغْنَیْتَهُمْ عَنِ الطَّعَامِ وَ الشَّرَابِ بِتَقْدِیسِکَ

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،

وَ أَسْکَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَاوَاتِکَ .

۱۲. وَ الَّذِینَ عَلَی أَرْجَائِهَا

إِذَا نَزَلَ الْأَمْرُ بِتَمَامِ وَعْدِکَ

۱۳. وَ خُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ

۱۴. وَ الَّذِی بِصَوْتِ زَجْرِهِ یُسْمَعُ زَجَلُ الرُّعُودِ ،

وَ إِذَا سَبَحَتْ بِهِ حَفِیفَهُ السَّحَابِ الْتَمَعَتْ صَوَاعِقُ الْبُرُوقِ .

۱۵. وَ مُشَیِّعِی الثَّلْجِ وَ الْبَرَدِ ،

وَ الْهَابِطِینَ مَعَ قَطْرِ الْمَطَرِ إِذَا نَزَلَ ،

وَ الْقُوَّامِ عَلَى خَزَائِنِ الرِّيَاحِ ،

وَ الْمُوَكَّلِينَ بِالْجِبَالِ فَلَا تَزُولُ

۱۶. وَ الَّذِينَ عَرَّفْتَهُمْ مَثَاقِيلَ الْمِيَاهِ ،

وَ كَيْلَ مَا تَحْوِيهِ لَوَاعِجُ الْأَمْطَارِ وَ عَوَالِجُهَا

۱۷. وَ رُسُلِكَ مِنَ الْمَلَائِكَهِ إِلَى أَهْلِ الْأَرْضِ

بِمَكْرُوهِ مَا يَنْزِلُ مِنَ الْبَلَاءِ

وَ مَحْبُوبِ الرَّخَاءِ

۱۸. وَ السَّفَرَهِ الْكِرَامِ الْبَرَرَهِ ،

وَ الْحَفَظَهِ الْكِرَامِ الْكَاتِبِينَ ،

وَ مَلَكِ الْمَوْتِ وَ أَعْوَانِهِ ،

وَ مُنْكَرٍ وَ نَكِيرٍ ، وَ رُومَانَ فَتَّانِ الْقُبُورِ ،

وَ الطَّائِفِينَ بِالْبَيْتِ الْمَعْمُورِ ،

وَ مَالِكٍ ، وَ الْخَزَنَهِ ، وَ رِضْوَانَ ، وَ سَدَنَهِ الْجِنَانِ .

۱۹. وَ الَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ ،

وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

۲۰. وَ الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

فَنِعْمَ عُقْبَى الدَّارِ

۲۱. وَ الزَّبَانِيَهِ الَّذِينَ إِذَا قِيلَ لَهُمْ

خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

ابْتَدَرُوهُ سِرَاعاً ، وَ لَمْ يُنْظِرُوهُ .

۲۲. وَ مَنْ أَوْهَمْنَا ذِكْرَهُ ، وَ لَمْ نَعْلَمْ مَكَانَهُ مِنْكَ ،

و بِأَيِّ أَمْرٍ وَكَّلْتَهُ .

۲۳. وَ سُكَّانِ الْهَوَاءِ وَ الْأَرْضِ وَ الْمَاءِ

وَ مَنْ مِنْهُمْ عَلَى الْخَلْقِ

۲۴. فَصَلِّ عَلَيْهِمْ يومَ يَأْتِى كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَ شَهِيدٌ

۲۵. وَ صَلِّ عَلَيْهِمْ صَلَاةً تَزِيدُهُمْ كَرَامَةً عَلَى كَرَامَتِهِمْ

وَ طَهَارَةً عَلَى طَهَارَتِهِمْ

۲۶. اللَّهُمَّ وَ إِذَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَ رُسُلِكَ

وَ بَلَّغْتَهُمْ صَلَاتَنَا عَلَيْهِمْ

فَصَلِّ عَلَيْنَا بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ ،

إِنَّكَ جَوَادٌ كَرِيمٌ

Blessing upon the Attesters to the Messengers (۴

(۴) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى الصَّلَاةِ عَلَى أَتْبَاعِ

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الرُّسُلِ وَ مُصَدِّقِيهِمْ

His Supplication in Calling down Blessings upon the Followers of, and Attesters to, the Messengers

O God, as for the followers of the messengers -۱

and those of the people of the earth

who attested to them unseen

- (while the obstinate resisted them through crying lies)

,they yearned for the emissaries through the realities of faith

۲- in every era and time in which Thou didst send a messenger

and set up for the people a director

from the period of Adam down to Muhammad

(God bless him and his Household)

from among the imams of guidance

- (and the leaders of the godfearing (upon them all be peace

!remember them with forgiveness and good pleasure

۳- O God,

,and as for the Companions of Muhammad specifically

,those who did well in companionship

,who stood the good test in helping him

,responded to him when he made them hear his messages' argument

۴-separated from mates and children

,in manifesting his word

,fought against fathers and sons in strengthening his prophecy

;and through him gained victory

۵- ,those who were wrapped in affection for him

hoping for a commerce

;that comes not to naught(۱) in love for him

۶- those who were left by their clans

when they clung to his handhold

and denied by their kinsfolk

;when they rested in the shadow of his kinship

۷- ,forget not, O God

,what they abandoned for Thee and in Thee

and make them pleased with Thy good pleasure

for the sake of the creatures they drove to Thee

,while they were with Thy Messenger

.summoners to Thee for Thee

۸- Show gratitude to them for leaving the abodes

۱- ۳۵:۲۹

of their people for Thy sake

,and going out from a plentiful livelihood to a narrow one

and [show gratitude to] those of them who became objects of wrongdoing and whom .Thou multiplied in exalting Thy religion

۹- ,O God, and give to those who have done well in following the Companions

who say, Our Lord, forgive us and our brothers

(who went before us in faith,(۱

;Thy best reward

۱۰- those who went straight to the Companions' road, sought out their course,

.and proceeded in their manner

۱۱- No doubt concerning their sure insight diverted them

and no uncertainty shook them

from following in their tracks

.and being led by the guidance of their light

۱۲- As their assistants and supporters,

,they professed their religion

,gained guidance through their guidance

,came to agreement with them

.and never accused them in what they passed on to them

۱۳- O God, and bless the Followers,

,from this day of ours to the Day of Doom

,their wives, their offspring

,and those among them who obey Thee

۱۴- with a blessing through which

,Thou wilt preserve them from disobeying Thee

,make room for them in the plots of Thy Garden

,defend them from the trickery of Satan

,help them in the piety in which they seek help from Thee

protect them from sudden events that come by night and day - except the events - which come with good

and incite them, through it (this blessing), to -۱۵

,tie firmly the knot of good hope in Thee

,desire what is with Thee

[and refrain from ill thoughts [toward Thee

'because of what the hands of Thy servants

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۱- ۵۹:۱۰

.hold

,Thus Thou mayest restore them to beseeching Thee and fearing Thee -۱۶

,induce them to renounce the plenty of the immediate

make them love to work for the sake of the deferred

,and prepare for what comes after death

make easy for them every distress that comes to them -۱۷

,on the day when souls take leave from bodies

release them from -۱۸

that which brings about the perils of temptation

and being thrown down in the Fire

,and staying forever within it

,and take them to security -۱۹

.the resting place of the godfearing

۱. اللَّهُمَّ وَ أَتْبَاعُ الرُّسُلِ

وَ مُصَدِّقُوهُمْ مِنْ أَهْلِ الْأَرْضِ بِالْغَيْبِ

عِنْدَ مُعَارَضَهِ الْمُعَانِدِينَ لَهُمْ بِالتَّكْذِيبِ

وَ الِاشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ

۲. فِى كُلِّ دَهْرٍ وَ زَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا

وَ أَقَمْتَ لِأَهْلِهِ دَلِيلًا

مِنْ لَدُنْ آدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

مِنْ أَئِمَّهِ الْهُدَى ،

وَ قَادَهِ أَهْلِ التُّقَى ،

عَلَى جَمِيعِهِمُ السَّلَامُ ،

فَاذْكُرْهُمْ مِنْکَ بِمَغْفِرَهٍ وَ رِضْوَانٍ .

۳. اللَّهُمَّ وَ أَصْحَابُ مُحَمَّدٍ خَاصَّهً

الَّذِينَ أَحْسَنُوا الصَّحَابَهَ

وَ الَّذِينَ أَبْلَوُا الْبَلَاءَ الْحَسَنَ فِى نَصْرِهِ ،

وَ اسْتَجَابُوا لَهُ حَيْثُ أَسْمَعَهُمْ حُجَّهَ رِسَالَاتِهِ .

۴. وَ فَارَقُوا الْأَزْوَاجَ وَ الْأَوْلَادَ

فِی إِظْهَارِ کَلِمَتِهِ ،

وَ قَاتَلُوا الْآبَاءَ وَ الْأَبْنَاءَ فِی تَثْبِیتِ نُبُوَّتِهِ ،

وَ انْتَصَرُوا بِهِ .

۵. وَ مَنْ کَانُوا مُنْطَوِینَ عَلَی مَحَبَّتِهِ

یَرْجُونَ تِجَارَةً لَنْ تَبُورَ فِی مَوَدَّتِهِ .

۶. وَ الَّذِینَ هَجَرَتْهُمُ الْعَشَائِرُ

إِذْ تَعَلَّقُوا بِعُرْوَتِهِ ،

وَ انْتَفَتْ مِنْهُمُ الْقَرَابَاتُ إِذْ سَکَنُوا فِی ظِلِّ قَرَابَتِهِ .

۷. فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَکُوا لَکَ وَ فِیکَ ،

وَ أَرْضِهِمْ مِنْ رِضْوَانِکَ ،

وَ بِمَا حَاشُوا الْخَلْقَ عَلَیْکَ ،

وَ کَانُوا مَعَ رَسُولِکَ دُعَاةً لَکَ إِلَیْکَ .

۸. وَ اشْکُرْهُمْ عَلَی هَجْرِهِمْ فِیکَ دِیَارَ قَوْمِهِمْ ،

وَ خُرُوجِهِمْ مِنْ سَعَهِ الْمَعَاشِ إِلَی ضِیقِهِ

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وَ مَنْ کَثَّرْتَ فِی إِعْزَازِ دِینِکَ مِنْ مَظْلُومِهِمْ .

۹. اللَّهُمَّ وَ أَوْصِلْ إِلَی التَّابِعِینَ لَهُمْ بِإِحْسَانٍ ،

الَّذِینَ یَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِینَ سَبَقُونَا بِالْإِیمَانِ

خَیْرَ جَزَائِکَ .

۱۰. الَّذِینَ قَصَدُوا سَمْتَهُمْ ، وَ تَحَرَّوْا وِجْهَتَهُمْ ،

وَ مَضَوْا عَلَی شَاکِلَتِهِمْ .

۱۱. لَمْ یَثْنِهِمْ رَیْبٌ فِی بَصِیرَتِهِمْ ،

وَ لَمْ یَخْتَلِجْهُمْ شَکٌّ فِی قَفْوِ آثَارِهِمْ ،

وَ الِائْتِمَامِ بِهِدَایَهِ مَنَارِهِمْ .

۱۲. مُکَانِفِینَ وَ مُوَازِرِینَ لَهُمْ ،

یَدِینُونَ بِدِینِهِمْ ،

وَ یَهْتَدُونَ بِهَدْیِهِمْ ،

یَتَّفِقُونَ عَلَیْهِمْ ، وَ لَا یَتَّهِمُونَهُمْ فِیمَا أَدَّوْا إِلَیْهِمْ .

۱۳. اللَّهُمَّ وَ صَلِّ عَلَی التَّابِعِینَ

مِنْ یَوْمِنَا هَذَا إِلَی یَوْمِ الدِّینِ

وَ عَلَی أَزْوَاجِهِمْ وَ عَلَی ذُرِّیَّاتِهِمْ

وَ عَلَی مَنْ أَطَاعَکَ مِنْهُمْ.

۱۴. صَلَاهً تَعْصِمُهُمْ بِهَا مِنْ مَعْصِیَتِکَ ،

وَ تَفْسَحُ لَهُمْ فِی رِیَاضِ جَنَّتِکَ ،

وَ تَمْنَعُهُمْ بِهَا مِنْ کَیْدِ الشَّیْطَانِ ،

وَ تُعِینُهُمْ بِهَا عَلَی مَا اسْتَعَانُوکَ عَلَیْهِ مِنْ بِرٍّ ،

وَ تَقِیهِمْ طَوَارِقَ اللَّیْلِ وَ النَّهَارِ إِلَّا طَارِقاً یَطْرُقُ بِخَیْرٍ .

۱۵. وَ تَبْعَثُهُمْ بِهَا عَلَی اعْتِقَادِ حُسْنِ الرَّجَاءِ لَکَ ،

وَ الطَّمَعِ فِیمَا عِنْدَکَ

وَ تَرْکِ التُّهَمَهِ فِیمَا تَحْوِیهِ أَیْدِی الْعِبَادِ

۱۶. لِتَرُدَّهُمْ إِلَی الرَّغْبَهِ إِلَیْکَ وَ الرَّهْبَهِ مِنْکَ ،

وَ تُزَهِّدَهُمْ فِی سَعَهِ الْعَاجِلِ ،

وَ تُحَبِّبَ إِلَیْهِمُ الْعَمَلَ لِلْآجِلِ ،

وَ الِاسْتِعْدَادَ لِمَا بَعْدَ الْمَوْتِ

۱۷. وَ تُهَوِّنَ عَلَیْهِمْ کُلَّ کَرْبٍ یَحِلُّ بِهِمْ

یَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

۱۸. وَ تُعَافِیَهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَهُ مِنْ مَحْذُورَاتِهَا ،

وَ کَبَّهِ النَّارِ وَ طُولِ الْخُلُودِ فِیهَا

۱۹. وَ تُصَیِّرَهُمْ إِلَی أَمْنٍ

مِنْ مَقِیلِ الْمُتَّقِینَ .

His Supplication for himself and the People under his Guardianship (۵

(۵) وَ کَانَ مِنْ دُعَائِهِ عَلَیْهِ السَّلَامُ لِنَفْسِهِ و لِأَهْلِ وَلَایَتِهِ

۱. یَا مَنْ لَا تَنْقَضِی عَجَائِبُ عَظَمَتِهِ ،

صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ احْجُبْنَا عَنِ الْإِلْحَادِ فِی عَظَمَتِکَ

۲. وَ یَا مَنْ لَا تَنْتَهِی مُدَّهُ مُلْکِهِ ،

صَلِّ عَلَی مُحَمَّدٍ وَ

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آلِهِ ،

وَ أَعْتِقْ رِقَابَنَا مِنْ نَقِمَتِكَ .

۳. وَ يَا مَنْ لَا تَفْنَى خَزَائِنُ رَحْمَتِهِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

وَ اجْعَلْ لَنَا نَصِيباً فِى رَحْمَتِكَ .

۴. وَ يَا مَنْ تَنْقَطِعُ دُونَ رُؤْيَتِهِ الْأَبْصَارُ

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَدْنِنَا إِلَى قُرْبِكَ

۵. وَ يَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ كَرِّمْنَا عَلَيْكَ .

۶. وَ يَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ الْأَخْبَارِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ لَا تَفْضَحْنَا لَدَيْكَ .

۷. اللَّهُمَّ أَغْنِنَا عَنْ هِبَةِ الْوَهَّابِينَ بِهِبَتِكَ ،

وَ اكْفِنَا وَحْشَةَ الْقَاطِعِينَ بِصِلَتِكَ

حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ مَعَ بَذْلِكَ ،

وَ لَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ .

۸. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ كِدْ لَنَا وَ لَا تَكِدْ عَلَيْنَا ،

وَ امْكُرْ لَنَا وَ لَا تَمْكُرْ بِنَا ،

وَ أَدِلْ لَنَا وَ لَا تُدِلْ مِنَّا .

۹. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ قِنَا مِنْکَ ، وَ احْفَظْنَا بِکَ ،

وَ اهْدِنَا إِلَيْکَ ، وَ لَا تُبَاعِدْنَا عَنْکَ

إِنَّ مَنْ تَقِهِ يَسْلَمْ وَ مَنْ تَهْدِهِ يَعْلَمْ ،

وَ مَنْ تُقَرِّبْهُ إِلَيْکَ يَغْنَمْ .

۱۰. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اکْفِنَا حَدَّ نَوَائِبِ الزَّمَانِ ،

وَ شَرَّ مَصَايِدِ الشَّيْطَانِ ، وَ مَرَارَةَ صَوْلَةِ السُّلْطَانِ .

۱۱. اللَّهُمَّ إِنَّمَا يَکْتَفِي الْمُکْتَفُونَ بِفَضْلِ قُوَّتِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اکْفِنَا ،

وَ إِنَّمَا يُعْطِي الْمُعْطُونَ مِنْ فَضْلِ جِدَتِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَعْطِنَا ،

وَ إِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اهْدِنَا .

۱۲. اللَّهُمَّ إِنَّکَ مَنْ وَالَيْتَ لَمْ يَضْرُرْهُ

خِذْلَانُ الْخَاذِلِينَ ،

وَ مَنْ أَعْطَيْتَ لَمْ يَنْقُصْهُ مَنْعُ الْمَانِعِينَ ،

وَ مَنْ هَدَيْتَ لَمْ يُغْوِهِ إِضْلَالُ الْمُضِلِّينَ

۱۳. فَصَلِّ عَلَى

مُحَمَّدٍ وَ آلِهِ ،

وَ امْنَعْنَا بِعِزِّکَ مِنْ عِبَادِکَ ،

وَ أَغْنِنَا عَنْ غَيْرِکَ بِإِرْفَادِکَ ،

وَ اسْلُکْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِکَ .

۱۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ سَلَامَهَ قُلُوبِنَا فِي ذِكْرِ عَظَمَتِکَ ،

وَ فَرَاغَ أَبْدَانِنَا فِي شُكْرِ نِعْمَتِکَ ،

وَ انْطِلَاقَ أَلْسِنَتِنَا فِي وَصْفِ مِنَّتِکَ .

۱۵. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنَا مِنْ دُعَاتِکَ الدَّاعِينَ إِلَيْکَ ،

وَ هُدَاتِکَ الدَّالِّينَ عَلَيْکَ ،

وَ مِنْ خَاصَّتِکَ الْخَاصِّينَ لَدَيْکَ ،

يَا أَرْحَمَ الرَّاحِمِينَ

۱- O He the wonders of whose mightiness will never end!

Bless Muhammad and his Household

and prevent us from deviation concerning Thy mightiness!

۲- O He the term of whose kingdom will never cease!

Bless Muhammad and his Household

and release our necks from Thy vengeance!

۳- O He the treasuries of whose mercy will never be exhausted!

Bless Muhammad and his Household

and appoint for us a portion of Thy mercy!

۴- O He whom eyes fall short of seeing!

Bless Muhammad and his Household

and bring us close to Thy nearness!

۵- O He before whose greatness all great things are small!

Bless Muhammad and his Household

and give us honour with Thee!

۶- O He to whom all hidden tidings are manifest!

Bless Muhammad and his Household

and expose us not before Thee!

۷- O God, remove our need for the gifts of the givers through Thy gift,

spare us the loneliness of those who break off

through Thy joining,

that we may beseech no one

along with Thy free giving,

that we may feel lonely at no one's absence

along with Thy bounty!

۸- O God, bless Muhammad and his Household,

scheme for us, not

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,against us

(devise to our benefit, not to our loss,(۱

!give the turn to prevail to us, not to others

,O God, bless Muhammad and his Household -۹

,protect us from Thyself, safeguard us through Thyself

(guide us to Thyself, and take us not far from Thyself!(۲

,he whom Thou protectest stays safe, he whom Thou guidest knows

.and he whom Thou bringest near Thyself takes the spoils

O God, bless Muhammad and his Household -۱۰

,and spare us the cutting edge of time's turning changes

,the evil of Satan's snares

!and the bitterness of the sovereign's aggression

,O God, the spared are spared only through the bounty of Thy strength -۱۱

so bless Muhammad and his Household

!and spare us

,The givers give only through the bounty of Thy wealth

so bless Muhammad and his Household

!and give to us

The guided are guided only by the light of Thy face,

so bless Muhammad and his Household

and guide us!

١٢- O God, he whom Thou befriendest will not be injured by the abandonment of the abandoners,

he to whom Thou givest will not be diminished

by the withholding of the withholders,

he whom Thou guidest will not be misled

by the misguidance of the misguiders.

١٣- So bless Muhammad and his Household,

defend us from Thy servants

through Thy might,

free us from need for other than Thee

through Thy support,

and make us travel the path of the Truth

through Thy right guidance!

١۴- O God, bless Muhammad and his Household

and put the soundness of our hearts

into the remembrance of Thy mightiness,

the idleness of our bodies into giving thanks for Thy favour,

and the flow

۱- The Qur'an often mentions God's scheming and devising, usually in answer to the trickery and deception of the evildoers. For example: They are scheming, and I am scheming. So respite the unbelievers; delay with them for a time (۸۶:۱۵) They devised, and God devised, and God is the best of devisers (۳:۵۴).

۲- God's protecting the servant from Himself is for Him to guard him against His wrath. 'Guidance to God' is guidance to His mercy, while being taken 'far from Him' is to be subjected to wrath. Cf. the introduction and passages such as ۴۸.۱۳ and ۷۳.۱.

of our tongues into the description of Thy kindness!

۱۵- O God, bless Muhammad and his Household

and make us one of Thy summoners who summon to Thee,

Thy guiders who direct to Thee,

and Thy special friends whom Thou hast singled out!

O Most Merciful of the merciful!

۶) His Supplication in the Morning and Evening

(۶) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الصَّبَاحِ وَ الْمَسَاءِ

۱. الْحَمْدُ لِلَّهِ الَّذِى خَلَقَ اللَّيْلَ وَ النَّهَارَ بِقُوَّتِهِ

۲. وَ مَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ

۳. وَ جَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدّاً مَحْدُوداً ، وَ أَمَداً مَمْدُوداً

۴. يُولِجُ كُلَّ وَاحِدٍ مِنْهُمَا فِى صَاحِبِهِ ،

وَ يُولِجُ صَاحِبَهُ فِيهِ

بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا يَغْذُوهُمْ بِهِ ،

وَ يُنْشِئُهُمْ عَلَيْهِ

۵. فَخَلَقَ لَهُمُ اللَّيْلَ

لِيَسْكُنُوا فِيهِ

مِنْ حَرَكَاتِ التَّعَبِ وَ نَهَضَاتِ النَّصَبِ ،

وَ جَعَلَهُ لِبَاساً لِيَلْبَسُوا مِنْ رَاحَتِهِ وَ مَنَامِهِ ،

فَيَكُونَ ذَلِكَ لَهُمْ جَمَاماً وَ قُوَّةً ،

وَ لِيَنَالُوا بِهِ لَذَّةً وَ شَهْوَةً

۶. وَ خَلَقَ لَهُمُ النَّهَارَ مُبْصِراً

لِيَبْتَغُوا فِيهِ مِنْ فَضْلِهِ ،

وَ لِيَتَسَبَّبُوا إِلَى رِزْقِهِ ، وَ يَسْرَحُوا فِي أَرْضِهِ ،

طَلَباً لِمَا فِيهِ نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ ،

وَ دَرَكُ الْآجِلِ فِي أُخْرَاهُمْ

۷. بِكُلِّ ذَلِكَ يُصْلِحُ شَأْنَهُمْ ،

وَ يَبْلُو أَخْبَارَهُمْ ،

وَ يَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ ،

وَ مَنَازِلِ فُرُوضِهِ ، وَ مَوَاقِعِ أَحْكَامِهِ ،

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا ،

وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى .

۸. اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى مَا فَلَقْتَ لَنَا مِنَ الْإِصْبَاحِ ،

وَ مَتَّعْتَنَا بِهِ مِنْ ضَوْءِ النَّهَارِ ،

وَ بَصَّرْتَنَا مِنْ مَطَالِبِ الْأَقْوَاتِ ،

وَ وَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْآفَاتِ .

۹. أَصْبَحْنَا وَ أَصْبَحَتِ الْأَشْيَاءُ كُلُّهَا بِجُمْلَتِهَا لَکَ

سَمَاؤُهَا وَ أَرْضُهَا ،

وَ مَا بَثَثْتَ فِی كُلِّ وَاحِدٍ مِنْهُمَا ،

سَاكِنُهُ وَ مُتَحَرِّكُهُ ، وَ مُقِيمُهُ وَ شَاخِصُهُ

وَ مَا عَلَا فِی الْهَوَاءِ ،

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وَ مَا كَنَّ تَحْتَ الثَّرَی

۱۰. أَصْبَحْنَا فِی قَبْضَتِکَ

يَحْوِينَا مُلْكُکَ وَ سُلْطَانُکَ ،

وَ تَضُمُّنَا مَشِيَّتُکَ ،

وَ نَتَصَرَّفُ عَنْ أَمْرِکَ ،

وَ نَتَقَلَّبُ فِی تَدْبِيرِکَ.

۱۱. لَيسَ لَنَا مِنَ الْأَمْرِ إِلَّا مَا قَضَيْتَ ،

وَ لَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ .

۱۲. وَ هَذَا يَوْمٌ حَادِثٌ جَدِيدٌ ،

وَ هُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ ،

إِنْ أَحْسَنَّا وَدَّعَنَا بِحَمْدٍ ،

وَ إِنْ أَسَأْنَا فَارَقَنَا بِذَمٍّ .

۱۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنَا حُسْنَ مُصَاحَبَتِهِ ،

وَ اعْصِمْنَا مِنْ سُوءِ مُفَارَقَتِهِ بِارْتِكَابِ جَرِيرَهٍ ،

أَوِ اقْتِرَافِ صَغِيرَهٍ أَوْ كَبِيرَهٍ

۱۴. وَ أَجْزِلْ لَنَا فِيهِ مِنَ الْحَسَنَاتِ ،

وَ أَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ ،

وَ امْلَأْ لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْداً وَ شُكْراً

وَ أَجْراً وَ ذُخْراً وَ فَضْلًا وَ إِحْسَاناً .

۱۵. اللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ مَئُونَتَنَا ،

وَ امْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَحَائِفَنَا ،

وَ لَا تُخْزِنَا عِنْدَهُمْ بِسُوءِ أَعْمَالِنَا .

۱۶. اللَّهُمَّ اجْعَلْ لَنَا فِى كُلِّ سَاعَهٍ مِنْ سَاعَاتِهِ

حَظّاً مِنْ عِبَادِكَ ،

وَ نَصِيباً مِنْ شُكْرِكَ وَ شَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ .

۱۷. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْفَظْنَا مِنْ بَيْنِ أَيْدِينَا وَ مِنْ خَلْفِنَا

وَ عَنْ أَيْمَانِنَا وَ عَنْ شَمَائِلِنَا

وَ مِنْ جَمِيعِ نَوَاحِينَا ،

حِفْظاً عَاصِماً مِنْ مَعْصِيَتِكَ ،

هَادِياً إِلَی طَاعَتِکَ ، مُسْتَعْمِلًا لِمَحَبَّتِکَ .

١٨. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ وَفِّقْنَا فِی یَوْمِنَا هَذَا وَ لَیْلَتِنَا هَذِهِ وَ فِی جَمِیعِ أَیَّامِنَا

لِاسْتِعْمَالِ الْخَیْرِ ،

وَ هِجْرَانِ الشَّرِّ ، وَ شُکْرِ النِّعَمِ ،

وَ اتِّبَاعِ السُّنَنِ ، وَ مُجَانَبَهِ الْبِدَعِ ،

وَ الْأَمْرِ بِالْمَعْرُوفِ ، وَ النَّهْیِ عَنِ الْمُنْکَرِ ،

وَ حِیَاطَهِ الْإِسْلَامِ ،

وَ انْتِقَاصِ الْبَاطِلِ وَ إِذْلَالِهِ ،

وَ نُصْرَهِ الْحَقِّ وَ إِعْزَازِهِ ، وَ إِرْشَادِ الضَّالِّ ،

وَ مُعَاوَنَهِ الضَّعِیفِ ، وَ إِدْرَاکِ اللَّهِیفِ .

١٩. اللَّهُمَّ صَلِّ عَلَی

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مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْهُ أَیْمَنَ یَوْمٍ عَهِدْنَاهُ ،

وَ أَفْضَلَ صَاحِبٍ صَحِبْنَاهُ ،

وَ خَیْرَ وَقْتٍ ظَلِلْنَا فِیهِ

٢٠. وَ اجْعَلْنَا مِنْ أَرْضَی مَنْ مَرَّ عَلَیْهِ اللَّیْلُ وَ النَّهَارُ مِنْ جُمْلَهِ خَلْقِکَ ،

أَشْکَرَهُمْ لِمَا أَوْلَیْتَ مِنْ نِعَمِکَ ،

وَ أَقْوَمَهُمْ بِمَا شَرَعْتَ مِنْ شرَائِعِکَ ،

وَ أَوْقَفَهُمْ عَمَّا حَذَّرْتَ مِنْ نَهْيِکَ .

۲۱. اللَّهُمَّ إِنِّی أُشْهِدُکَ

وَ کَفَی بِکَ شَهِیداً ،

وَ أُشْهِدُ سَمَاءَکَ وَ أَرْضَکَ وَ مَنْ أَسْکَنْتَهُمَا مِنْ مَلائِکَتِکَ وَ سَائِرِ خَلْقِکَ

فِی یَوْمِی هَذَا وَ سَاعَتِی هَذِهِ وَ لَیْلَتِی هَذِهِ وَ مُسْتَقَرِّی هَذَا ،

أَنِّی أَشْهَدُ أَنَّکَ أَنْتَ اللَّهُ الَّذِی لَا إِلَهَ إِلَّا أَنْتَ ،

قَائِمٌ بِالْقِسْطِ ، عَدْلٌ فِی الْحُکْمِ ،

رَءُوفٌ بِالْعِبَادِ ، مَالِکُ الْمُلْکِ ،

رَحِیمٌ بِالْخَلْقِ .

۲۲. وَ أَنَّ مُحَمَّداً عَبْدُکَ وَ رَسُولُکَ

و خِیَرَتُکَ مِنْ خَلْقِکَ ،

حَمَّلْتَهُ رِسَالَتَکَ فَأَدَّاهَا ،

وَ أَمَرْتَهُ بِالنُّصْحِ لِأُمَّتِهِ فَنَصَحَ لَهَا .

۲۳. اللَّهُمَّ فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

أَکْثَرَ مَا صَلَّیْتَ عَلَی أَحَدٍ مِنْ خَلْقِکَ ،

وَ آتِهِ عَنَّا أَفْضَلَ مَا آتَیْتَ أَحَداً مِنْ عِبَادِکَ ،

وَ اجْزِهِ عَنَّا أَفْضَلَ وَ أَکْرَمَ

مَا جَزَیْتَ أَحَداً مِنْ أَنْبِیَائِکَ عَنْ أُمَّتِهِ

۲۴. إِنَّکَ أَنْتَ الْمَنَّانُ بِالْجَسِیمِ ،

الْغَافِرُ لِلْعَظِیمِ ،

وَ أَنْتَ أَرْحَمُ مِنْ کُلِّ رَحِیمٍ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ

الطَّیِّبِینَ الطَّاهِرِینَ الْأَخْیَارِ الْأَنْجَبِینَ .

,Praise belongs to God, who created night and day through His strength -۱

,set them apart through His power -۲

and appointed for each -۳

a determined limit

.and a drawn-out period

,He makes each of the two enter into its companion -۴

,and makes its companion enter into it

as an ordainment from Him for His servants

in that through which He feeds them

.and with which He makes them grow

,He created for them the night -۵

that

p: ۹۸

(they might rest in it(۱

from tiring movements and wearisome exertions

and He made it a garment for them that they might be clothed in its ease and its ,sleep

that it might be for them refreshment and strength,

that they might reach therein pleasure and passion.

۶- He created for them the daytime, giving sight,

that they might seek within it of His bounty, (۲)

find the means to His provision,

and roam freely in His earth,

searching for that through which

to attain the immediate in their life in this world

and to achieve the deferred in their life to come.

۷- Through all of this He sets right their situation,

tries their records, (۳)

and watches their state in the times for obeying Him,

the waystations of His obligations,

and the places of His ordinances,

that He may repay those who do evil with what they have done

and repay those who do good with goodness. (۴)

۸- O God, to Thee belongs praise for the sky Thou hast split into dawn for us, (۵)

giving us to enjoy thereby the brightness of daytime,

showing us sought-after nourishments,

and protecting us from the striking of blights.

۹- In the morning we and all things, every one, rise for Thee,

the heaven and the earth

and what Thou hast scattered in each,

the still and the moving, the resident and the journeying,

what towers up in the air and what hides under the ground.

۱۰- We rise in the morning in Thy grasp:

Thy kingdom and authority contain us

and Thy will embraces us.

We move about by Thy command

and turn this way and that through Thy governing.

۱۱-

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۱- ۱۰:۶۷

۲- ۱۷:۱۲

۳- Allusion to ۴۷:۳۱: We shall assuredly try you until We know those of you who struggle and are steadfast, and try your records.

۴- ۵۳:۳۱

۵- Allusion to ۶:۹۶: He splits the sky into dawn.

We own nothing of the affair

except what Thou hast decreed

and nothing of the good

except what Thou hast given.

۱۲- This is a fresh, new day,

over us a ready witness.

If we do good,

it will take leave from us with praise,

and if we do evil,

it will part from us in blame.

۱۳- O God,

bless Muhammad and his Household,

provide us with the day's good companionship

and preserve us against parting from it badly

by doing a misdeed

or committing a sin, whether small or great!

۱۴- Make our good deeds within it plentiful

empty us therein of evil deeds,

and fill what lies between its two sides for us

with praise and thanksgiving,

wages and stores,

bounty and beneficence!

۱۵- O God, ease our burden on the Noble Writers,(۱)

fill our pages for us with our good deeds,

and degrade us not before them

!with our evil works

O God, appoint for us in each of the day's hours -۱۶

,a share from Thy servants

,a portion of giving thanks to Thee

!and a truthful witness among Thy angels

O God, bless Muhammad and his Household -۱۷

,and safeguard us from before us and behind us

from our right hands and our left hands

(and from all our directions,(۲

,a safeguarding that will preserve from disobeying Thee

,guide to obeying Thee

!and be employed for Thy love

,O God -۱۸

bless Muhammad and his Household

,and give us success in this day of ours

,this night of ours

,and in all our days

,to employ the good

,stay away from the evil, give thanks for favours

,follow the Sunna's norms, avoid innovations

,enjoin good behaviour, forbid the disapproved

,defend Islam

diminish falsehood and

p: ۱۰۰

.Cf. above, ۳.۱۸ -۱

Allusion to Satan's words in the Qur'an (۷:۱۷): I shall come on them from before -۲ them and from behind them, from their rights hands and their left hands; Thou wilt .not find most of them thankful

,abase it

,help the truth and exalt it

,guide the misguided

,assist the weak

!and reach out to the troubled

,O God -۱۹

bless Muhammad and his Household

and make this

,the most fortunate day we have known

,the most excellent companion we have accompanied

!and the best time in which we have lingered

Place us among the most satisfied of all Thy creatures whom night and day have -۲۰

,passed by

the most thankful of them

,for the favours Thou hast done

,the firmest of them in the laws Thou hast set down in the Shari'a

and the most unyielding of them toward the prohibited acts

!against which Thou hast cautioned

O God, I call Thee to witness -٢١

- and Thou art sufficient witness -

and I call Thy heaven and Thy earth to witness

and Thy angels and Thy other creatures who inhabit them

,in this my day, this my hour, this my night, and this my resting place

,that I bear witness that Thou art God

,other than whom there is no god

,Upholding justice

,Equitable in judgement

(Clement to the servants,(١

(Master of the kingdom,(٢

,Compassionate to the creatures

,and that Muhammad is Thy servant and Thy messenger -٢٢

.Thy chosen from among Thy creatures

Thou didst charge him with Thy message

;and he delivered it

.Thou didst command him to counsel his community and he counselled it

۲۳- O God, so bless Muhammad and his Household more than Thou hast blessed any of Thy creatures!

,Give him for our sake the best Thou hast given any of Thy servants

and repay him on our behalf better and more generously than Thou hast repaid any of

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۱- ۲:۲۰۷

۲- ۳:۲۶

!Thy prophets on behalf of his community

۲۴- Thou art All-kind with immensity,

,the Forgiver of the great

!and Thou art more merciful than every possessor of mercy

,So bless Muhammad and his Household

!the good, the pure, the chosen, the most distinguished

His Supplication in Worrisome Tasks (۷

(۷) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا عَرَضَتْ لَهُ مُهِمَّةٌ أَوْ نَزَلَتْ بِهِ ، مُلِمَّةٌ وَ عِنْدَ الْكَرْبِ

His Supplication when Faced with a Worrisome Task or when Misfortune Descended and at the Time of Distress

۱. یَا مَنْ تُحَلَّ بِهِ عُقَدُ الْمَکَارِهِ ،

وَ یَا مَنْ یَفْثَأُ بِهِ حَدُّ الشَّدَائِدِ ،

وَ یَا مَنْ یُلْتَمَسُ مِنْهُ الْمَخْرَجُ إِلَی رَوْحِ الْفَرَجِ .

۲. ذَلَّتْ لِقُدْرَتِکَ الصِّعَابُ ،

وَ تَسَبَّبَتْ بِلُطْفِکَ الْأَسْبَابُ ،

وَ جَرَی بِقُدرَتِکَ الْقَضَاءُ ،

وَ مَضَتْ عَلَی إِرَادَتِکَ الْأَشْیَاءُ .

۳. فَهِیَ بِمَشِیَّتِکَ دُونَ قَوْلِکَ مُؤْتَمِرَةٌ ،

وَ بِإِرَادَتِکَ دُونَ نَهْیِکَ مُنْزَجِرَةٌ .

۴. أَنْتَ الْمَدْعُوُّ لِلْمُهِمَّاتِ ،

وَ أَنْتَ الْمَفْزَعُ فِی الْمُلِمَّاتِ ،

لَا یَنْدَفِعُ مِنْهَا إِلَّا مَا دَفَعْتَ ،

وَ لَا یَنْکَشِفُ مِنْهَا إِلَّا مَا کَشَفْتَ

۵. وَ قَدْ نَزَلَ بِی یَا رَبِّ

مَا قَدْ تَکَأَّدَنِی ثِقْلُهُ ،

وَ أَلَمَّ بِی مَا قَدْ بَهَظَنِی حَمْلُهُ .

۶. وَ بِقُدْرَتِکَ أَوْرَدْتَهُ عَلَیَّ وَ بِسُلْطَانِکَ وَجَّهْتَهُ إِلَیَّ .

۷. فَلَا مُصْدِرَ لِمَا أَوْرَدْتَ ،

وَ لَا صَارِفَ لِمَا وَجَّهْتَ ،

وَ لَا فَاتِحَ لِمَا أَغْلَقْتَ ، وَ لَا مُغْلِقَ لِمَا فَتَحْتَ ،

وَ لَا مُيَسِّرَ لِمَا عَسَّرْتَ ، وَ لَا نَاصِرَ لِمَنْ خَذَلْتَ .

٨. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ افْتَحْ لِی يَا رَبِّ بَابَ الْفَرَجِ بِطَوْلِکَ ،

وَ اكْسِرْ عَنِّی سُلْطَانَ الْهَمِّ بِحَوْلِکَ ،

وَ أَنِلْنِی حُسْنَ النَّظَرِ فِيمَا شَكَوْتُ ،

وَ أَذِقْنِی حَلَاوَهَ الصُّنْعِ فِيمَا سَأَلْتُ ،

وَ هَبْ لِی مِنْ لَدُنْکَ رَحْمَهً وَ فَرَجاً هَنِيئاً ،

وَ اجْعَلْ لِی

p: ١٠٢

مِنْ عِنْدِکَ مَخْرَجاً وَحِيّاً .

٩. وَ لَا تَشْغَلْنِی بِالِاهْتِمَامِ عَنْ تَعَاهُدِ فُرُوضِکَ ،

وَ اسْتِعْمَالِ سُنَّتِکَ .

١٠. فَقَدْ ضِقْتُ لِمَا نَزَلَ بِی يَا رَبِّ ذَرْعاً ،

وَ امْتَلَأْتُ بِحَمْلِ مَا حَدَثَ عَلَیَّ هَمّاً ،

وَ أَنْتَ الْقَادِرُ عَلَى كَشْفِ مَا مُنِيتُ بِهِ ،

وَ دَفْعِ مَا وَقَعْتُ فِيهِ ،

فَافْعَلْ بِی ذَلِکَ وَ إِنْ لَمْ أَسْتَوْجِبْهُ مِنْکَ ،

يَا ذَا الْعَرْشِ الْعَظِيمِ

١- O He through whom the knots of detested things are untied!

O He through whom the cutting edge of hardships is blunted!

O He from whom is begged the outlet to the freshness of relief!

۲- Intractable affairs yield to Thy power,

means are made ready by Thy gentleness,

the decree goes into effect through Thy power,

and all things proceed according to Thy desire.

۳- By Thy desire they follow Thy command

without Thy word

and by Thy will they obey Thy bans

without Thy prohibition.

۴- Thou art the supplicated in worries

and the place of flight in misfortunes;

none of them is repelled unless Thou repellest,

none is removed unless Thou removest.

۵- Upon me has come down, My Lord,

something whose weight burdens me

and upon me has fallen

something whose carrying oppresses me.

۶- Through Thy power

Thou hast brought it down upon me

and through Thy authority

.Thou hast turned it toward me

,None can send away what Thou hast brought -٧

,none can deflect what Thou hast turned

,none can open what Thou hast closed, none can close what Thou hast opened

,none can make easy what Thou hast made difficult

.none can help him whom Thou hast abandoned

,So bless Muhammad and his Household -٨

,open for me

,my Lord, the door of relief through Thy graciousness

,break from me the authority of worry by Thy strength

,confer the beauty of Thy gaze upon my complaint

,let me taste the sweetness of benefaction in what I ask

,give me from Thyself mercy and wholesome relief

!and appoint for me from Thyself a quick way out

Distract me not through worry -٩

from observing Thy obligations

.and acting in accordance with Thy prescriptions

,My capacity has been straitened, my Lord -١٠

,by what has come down on me

,and I am filled with worry by carrying what has happened to me

while Thou hast power to remove what has afflicted me

.and to repel that into which I have fallen

,So do that for me though I merit it not from Thee

!O Possessor of the Mighty Throne

His Supplication in Seeking Refuge (٨

(٨) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الِاسْتِعَاذَهِ مِنَ الْمَكَارِهِ وَ سَيِّئِ الْأَخْلَاقِ وَ مَذَامِّ الْأَفْعَالِ

His Supplication in Seeking Refuge from Hateful Things, Bad Moral Qualities, and Blameworthy Acts

١- O God, I seek refuge in Thee from

,the agitation of craving

,the violence of wrath, the domination of envy

,the frailty of patience

,the lack of contentment, surliness of character

,urgency of passion, the disposition to vehemence

٢- (١) ,following caprice)

,opposing guidance

,the sleep of heedlessness

,undertaking the toilsome

,preferring falsehood over truth

,persisting in sin

,making little of disobedience

,making much of obedience

,vying with the wealthy -۳

,disparaging the poor

,guarding badly over those in our hands

,failing to thank those who have done good to us

,aiding a wrongdoer -۴

,abandoning someone troubled

,wanting what is not rightfully ours

.and speaking about knowledge without knowing

p: ۱۰۴

The term 'caprice' denotes any desire that is opposed to the truth or turns man -۱ away from the divine guidance. Who is further astray than he who follows his own caprice without guidance from God? (۲۸:۵۰) Obey not him whose heart We have made heedless of Our remembrance, so that he follows his own caprice (۱۸:۲۸). God addresses David with the command: Judge among men by the truth, and follow not .(caprice (۳۸:۲۶

We seek refuge in Thee from -۵

,harbouring dishonesty toward anyone

,being pleased with our works

.and stretching out our expectations

۶- We seek refuge in Thee from

ill-mindedness,

looking down on the small,

Satan's gaining mastery over us,

time's afflicting us,

and the sovereign's oppressing us.

۷- We seek refuge in Thee from

acting with prodigality

and not having sufficiency.

۸- We seek refuge in Thee from

the gloating of enemies,

indigent need for equals,

living in hardship,

and dying without readiness.

۹- We seek refuge in Thee from

the most dreadful remorse,

the greatest affliction, the most wretched wretchedness, the evil end to the journey,

the deprivation of reward,

and the advent of punishment.

۱۰- O God,

bless Muhammad and his Household

,and through Thy mercy, give to me refuge from all of that

!and to all the faithful, both men and women

!O Most Merciful of the merciful

١. اللَّهُمَّ إِنيِّ أَعُوذُ بِكَ مِنْ هَيَجَانِ الْحِرْصِ ،

وَ سَوْرَهِ الْغَضَبِ ، وَ غَلَبَهِ الْحَسَدِ ،

وَ ضَعْفِ الصَّبْرِ ،

وَ قِلَّهِ الْقَنَاعَهِ ، وَ شَكَاسَهِ الْخُلُقِ ،

وَ إِلْحَاحِ الشَّهْوَهِ ، وَ مَلَكَهِ الْحَمِيَّهِ

٢. وَ مُتَابَعَهِ الْهَوَى ، وَ مُخَالَفَهِ الْهُدَى ،

وَ سِنَهِ الْغَفْلَهِ ، وَ تَعَاطِي الْكُلْفَهِ ،

وَ إِيثَارِ الْبَاطِلِ عَلَى الْحَقِّ ،

وَ الْإِصْرَارِ عَلَى الْمَأْثَمِ ،

وَ اسْتِصْغَارِ الْمَعْصِيَهِ ، وَ اسْتِكْبَارِ الطَّاعَهِ .

٣. وَ مُبَاهَاهِ الْمُكْثِرِينَ ، وَ الْإِزْرَاءِ بِالْمُقِلِّينَ ،

وَ سُوءِ الْوِلَايَهِ لِمَنْ تَحْتَ أَيْدِينَا ،

وَ تَرْكِ الشُّكْرِ لِمَنِ اصْطَنَعَ الْعَارِفَهَ عِنْدَنَا

٤. أَوْ أَنْ نَعْضُدَ ظَالِماً ، أَوْ نَخْذُلَ مَلْهُوفاً ،

أَوْ نَرُومَ مَا لَيْسَ لَنَا بِحَقٍّ ،

أَوْ نَقُولَ فِي الْعِلْمِ بِغَيْرِ عِلْمٍ .

۵. وَ نَعُوذُ بِکَ أَنْ نَنْطَوِیَ عَلَی غِشٍّ أَحَدٍ ،

وَ أَنْ نُعْجِبَ بِأَعْمَالِنَا ، وَ

p: ۱۰۵

نَمُدَّ فِی آمَالِنَا .

۶. وَ نَعُوذُ بِکَ مِنْ سُوءِ السَّرِیرَهِ ،

وَ احْتِقَارِ الصَّغِیرَهِ ،

وَ أَنْ یَسْتَحْوِذَ عَلَیْنَا الشَّیْطَانُ ،

أَوْ یَنْکُبَنَا الزَّمَانُ ، أَوْ یَتَهَضَّمَنَا السُّلْطَانُ

۷. وَ نَعُوذُ بِکَ مِنْ تَنَاوُلِ الْإِسرَافِ ، وَ مِنْ فِقْدَانِ الْکَفَافِ .

۸. وَ نَعُوذُ بِکَ مِنْ شَمَاتَهِ الْأَعْدَاءِ ،

وَ مِنَ الْفَقْرِ إِلَی الْأَکْفَاءِ ،

وَ مِنْ مَعِیشَهٍ فِی شِدَّهٍ ، وَ مِیتَهٍ عَلَی غَیْرِ عُدَّهٍ .

۹. وَ نَعُوذُ بِکَ مِنَ الْحَسْرَهِ الْعُظْمَی ،

وَ الْمُصِیبَهِ الْکُبْرَی ، وَ أَشْقَی الشَّقَاءِ ،

وَ سُوءِ الْمَآبِ ،

وَ حِرْمَانِ الثَّوَابِ ، وَ حُلُولِ الْعِقَابِ .

۱۰. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ أَعِذْنِی مِنْ کُلِّ ذَلِکَ بِرَحْمَتِکَ

وَ جَمِیعَ الْمُؤْمِنِینَ وَ الْمُؤْمِنَاتِ ،

یَا أَرْحَمَ الرَّاحِمِینَ .

His Supplication in Yearning (٩

(٩) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى الِاشْتِيَاقِ إِلَى طَلَبِ الْمَغْفِرَهِ مِنَ اللَّهِ جَلَّ جَلَالُهُ

His Supplication in Yearning to Ask Forgiveness from God

١- O God, bless Muhammad and his Household,

make us go to the repentance that Thou lovest

and make us leave the persistence that Thou hatest!

٢- O God, when we halt before two decreases,

in religion or in this world,

let the decrease fall upon that which passes quickly

and relent in that which lasts the longer!

٣- When we set out after two concerns,

one of which makes Thee pleased with us

and the other of which displeases Thee,

incline us toward that which makes Thee pleased and weaken our strength in that which displeases Thee!

۴- Leave not our souls alone to choose in that,

for they choose falsehood

except inasmuch as Thou givest success,

and they command to evil

except inasmuch as Thou hast mercy!(١)

,O God -۵

thou created

p: ۱۰۶

Reference to ۱۲:۵۳: Surely the soul of man commands to evil, except inasmuch as - ۱
.my Lord has mercy

(us from frailty,(۱

,built us up from feebleness

(and began us from a mean water;(۲

we have no force except through Thy strength

.and no strength except through Thy help

,So confirm us by giving us success -۶

,point us the right way by Thy pointing

blind the eyes of our hearts

,toward everything opposed to Thy love

and set not in any of our limbs

!passage to disobeying Thee

O God, bless Muhammad and his Household -۷

and assign

,the whisperings of our hearts

,the movements of our members

,the glances of our eyes

,and the idioms of our tongues

,to that which makes incumbent Thy reward

,lest a good deed slip by us, through which we might deserve Thy repayment

!or an evil deed remain with us, by which we might merit Thy punishment

١. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ صَيِّرْنَا إِلَى مَحْبُوبِكَ مِنَ التَّوْبَهِ ،

و أَزِلْنَا عَنْ مَكْرُوهِكَ مِنَ الْإِصْرَارِ .

٢. اللَّهُمَّ وَ مَتَى وَقَفْنَا بَيْنَ نَقْصَيْنِ فِي دِينٍ أَوْ دُنْيا،

فَأَوْقِعِ النَّقْصَ بِأَسْرَعِهِمَا فَنَاءً ،

وَ اجْعَلِ التَّوْبَهَ فِي أَطْوَلِهِمَا بَقَاءً

٣. وَ إِذَا هَمَمْنَا بِهَمَّيْنِ يُرْضِيكَ أَحَدُهُمَا عَنَّا ،

وَ يُسْخِطُكَ الْآخَرُ عَلَيْنَا ،

فَمِلْ بِنَا إِلَى مَا يُرْضِيكَ عَنَّا ،

وَ أَوْهِنْ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا

٤. وَ لَا تُخَلِّ فِي ذَلِكَ بَيْنَ نُفُوسِنَا وَ اخْتِيَارِهَا ،

فَإِنَّهَا مُخْتَارَهٌ لِلْبَاطِلِ إِلَّا مَا وَفَّقْتَ ،

أَمَّارَهٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ

٥. اللَّهُمَّ وَ إِنَّكَ مِنَ الضُّعْفِ خَلَقْتَنَا ،

وَ عَلَى الْوَهْنِ بَنَيْتَنَا ،

وَ مِنْ مَاءٍ مَهِينٍ ابْتَدَأْتَنَا ،

فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِکَ ،

وَ لَا قُوَّهَ لَنَا إِلَّا بِعَوْنِکَ

۶. فَأَيِّدْنَا بِتَوْفِيقِکَ ، وَ سَدِّدْنَا بِتَسْدِيدِکَ ،

وَ أَعْمِ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتَکَ ،

وَ لَا تَجْعَلْ لِشَيْ ءٍ مِنْ جَوَارِحِنَا نُفُوذاً

p: ۱۰۷

۱- Allusion to ۳۰:۵۴: God is He who created you of frailty.

۲- ۷۷:۲۰

فِي مَعْصِيَتِکَ .

۷. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ هَمَسَاتِ قُلُوبِنَا ،

وَ حَرَکَاتِ أَعْضَائِنَا وَ لَمَحَاتِ أَعْيُنِنَا ،

وَ لَهَجَاتِ أَلْسِنَتِنَا

فِي مُوجِبَاتِ ثَوَابِکَ

حَتَّى لَا تَفُوتَنَا حَسَنَهٌ نَسْتَحِقُّ بِهَا جَزَاءَکَ ،

وَ لَا تَبْقَى لَنَا سَيِّئَهٌ نَسْتَوْجِبُ بِهَا عِقَابَکَ .

۱۰) His Supplication in Seeking Asylum with God

(۱۰) وَ کَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي اللَّجَإِ إِلَى اللَّهِ تَعَالَى

۱. اللَّهُمَّ إِنْ تَشَأْ

تَعْفُ عَنَّا فَبِفَضْلِكَ ،

وَ إِنْ تَشَأْ تُعَذِّبْنَا فَبِعَدْلِكَ

٢. فَسَهِّلْ لَنَا عَفْوَكَ بِمَنِّكَ ،

وَ أَجِرْنَا مِنْ عَذَابِكَ بِتَجَاوُزِكَ ،

فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَدْلِكَ ،

وَ لَا نَجَاةَ لِأَحَدٍ مِنَّا دُونَ عَفْوِكَ

٣. يَا غَنِيَّ الْأَغْنِيَاءِ ،

هَا ، نَحْنُ عِبَادُكَ بَيْنَ يَدَيْكَ ،

وَ أَنَا أَفْقَرُ الْفُقَرَاءِ إِلَيْكَ ،

فَاجْبُرْ فَاقَتَنَا بِوُسْعِكَ ،

وَ لَا تَقْطَعْ رَجَاءَنَا بِمَنْعِكَ ،

فَتَكُونَ قَدْ أَشْقَيْتَ مَنِ اسْتَسْعَدَ بِكَ ،

وَ حَرَمْتَ مَنِ اسْتَرْفَدَ فَضْلَكَ

٤. فَإِلَى مَنْ حِينَئِذٍ مُنْقَلَبُنَا عَنْكَ ،

وَ إِلَى أَيْنَ مَذْهَبُنَا عَنْ بَابِكَ ،

سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ

الَّذِينَ أَوْجَبْتَ إِجَابَتَهُمْ ،

وَ أَهْلُ السُّوءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ

٥. وَ أَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ ،

وَ أَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ

رَحْمَهُ مَنِ اسْتَرْحَمَکَ ،

وَ غَوْثُ مَنِ اسْتَغَاثَ بِکَ ،

فَارْحَمْ تَضَرُّعَنَا إِلَيْکَ ،

وَ أَغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْکَ .

۶. اللَّهُمَّ إِنَّ الشَّيْطَانَ قَدْ شَمِتَ بِنَا

إِذْ شَايَعْنَاهُ عَلَى مَعْصِيَتِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تُشْمِتْهُ بِنَا بَعْدَ تَرْكِنَا إِيَّاهُ لَکَ ،

وَ رَغْبَتِنَا عَنْهُ إِلَيْکَ .

,O God, if Thou willest -۱

Thou wilt pardon us through Thy bounty

,and if Thou willest

.Thou wilt chastise us through Thy justice

So make our ways smooth to Thy pardon -۲

through Thy kindness

and grant us sanctuary from Thy chastisement

,through Thy forbearance

for none of us has the endurance for Thy justice

and none of us

can reach deliverance without Thy pardon!

۳- O Richest of the rich!

Here we are, Thy servants, before Thee.

I am the neediest of the needy toward Thee,

so redress our neediness through Thy plenty

and cut us not off from our hopes

through Thy withholding,

lest Thou makest wretched him who seeks felicity through Thee

and deprivest him who seeks help from Thy bounty!

۴- Then to whom would we return after Thee?

Where would we go from Thy gate?

Glory be to Thee!

We are the distressed,

the response to whom

Thou hast made incumbent,

the people from whom

Thou hast promised to remove the evil.(۱)

۵- That thing most resembling Thy will

and that affair most worthy for Thee in Thy mightiness

is showing mercy to him who asks Thee for mercy

.and helping him who seeks help from Thee

So show mercy upon our pleading with Thee

!and free us from need when we throw ourselves before Thee

O God, Satan will gloat over us -۶

,if we follow him in disobeying Thee

so bless Muhammad and his Household

and let him not gloat over us

after we have renounced him for Thee

!and beseeched Thee against him

His Supplication for Good Outcomes (۱۱

(۱۱) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بِخَوَاتِمِ الْخَيْرِ

۱. يا مَنْ ذِكْرُهُ شَرَفٌ لِلذَّاكِرِينَ ،

وَ يَا مَنْ شُكْرُهُ فَوْزٌ لِلشَّاكِرِينَ ،

وَ يَا مَنْ طَاعَتُهُ نَجَاهٌ لِلْمُطِيعِينَ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اشْغَلْ قُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ ،

وَ أَلْسِنَتَنَا بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ ،

وَ جَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَهٍ .

۲. فَإِنْ قَدَّرْتَ لَنَا فَرَاغاً مِنْ شُغْلٍ

فَاجْعَلْهُ فَرَاغَ سَلَامَهٍ

لَا تُدْرِكُنَا فِيهِ تَبِعَهٌ ،

وَ لَا تَلْحَقُنَا فِيهِ سَأْمَهٌ ،

حَتَّى يَنْصَرِفَ

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۱- Reference to ۲۷:۶۲: He who responds to the distressed when he supplicates Him, and removes the evil.

عَنَّا كُتَّابُ السَّيِّئَاتِ

بِصَحِيفَهٍ خَالِيَهٍ مِنْ ذِكْرِ سَيِّئَاتِنَا ،

وَ يَتَوَلَّى كُتَّابُ الْحَسَنَاتِ عَنَّا

مَسْرُورِينَ بِمَا كَتَبُوا مِنْ حَسَنَاتِنَا

۳. وَ إِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا ،

وَ تَصَرَّمَتْ مُدَدُ أَعْمَارِنَا ،

وَ اسْتَحْضَرَتْنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَ مِنْ إِجَابَتِهَا ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ خِتَامَ مَا تُحْصِي عَلَيْنَا كَتَبَهُ أَعْمَالِنَا

تَوْبَهً مَقْبُولَهً

لَا تُوقِفُنَا بَعْدَهَا عَلَى ذَنْبٍ اجْتَرَحْنَاهُ ،

وَ لَا مَعْصِيَهٍ اقْتَرَفْنَاهَا .

۴. وَ لَا تَكْشِفْ عَنَّا سِتْراً سَتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ ،

يَوْمَ تَبْلُو أَخْبَارَ عِبَادِكَ .

۵. إِنَّکَ رَحِیمٌ بِمَنْ دَعَاکَ ،

وَ مُسْتَجِیبٌ لِمَنْ نَادَاکَ .

O He remembering whom brings honour -۱

!to those who remember

O He thanking whom brings triumph

!to those who give thanks

O He obeying whom brings deliverance

!to those who obey

,Bless Muhammad and his Household

and divert our hearts through remembering Thee

,from every act of remembrance

our tongues through thanking Thee

,from every act of thanksgiving

our limbs through obeying Thee

!from every act of obedience

,If Thou hast ordained for us idleness from these occupations -۲

make it an idleness of safety, within which no ill consequence visits us or weariness !overtakes us

Then the writers of evil deeds may depart from us with a page empty of the mention ,of our evil deeds

and the writers of good deeds may turn away from us happy with the good deeds of

.ours which they have written

۳- And when the days of our life have passed by,

,the terms of our lifetimes have elapsed

,and Thy call, which must come and be answered, summons us forth

then bless Muhammad and his Household

and make the outcome of what the writers of our

p: ۱۱۰

works count against us

,an accepted repentance

which afterwards gave us no rest

in a sin that we committed

!or an act of disobedience that we performed

۴- Remove not from us any covering

with which Thou hast covered over the heads of the witnesses

!on the day when the records of Thy servants are tried

۵- Verily Thou art compassionate to him who supplicates Thee,

!the responder to him who calls upon Thee

۱۲) His Supplication in Confession

(۱۲) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الِاعْتِرَافِ وَ طَلَبِ التَّوْبَهِ إِلَی اللَّهِ تَعَالَی

His Supplication in Confession and in Seeking Repentance toward God

١- O God,

three traits have prevented me from asking Thee

and one trait has urged me on:

٢- I am prevented by a command Thou hast commanded in which I have been slow,

a prohibition Thou hast prohibited toward which I have hurried,

and a favour through which Thou hast favoured

for which I have not given sufficient thanks.

٣- I am urged to ask Thee

by Thy gratuitous bounty upon him who

turns his face toward Thee

and comes to Thee with a good opinion,

since all Thy beneficence is gratuitous bounty

and every one of Thy favours a new beginning!

٤- So here I am, my God,

standing at the gate of Thy might,

the standing of the lowly, the surrendered,

asking Thee in my shame,

the asking of the destitute, the pitiful,

٥- admitting to Thee that

at the time of Thy beneficence I surrendered not

save through abstaining from disobedience toward Thee

and in none of my states was I ever without

.Thy Kindness

Will it profit me, my -۶

p: ۱۱۱

,God

?to admit to Thee the evil of what I have earned

Will it save me from Thee

?to confess the ugliness of what I have done

Or wilt Thou impose upon me in this my station

?Thy displeasure

Will Thy hate hold fast to me in the time of

?my supplication

Glory be to Thee! I do not despair of Thee, for Thou hast opened the door of - ۷
.repentance toward Thyself

,Rather, I say, the words of a lowly servant

having wronged himself

,and made light of his Lord's inviolability

,and whose sins are dreadful, great -۸

,whose days have parted, fled

until, when he sees the term of his works expired

and the limit of his lifetime reached

and knows with certainty that he has no escape from Thee,

no place to flee from Thee,

he turns his face toward Thee in repeated turning,

makes his repentance toward Thee sincere,

stands before Thee with a pure and purified heart,

then supplicates Thee with a feeble, quiet voice.

٩- He is bowed before Thee, bent,

his head lowered, thrown down,

his legs shaking in fear,

his tears flooding his cheeks.

He supplicates Thee:

O Most Merciful of the merciful!

O Most Merciful of those toward whom seekers of mercy keep on turning!

O Tenderest of those around whom run

seekers of forgiveness!

O He whose pardon is greater than His vengeance!

O He whose good pleasure is more abundant

than His anger!(١)

O He who seeks His creatures' praise -۱۰

!with excellent forbearance

O He who has accustomed His servants

(to the acceptance of their repeated turning!(۲

O He who seeks to heal their corruption

!through repentance

!O He who is pleased with the easy of their acts

O

Allusion to the principle enunciated in the well known hadith: 'God's mercy precedes -۱ .His wrath', a constant theme of the Sahifa, as pointed out in the introduction

Allusion to such Qur'anic verses as: Whosoever does evil, or wrongs himself, and -۲ then prays God's forgiveness, he shall find God is All-forgiving, All-compassionate .((۴:۱۱۰

! He who recompenses with the much their little

(O He who has made himself accountable to them to respond to supplication!(۱

O He who pledged Himself by His gratuitous bounty to give them excellent !repayment

I am not the most disobedient of those who have disobeyed Thee and whom Thou -۱۱ ,hast forgiven

nor am I the most blameworthy to offer excuses

,which Thou hast accepted

nor am I the most wrongdoing of those who have

,repented to Thee

and to whom Thou hast returned

۱۲- I repent to Thee in this my station,

the repentance of one

,remorseful over what preceded from him hastily

,apprehensive of what has gathered around him

,pure in shame for that into which he has fallen

۱۳- (۲) knowing that pardoning great sins is nothing great for Thee.(

,overlooking enormous misdeeds is not difficult for Thee

,putting up with indecent crimes does not trouble Thee

and the most beloved of Thy servants to Thee is he who refrains from arrogance ,before Thee

,pulls aside from persistence

!and holds fast to praying forgiveness

۱۴- I am clear before Thee of arrogance,

,I seek refuge in Thee from persistence

,I pray forgiveness from Thee for shortcomings

!I seek help from Thee in incapacity

۱۵- O God,

,bless Muhammad and his Household

,dispense with what is incumbent upon me toward Thee

,release me from what I merit from Thee

!and grant me sanctuary from what the evildoers fear

,For Thou art full of pardon

,the hoped-for source of forgiveness

.well known for Thy forbearance

. ,My need has no object but Thee

?my sin no forgiver other than Thee -could that be possible

I have no fear for myself -۱۶

Reference to such Qur'anic verses as: Supplicate Me and I will respond to you - ۱ (۴۰:۶۰), and When My servants ask from Me, I am near: I respond to the supplication of .(the supplicator when he supplicates Me (۲:۱۸۶

Cf. the hadith mentioned in the introduction: 'When one of you supplicates, he - ۲ should not say: "O God, forgive me if Thou wilt", but he should be firm in his asking and make his desire great, for what God gives is nothing great for Him' (Muslim, Dhikr .(۸

;except from Thee

,Thou art worthy of reverential fear

(and worthy to forgive!(۱

,Bless Muhammad and his Household, grant my need

,answer my request favourably, forgive my sin

!and give me security from fear for myself

(Thou art powerful over everything,(۲

.and that is easy for Thee

!Amen, Lord of the world

۱. اللَّهُمَّ إِنَّهُ يَحْجُبُنِی عَنْ مَسْأَلَتِکَ خِلَالٌ ثَلَاثٌ ،

وَ تَحْدُونِی عَلَيْهَا خَلَّةٌ وَاحِدَةٌ

۲. يَحْجُبُنِی أَمْرٌ أَمَرْتَ بِهِ فَأَبْطَأْتُ عَنْهُ ،

وَ نَهْیٌ نَهَيْتَنِی عَنْهُ فَأَسْرَعْتُ إِلَيْهِ ،

وَ نِعْمَةٌ أَنْعَمْتَ بِهَا عَلَیَّ فَقَصَّرْتُ فِی شُكْرِهَا .

۳. وَ يَحْدُونِی عَلَى مَسْأَلَتِکَ

تَفَضُّلُکَ عَلَى مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْکَ ،

وَ وَفَدَ بِحُسْنِ ظَنِّهِ إِلَيْکَ ،

إِذْ جَمِيعُ إِحْسَانِکَ تَفَضُّلٌ ،

وَ إِذْ كُلُّ نِعَمِکَ ابْتِدَاءٌ

۴. فَهَا أَنَا ذَا ، يَا إِلَهِی ،

وَاقِفٌ بِبَابِ عِزِّکَ وُقُوفَ الْمُسْتَسْلِمِ الذَّلِيلِ ،

وَ سَائِلُکَ عَلَى الْحَيَاءِ مِنِّی

سُؤَالَ الْبَائِسِ الْمُعِيلِ

۵. مُقِرٌّ لَکَ بِأَنِّی

لَمْ أَسْتَسْلِمْ وَقْتَ إِحْسَانِکَ إِلَّا بِالْإِقْلَاعِ عَنْ عِصْيَانِکَ ،

وَ لَمْ أَخْلُ فِی الْحَالَاتِ کُلِّهَا مِنِ امْتِنَانِکَ .

۶. فَهَلْ يَنْفَعُنِی ، يَا إِلَهِی ، إِقْرَارِی عِنْدَکَ بِسُوءِ مَا اکْتَسَبْتُ

وَ هَلْ يُنْجِينِی مِنْکَ اعْتِرَافِی لَکَ بِقَبِيحِ مَا ارْتَکَبْتُ

أَمْ أَوْجَبْتَ لِی فِی مَقَامِی هَذَا سُخْطَکَ

أَمْ لَزِمَنِی فِی وَقْتِ دُعَایَ مَقْتُکَ .

۷. سُبْحَانَکَ ، لَا أَيْأَسُ مِنْکَ

وَ قَدْ فَتَحْتَ لِی بَابَ التَّوْبَهِ إِلَيْکَ ،

بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ الظَّالِمِ لِنَفْسِهِ

الْمُسْتَخِفِّ بِحُرْمَهِ رَبِّهِ .

۸. الَّذِی عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ ،

وَ أَدْبَرَتْ أَيَّامُهُ فَوَلَّتْ

حَتَّی إِذَا رَأَی مُدَّهَ الْعَمَلِ قَدِ انْقَضَتْ

وَ غَايَهَ الْعُمُرِ قَدِ انْتَهَتْ ،

وَ أَيْقَنَ أَنَّهُ لَا مَحِيصَ لَهُ مِنْکَ ، وَ لَا مَهْرَبَ لَهُ عَنْکَ ،

تَلَقَّاکَ بِالْإِنَابَهِ ،

وَ أَخْلَصَ لَکَ التَّوْبَهَ ،

فَقَامَ إِلَيْکَ بِقَلْبٍ طَاهِرٍ نَقِیٍّ ،

ثُمَّ دَعَاکَ بِصَوْتٍ حَائِلٍ خَفِیٍّ .

۹. قَدْ تَطَأْطَأَ لَکَ فَانْحَنَی ،

وَ نَكّسَ رَاْسَهُ فَانْثَنى ،

قَدْ

۱- ۷۴:۵۶

۲- ۲۶;۳

أَرْعَشَتْ خَشْيَتُهُ رِجْلَيْهِ ،

وَ غَرَّقَتْ دُمُوعُهُ خَدَّيْهِ ،

يَدْعُوكَ بِيَا أَرْحَمَ الرَّاحِمِينَ ،

وَ يَا أَرْحَمَ مَنِ انْتَابَهُ الْمُسْتَرْحِمُونَ ،

وَ يَا أَعْطَفَ مَنْ أَطَافَ بِهِ الْمُسْتَغْفِرُونَ ،

وَ يَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَقِمَتِهِ ،

وَ يَا مَنْ رِضَاهُ أَوْفَرُ مِنْ سَخَطِهِ .

۱۰. وَ يَا مَنْ تَحَمَّدَ إِلَى خَلْقِهِ

بِحُسْنِ التَّجَاوُزِ ،

وَ يَا مَنْ عَوَّدَ عِبَادَهُ قَبُولَ الْإِنَابَهِ ،

وَ يَا مَنِ اسْتَصْلَحَ فَاسِدَهُمْ بِالتَّوْبَهِ

وَ يَا مَنْ رَضِيَ مِنْ فِعْلِهِمْ بِالْيَسِيرِ ،

وَ مَنْ كَافَى قَلِيلَهُمْ بِالْكَثِيرِ ،

وَ يَا مَنْ ضَمِنَ لَهُمْ إِجَابَهَ الدُّعَاءِ ،

وَ يَا مَنْ وَعَدَهُمْ عَلَى نَفْسِهِ

بِتَفَضُّلِهِ حُسْنَ الْجَزَاءِ .

۱۱. مَا أَنَا بِأَعْصَى مَنْ عَصَاکَ

فَغَفَرْتَ لَهُ ،

وَ مَا أَنَا بِأَلْوَمِ مَنِ اعْتَذَرَ إِلَيْکَ

فَقَبِلْتَ مِنْهُ ،

وَ مَا أَنَا بِأَظْلَمِ مَنْ تَابَ إِلَيْکَ

فَعُدْتَ عَلَيْهِ .

۱۲. أَتُوبُ إِلَيْکَ فِی مَقَامِی هَذَا

تَوْبَهَ نَادِمٍ عَلَى مَا فَرَطَ مِنْهُ ،

مُشْفِقٍ مِمَّا اجْتَمَعَ عَلَيْهِ ،

خَالِصِ الْحَيَاءِ مِمَّا وَقَعَ فِيهِ .

۱۳. عَالِمٍ بِأَنَّ الْعَفْوَ عَنِ الذَّنْبِ الْعَظِيمِ لَا يَتَعَاظَمُکَ ،

وَ أَنَّ التَّجَاوُزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُکَ ،

وَ أَنَّ احْتِمَالَ الْجِنَايَاتِ الْفَاحِشَهِ لَا يَتَکَأَّدُکَ ،

وَ أَنَّ أَحَبَّ عِبَادِکَ إِلَيْکَ مَنْ تَرَکَ الِاسْتِکْبَارَ عَلَيْکَ ،

وَ جَانَبَ الْإِصْرَارَ ، وَ لَزِمَ الِاسْتِغْفَارَ .

۱۴. وَ أَنَا أَبْرَأُ إِلَيْکَ مِنْ أَنْ أَسْتَکْبِرَ ،

وَ أَعُوذُ بِکَ مِنْ أَنْ أُصِرَّ ،

وَ أَسْتَغْفِرُکَ لِمَا قَصَّرْتُ فِيهِ ،

وَ أَسْتَعِينُ بِکَ عَلَى مَا عَجَزْتُ عَنْهُ .

۱۵. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِی مَا یَجِبُ عَلَیَّ لَکَ ،

وَ عَافِنِی مِمَّا أَسْتَوْجِبُهُ مِنْکَ ،

وَ أَجِرْنِی مِمَّا یَخَافُهُ أَهْلُ الْإِسَاءَهِ ،

فَإِنَّکَ مَلِی ءٌ بِالْعَفْوِ ،

مَرْجُوٌّ لِلْمَغْفِرَهِ ،

مَعْرُوفٌ بِالتَّجَاوُزِ ،

لَیْسَ لِحَاجَتِی مَطْلَبٌ سِوَاکَ ،

وَ لَا لِذَنْبِی غَافِرٌ غَیْرُکَ ، حَاشَاکَ

۱۶. وَ لَا أَخَافُ عَلَى نَفْسِی إِلَّا إِیَّاکَ ،

إِنَّکَ أَهْلُ التَّقْوَى وَ أَهْلُ

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الْمَغْفِرَهِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ اقْضِ حَاجَتِی ، وَ أَنْجِحْ طَلِبَتِی ، وَ اغْفِرْ ذَنْبِی ،

وَ آمِنْ خَوْفَ نَفْسِی ،

إِنَّکَ عَلَى کُلِّ شَیْ ءٍ قَدِیرٌ ،

وَ ذَلِکَ عَلَیْکَ یَسِیرٌ ،

آمِینَ رَبَّ الْعَالَمِینَ .

His Supplication in Seeking Needs from God (۱۳

(۱۳) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى طَلَبِ الْحَوَائِجِ إِلَى اللَّهِ تَعَالَى

۱. اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ

۲. وَ يَا مَنْ عِنْدَهُ نَيْلُ الطَّلِبَاتِ

۳. وَ يَا مَنْ لَا يَبِيعُ نِعَمَهُ بِالْأَثْمَانِ

۴. وَ يَا مَنْ لَا يُكَدِّرُ عَطَايَاهُ بِالِامْتِنَانِ

۵. وَ يَا مَنْ يُسْتَغْنَى بِهِ وَ لَا يُسْتَغْنَى عَنْهُ

۶. وَ يَا مَنْ يُرْغَبُ إِلَيْهِ وَ لَا يُرْغَبُ عَنْهُ

۷. وَ يَا مَنْ لَا تُفْنِى خَزَائِنَهُ الْمَسَائِلُ

۸. وَ يَا مَنْ لَا تُبَدِّلُ حِكْمَتَهُ الْوَسَائِلُ

۹. وَ يَا مَنْ لَا تَنْقَطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ

۱۰. وَ يَا مَنْ لَا يُعَنِّيهِ دُعَاءُ الدَّاعِينَ .

۱۱. تَمَدَّحْتَ بِالْغَنَاءِ عَنْ خَلْقِكَ

وَ أَنْتَ أَهْلُ الْغِنَى عَنْهُمْ

۱۲. وَ نَسَبْتَهُمْ إِلَى الْفَقْرِ

وَ هُمْ أَهْلُ الْفَقْرِ إِلَيْكَ .

۱۳. فَمَنْ حَاوَلَ سَدَّ خَلَّتِهِ مِنْ عِنْدِكَ ،

وَ رَامَ صَرْفَ الْفَقْرِ عَنْ نَفْسِهِ بِكَ

فَقَدْ طَلَبَ حَاجَتَهُ فِى مَظَانِّهَا ،

وَ أَتَى طَلِبَتَهُ مِنْ وَجْهِهَا .

۱۴. وَ مَنْ تَوَجَّهَ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ

أَوْ جَعَلَهُ سَبَبَ نُجْحِهَا دُونَکَ

فَقَدْ تَعَرَّضَ لِلْحِرْمَانِ ،

وَ اسْتَحَقَّ مِنْ عِنْدِکَ فَوْتَ الْإِحْسَانِ .

۱۵. اللَّهُمَّ وَ لِی إِلَیْکَ حَاجَهٌ

قَدْ قَصَّرَ عَنْهَا جُهْدِی ،

وَ تَقَطَّعَتْ دُونَهَا حِیَلِی ،

وَ سَوَّلَتْ لِی نَفْسِی رَفْعَهَا إِلَی مَنْ یَرْفَعُ حَوَائِجَهُ إِلَیْکَ ،

وَ لَا یَسْتَغْنِی فِی طَلِبَاتِهِ عَنْکَ ،

وَ هِیَ زَلَّهٌ مِنْ زَلَلِ الْخَاطِئِینَ ، وَ عَثْرَهٌ مِنْ عَثَرَاتِ الْمُذْنِبِینَ .

۱۶. ثُمَّ انْتَبَهْتُ بِتَذْکِیرِکَ لِی مِنْ غَفْلَتِی ،

وَ نَهَضْتُ بِتَوْفِیقِکَ مِنْ زَلَّتِی ،

وَ رَجَعْتُ وَ نَکَصْتُ بِتَسْدِیدِکَ عَنْ عَثْرَتِی

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۱۷. وَ قُلْتُ سُبْحَانَ رَبِّی

کَیْفَ یَسْأَلُ مُحْتَاجٌ مُحْتَاجاً ؟ وَ أَنَّی یَرْغَبُ مُعْدِمٌ إِلَی مُعْدِمٍ ؟

۱۸. فَقَصَدْتُکَ یَا إِلَهِی ، بِالرَّغْبَهِ ،

وَ أَوْفَدْتُ عَلَیْکَ رَجَائِی بِالثِّقَهِ بِکَ .

۱۹. وَ عَلِمْتُ أَنَّ کَثِیرَ مَا أَسْأَلُکَ

یَسِیرٌ فِی وُجْدِکَ ،

وَ أَنَّ خَطِيرَ مَا أَسْتَوْهِبُکَ حَقِيرٌ فِی وُسْعِکَ ،

وَ أَنَّ کَرَمَکَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ ،

وَ أَنَّ يَدَکَ بِالْعَطَايَا أَعْلَى مِنْ کُلِّ يَدٍ .

۲۰. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْمِلْنِی بِکَرَمِکَ عَلَى التَّفَضُّلِ ،

وَ لَا تَحْمِلْنِی بِعَدْلِکَ عَلَى الِاسْتِحْقَاقِ ،

فَمَا أَنَا بِأَوَّلِ رَاغِبٍ رَغِبَ إِلَيْکَ فَأَعْطَيْتَهُ وَ هُوَ يَسْتَحِقُّ الْمَنْعَ ،

وَ لَا بِأَوَّلِ سَائِلٍ سَأَلَکَ فَأَفْضَلْتَ عَلَيْهِ وَ هُوَ يَسْتَوْجِبُ الْحِرْمَانَ .

۲۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ کُنْ لِدُعَائِی مُجِيباً ،

وَ مِنْ نِدَائِی قَرِيباً ،

وَ لِتَضَرُّعِی رَاحِماً ،

وَ لِصَوْتِی سَامِعاً .

۲۲. وَ لَا تَقْطَعْ رَجَائِی عَنْکَ ،

وَ لَا تَبُتَّ سَبَبِی مِنْکَ ،

وَ لَا تُوَجِّهْنِی فِی حَاجَتِی هَذِهِ وَ غَيْرِهَا إِلَى سِوَاکَ

۲۳. وَ تَوَلَّنِی بِنُجْحِ طَلِبَتِی

وَ قَضَاءِ حَاجَتِی

وَ نَيْلِ سُؤْلِی

قَبْلَ زَوَالِی عَنْ مَوْقِفِی هَذَا

بِتَیْسِیرِکَ لِیَ الْعَسِیرَ

وَ حُسْنِ تَقْدِیرِکَ لِی فِی جَمِیعِ الْأُمُورِ

۲۴. وَ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

صَلَاهً دَائِمَهً نَامِیَهً

لَا انْقِطَاعَ لِأَبَدِهَا وَ لَا مُنْتَهَی لِأَمَدِهَا ،

وَ اجْعَلْ ذَلِکَ عَوْناً لِی

وَ سَبَباً لِنَجَاحِ طَلِبَتِی ،

إِنَّکَ وَاسِعٌ کَرِیمٌ .

۲۵. وَ مِنْ حَاجَتِی یَا رَبِّ کَذَا وَ کَذَا

[وَ تَذْکُرُ حَاجَتَکَ ثُمَّ تَسْجُدُ وَ تَقُولُ فِی سُجُودِکَ]

فَضْلُکَ آنَسَنِی ،

وَ إِحْسَانُکَ دَلَّنِی ،

فَأَسْأَلُکَ بِکَ وَ بِمُحَمَّدٍ وَ آلِهِ ،

صَلَوَاتُکَ عَلَیْهِمْ ،

أَن لَا تَرُدَّنِی خَائِباً .

۱- O God,

O ultimate object of needs!

۲- O He through whom requests are attained!

۳- O He whose favours are not bought

by prices!

O He -۴

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who does not muddy His gifts

!by the imposition of obligations

O He along with whom nothing is needed -۵

!and without whom nothing can be done

O He toward whom desire is ever directed -۶

!and never turned away

O He whose treasuries cannot be exhausted -۷

!by demands

O He whose wisdom cannot be altered -۸

!by any means

O He from whom the needs of the needy -۹

!are never cut off

O He who is not distressed -۱۰

!by the supplications of the supplicators

,Thou hast lauded Thyself for having no need for Thy creatures -۱۱

,and it suits Thee to have no need for them

,and Thou hast attributed to them poverty -۱۲

(and it suits them to be poor toward Thee.(۱

So he who strives to remedy his lack through what is with Thee -۱۳

and wishes to turn poverty away from himself through Thee

has sought his need in the most likely place

.and come to his request from the right quarter

But he who turns in his need toward one of Thy creatures -۱۴

,or assigns the cause of its being granted to other than Thee

has exposed himself to deprivation

.and deserves to miss Thy beneficence

:O God, I have a need of Thee -۱۵

My exertion has fallen short of it

.and my stratagems have been cut back before reaching it

My soul induced me to present it to him who presents his needs to Thee

and can do nothing without Thee in his requests, but this is one of the slips of the ,offenders

one of the stumbles of the

Reference to such Qur'anic verses as: O people, you are the poor toward God, and -۱ .(He is without need, praiseworthy (۳۵:۱۵

!sinners

,Then through Thy reminding me -۱۶

I was aroused from my heedlessness,

through Thy giving success,

I stood up from my slip,

and through Thy pointing the way,

I returned and withdrew from my stumble.

۱۷- I said: Glory to my Lord!

How can the needy ask from the needy?

How can the destitute beseech the destitute?

۱۸- So I went straight to Thee, my God, in beseeching,

and I sent Thee my hope with trust in Thee.

۱۹- I came to know that

the many I request from Thee are few before Thy wealth,

the weighty I ask from Thee is vile before Thy plenty;

Thy generosity is not constrained by anyone's asking,

Thy hand is higher in bestowing gifts than every hand!

۲۰- O God, so bless Muhammad and his Household,

take me through Thy generosity to Thy gratuitous bounty

and take me not through Thy justice

to what I deserve!

I am not the first beseecher to beseech Thee

and Thou bestowed upon him

,while he deserved withholding

nor am I the first to ask from Thee

and Thou wast bounteous toward him

.while he merited deprivation

,O God -٢١

,bless Muhammad and his Household

,respond to my supplication, come near my call

,have mercy on my pleading

,listen to my voice

,cut not short my hope for Thee -٢٢

,sever not my thread to Thee

,turn not my face in this my need

,and other needs

,away from Thee

attend for my sake to -٢٣

,the fulfillment of my request

,the granting of my need

and the attainment of what I have asked

before I leave this place

through Thy making easy for me the difficult

!and Thy excellent ordainment for me in all affairs

Bless Muhammad -۲۴

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and his Household

,with a permanent, ever-growing blessing

whose perpetuity has no cutting off

,and whose term knows no limit

and make that a help to me

!and a cause for the granting of my request

!Thou art Boundless, Generous

.And of my needs, My Lord, are such and such -۲۵

,HERE YOU SHOULD STATE YOUR NEEDS

,THEN PROSTRATE YOURSELF

AND SAY IN YOUR PROSTRATION

Thy bounty has comforted me

,and Thy beneficence has shown the way

So I ask Thee by Thee

and by Muhammad and his Household

(Thy blessings be upon them)

!that Thou sendest me not back in disappointment

His Supplication in Suffering Acts of Wrongdoing (۱۴

(۱۴) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتُدِيَ عَلَيْهِ أَوْ رَأَى مِنَ الظَّالِمِينَ مَا لَا يُحِبُّ

His Supplication when Hostility was Shown to Him or when he Saw what he did not Like in Wrongdoers (۱)

۱- O He from whom is not concealed

!news of the aggrieved

۲- O He who has no need to be told about them

!by the witnessing of the witnesses

۳- !O He who whose help is near to the wronged

۴- !O He whose aid is far from the wrongdoers

۵- ,Thou knowest, my God

how so-and-so, son of so-and-so, has harmed me

,in that which Thou hast forbidden

and how he has violated me

,in that which Thou hast prohibited

showing thereby ingratitude toward Thy favour upon him

.and delusion concerning what Thou hast denied him

۶- ,O God

,so bless Muhammad and his Household

,keep my wrongdoing enemy from wronging me through Thy strength

,blunt his blade toward me through Thy power

and assign to him

a diversion in that which is close to him

and the

A case can be made for translating the word dhalim (wrongdoer) in the context of -۱ the present supplication as 'oppressor' or 'tyrant', especially if we read the text as expressing the Imam's relationships with the Umayyad authorities. However, the word dhulm along with its derivatives is an important and frequently used term in the Qur'an, and only the Qur'anic context can provide us with a reliable insight into the way the word must have been understood by Zayn al-'Abidin and his contemporaries. In the Qur'an, it is obvious that terms like 'oppression' and 'tyranny', with their narrow political connotations, cannot begin to do justice to the wide range of meanings included in the primary Qur'anic significance, since oppression is merely one of many forms of human 'wrongdoing', an English term which is sufficiently vague and concrete to render the Qur'anic idea rather closely. According to the Qur'an, the basic meaning of dhulm is to deny the reality of God and the truth of His revelation and then to transgress the bounds, limits, laws, and statutes He has set down. This Qur'anic concept can clearly be perceived in such typical verses as the following: Who does greater wrong than he who bars God's places of worship, so that His Name be not rehearsed in them, and strives to destroy them? (۲:۱۱۴); Who does greater wrong than he who conceals a testimony received from God? (۲:۱۴۰); Whosoever transgresses the bounds of God - those are the wrongdoers (۲:۲۲۹); And the unbelievers - they are the wrongdoers (۲:۲۵۴); Whoso judges not according to what God has sent down - they are the wrongdoers (۵:۴۵); Who does greater wrong than he who forges against God a lie, or cries lies to His signs? (۷:۳۷, ۱۰:۱۷); Who does greater wrong than he who, being reminded of the signs of his Lord, turns away from them? (۱۸:۵۷, ۳۲:۲۲); None denies

Our signs but the wrongdoers (۲۹:۴۹); Do not associate others with God; to associate others with God is a mighty wrong (۳۱:۱۳); And whoso repents not, those – they are the wrongdoers (۴۹:۱l); Whoso trespasses the bounds of God has done wrong to himself (۶۵:۱). In most of the cases in which the Imam employs the term in the Sahifa, the Qur'anic context is clear, and this is sufficient reason to maintain consistency of translation in the present supplication, where 'oppression' might also be a valid translation. (For uses of the term in obvious Qur'anic contexts, cf. ۱.۱۲, ۴.۸, ۸.۴, ۱۲.۷, ۱۲.۱۱, ۱۶.۳۱, ۲۴.۱۱, ۳۱.۷, ۳۷.۸, ۳۹.۹, ۴۲.۱۶, ۴۵.۹, ۴۵.۴۷, ۴۷.۶۲, ۴۷.۱۳۲, ۴۸.۱۵, ۵۱.۱۴, ۶۰.۳, ۶۳.۸, ۷۱.۵; contexts which suggest 'oppression' as a valid rendering include ۲۰.۷, ۵۱.۴, ۶۸.۱). The term dhulm is often used as the opposite of 'adl or 'justice'; the Sahifa also provides a few instances where 'injustice' would translate the term well, such as ۲۲.۱۳ (where it is .used as a synonym for jawr, translated there as 'injustice'), ۲۵.۱۱, ۴۴.l۰

!inability to reach his enemy

,O God -۷

,bless Muhammad and his Household

,let the wrongdoer not find it easy to wrong me

,give me good help against him

,preserve me from the like of his acts

!and place me not in the like of his situation

,O God -۸

,bless Muhammad and his Household

and assist me with an immediate assistance

that will heal my rage toward him

!and redeem my fury toward him

,O God -٩

,bless Muhammad and his Household

compensate me for his wronging me with Thy pardon

,and replace his evil action toward me with Thy mercy

for every detested thing less than Thy anger is slight

!and every disaster next to Thy rancour indifferent

,O God -١٠

,just as Thou hast made me detest being wronged

!so also protect me from doing wrong

,O God -١١

,I complain to no one but Thee

- and I seek help from no ruler other than Thee

?how could I

,So bless Muhammad and his Household

,join my supplication to response

!and unite my complaint with change

,O God -١٢

tempt me not with despair of Thy just treatment

,and tempt him not with feeling secure from Thy disapproval

lest he persist in wronging me

(and constrain me in my rights.(١

Let him soon recognize

(what Thou hast promised the wrongdoers(٢

(and let me recognize Thy promised response to the distressed!(٣

,O God, bless Muhammad and his Household -١٣

give me success in accepting Thy decrees

,for me and against me

make me pleased with what Thou takest

,for me and from me

guide me to that which is most upright

!and employ me in that which is safest

,O God -١۴

Some editions read yuhadirani for yuhasirani. The translation then becomes: 'and -١
'.overcome me in my rights

Allusion to such Qur'anic verses as: We shall surely destroy the wrongdoers (١۴:١٣); -٢
(We have prepared for the wrongdoers a painful chastisement (٢۵:٣٧

Again reference to ٢٧:۶٢: He who responds to the distressed when he supplicates -٣
.Him, and removes the evil

if the best for me with Thee lies

in delaying the taking to task for my sake

of him who has wronged me

and in refraining from vengeance toward him

until the Day of Decision and

,the Gathering of Disputants

,then bless Muhammad and his Household

strengthen me from Thee

,with true intention and lasting patience

۱۵- give me refuge from evil desire and the impatience of the greedy,

and form in my heart the image of

Thy reward which Thou hast stored away for me

and the repayment and punishment

!which Thou has prepared for my disputant

Make this a cause of my contentment

with what Thou hast decreed

and my trust

!in what Thou hast chosen

۱۶- Amen, Lord of the worlds!

Thou art of bounty abounding

.and Thou art powerful over everything

۱. يا مَنْ لَا يَخْفَى عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّمِينَ

۲. وَ يَا مَنْ لَا يَحْتَاجُ فِي قَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ .

۳. وَ یَا مَنْ قَرُبَتْ نُصْرَتُهُ مِنَ الْمَظْلُومِینَ

۴. وَ یَا مَنْ بَعُدَ عَوْنُهُ عَنِ الظَّالِمِینَ

۵. قَدْ عَلِمْتَ ، یَا إِلَهِی ،

مَا نَالَنِی مِنْ فُلَانِ بْنِ فُلَانٍ مِمَّا حَظَرْتَ وَ انْتَهَکَهُ مِنِّی مِمَّا حَجَزْتَ عَلَیْهِ ،

بَطَراً فِی نِعْمَتِکَ عِنْدَهُ ،

وَ اغْتِرَاراً بِنَکِیرِکَ عَلَیْهِ .

۶. اللَّهُمَّ فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ خُذْ ظَالِمِی وَ عَدُوِّی عَنْ ظُلْمِی بِقُوَّتِکَ ،

وَ افْلُلْ حَدَّهُ عَنِّی بِقُدْرَتِکَ ،

وَ اجْعَلْ لَهُ شُغْلًا فِیمَا یَلِیهِ ،

وَ عَجْزاً عَمَّا یُنَاوِیهِ .

۷. اللَّهُمَّ وَ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تُسَوِّغْ لَهُ ظُلْمِی ،

وَ أَحْسِنْ عَلَیْهِ عَوْنِی ،

وَ اعْصِمْنِی مِنْ مِثْلِ أَفْعَالِهِ ،

وَ لَا تَجْعَلْنِی فِی مِثْلِ حَالِهِ .

۸. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ

وَ أَعْدِنِی عَلَیْهِ عَدْوَی حَاضِرَةً ،

تَکُونُ مِنْ

غَيْظِی بِهِ شِفَاءً ،

وَ مِنْ حَنَقِی عَلَيْهِ وَفَاءً.

۹. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ عَوِّضْنِی مِنْ ظُلْمِهِ لِی عَفْوَكَ ،

وَ أَبْدِلْنِی بِسُوءِ صَنِيعِهِ بِی رَحْمَتَكَ ،

فَكُلُّ مَكْرُوهٍ جَلَلٌ دُونَ سَخَطِكَ ،

وَ كُلُّ مَرْزِئَةٍ سَوَاءٌ مَعَ مَوْجِدَتِكَ .

۱۰. اللَّهُمَّ فَكَمَا كَرَّهْتَ إِلَيَّ أَنْ أُظْلَمَ

فَقِنِی مِنْ أَنْ أَظْلِمَ .

۱۱. اللَّهُمَّ لَا أَشْكُو إِلَی أَحَدٍ سِوَاكَ ،

وَ لَا أَسْتَعِينُ بِحَاكِمٍ غَيْرِكَ ، حَاشَاكَ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ صِلْ دُعَائِی بِالْإِجَابَهِ ،

وَ اقْرِنْ شِكَايَتِی بِالتَّغْيِيرِ .

۱۲. اللَّهُمَّ لَا تَفْتِنِّی بِالْقُنُوطِ مِنْ إِنْصَافِكَ ،

وَ لَا تَفْتِنْهُ بِالْأَمْنِ مِنْ إِنْكَارِكَ ،

فَيُصِرَّ عَلَی ظُلْمِی ،

وَ يُحَاضِرَنِی بِحَقِّی ،

وَ عَرِّفْهُ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ ،

وَ عَرِّفْنِی مَا وَعَدْتَ مِنْ إِجَابَهِ الْمُضْطَرِّينَ .

۱۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ وَفِّقْنِى لِقَبُولِ مَا قَضَيْتَ لِى وَ عَلَيَّ

وَ رَضِّنِى بِمَا أَخَذْتَ لِى وَ مِنِّى ،

وَ اهْدِنِى لِلَّتِى هِيَ أَقْوَمُ ،

وَ اسْتَعْمِلْنِى بِمَا هُوَ أَسْلَمُ .

۱۴. اللَّهُمَّ وَ إِنْ كَانَتِ الْخِيَرَةُ لِى عِنْدَكَ فِى تَأْخِيرِ الْأَخْذِ لِى وَ تَرْكِ الِانْتِقَامِ مِمَّنْ ظَلَمَنِى

إِلَى يَوْمِ الْفَصْلِ وَ مَجْمَعِ الْخَصْمِ

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَيِّدْنِى مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَ صَبْرٍ دَائِمٍ

۱۵. وَ أَعِذْنِى مِنْ سُوءِ الرَّغْبَةِ

وَ هَلَعِ أَهْلِ الْحِرْصِ ،

وَ صَوِّرْ فِى قَلْبِى

مِثَالَ مَا ادَّخَرْتَ لِى مِنْ ثَوَابِكَ ،

وَ أَعْدَدْتَ لِخَصْمِى مِنْ جَزَائِكَ وَ عِقَابِكَ ،

وَ اجْعَلْ ذَلِكَ سَبَباً لِقَنَاعَتِى بِمَا قَضَيْتَ ،

وَ ثِقَتِى بِمَا تَخَيَّرْتَ

۱۶. آمِينَ رَبَّ الْعَالَمِينَ ،

إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

۱۵) His Supplication when Sick

(۱۵) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا مَرِضَ أَوْ نَزَلَ بِهِ كَرْبٌ أَوْ بَلِيَّةٌ

His Supplication when Sick or Visited by Distress or an

p: ۱۲۳

Affliction

O God, to Thee belongs praise -۱

for the good health of my body

,which lets me move about

,and to Thee belongs praise

for the ailments

!which Thou causest to arise in my flesh

,For I know not, my God -۲

which of the two states deserves more my thanking Thee

:and which of the two times is more worthy for my praise of Thee

,the time of health -۳

,within which Thou makest me delight in the agreeable things of Thy provision

through which Thou givest me the joy to seek

,the means to Thy good pleasure and bounty

and by which Thou strengthenest me

for the acts of obedience

;which Thou hast given me success to accomplish

or the time of illness -۴

through which Thou puttest me to the test

:and bestowest upon me favours

lightening of the offenses

,that weigh down my back

purification of the evil deeds

,into which I have plunged

,incitement to reach for repentance

;reminder of the erasure of misdeeds through ancient favour

:and, through all that, what the two writers write for me -۵

,blameless acts

,which no heart had thought

,no tongue had uttered

,and no limb had undertaken

rather, as Thy bestowal of bounty upon me

(and the beneficence of Thy benefaction toward me.(۱

,O God -۶

,bless Muhammad and his Household

,make me love what Thou hast approved for me

,make easy for me what Thou hast sent down upon me

,purify me of the defilement of what I have sent ahead

,erase the evil of what I have done beforehand

,let me find the sweetness of well-being

,let me taste the coolness of safety

and appoint for me

a way out from my

p: ۱۲۴

A believer who cannot perform the obligatory acts of worship because of illness is -۱ credited with them in any case. The commentator cites a number of hadith to this effect, e.g.: 'When the believer becomes sick, God says to the angel charged with him: '.""Write for him what you used to write when he was healthy

,illness to Thy pardon

,transformation of my infirmity into Thy forbearance

,escape from my distress to Thy refreshment

!and safety from this hardship in Thy relief

,Thou art gratuitously bountiful in beneficence -۷

,ever gracious in kindness

,the Generous, the Giver

!Possessor of majesty and munificence

۱. اللَّهُمَّ لَکَ الْحَمْدُ

عَلَی مَا لَمْ أَزَلْ أَتَصَرَّفُ فِیهِ مِنْ سَلَامَهِ بَدَنِی ،

وَ لَکَ الْحَمْدُ

عَلَی مَا أَحْدَثْتَ بِی مِنْ عِلَّهٍ فِی جَسَدِی

۲. فَمَا أَدْرِی ، یَا إِلَهِی ،

أَیُّ الْحَالَیْنِ أَحَقُّ بِالشُّکْرِ لَکَ ،

وَ أَیُّ الْوَقْتَیْنِ أَوْلَی بِالْحَمْدِ لَکَ

۳. أَ وَقْتُ الصِّحَّهِ

الَّتِی هَنَّأْتَنِی فِیهَا طَیِّبَاتِ رِزْقِکَ ،

وَ نَشَّطْتَنِی بِهَا لِابْتِغَاءِ مَرْضَاتِکَ وَ فَضْلِکَ ،

وَ قَوَّیْتَنِی مَعَهَا

عَلَی مَا وَفَّقْتَنِی لَهُ مِنْ طَاعَتِکَ

۴. أَمْ وَقْتُ الْعِلَّهِ

الَّتِی مَحَّصْتَنِی بِهَا ،

وَ النِّعَمِ الَّتِی أَتْحَفْتَنِی بِهَا ،

تَخْفِیفاً لِمَا ثَقُلَ بِهِ عَلَیَّ ظَهْرِی مِنَ الْخَطِیئَاتِ ،

وَ تَطْهِیراً لِمَا انْغَمَسْتُ فِیهِ مِنَ السَّیِّئَاتِ ،

وَ تَنْبِیهاً لِتَنَاوُلِ التَّوْبَهِ ،

وَ تَذْکِیراً لِمَحْوِ الْحَوْبَهِ بِقَدِیمِ النِّعْمَهِ

۵. وَ فِی خِلَالِ ذَلِکَ مَا کَتَبَ لِیَ الْکَاتِبَانِ

مِنْ زَکِیِّ الْأَعْمَالِ ،

مَا لَا قَلْبٌ فَکَّرَ فِیهِ ،

وَ لَا لِسَانٌ نَطَقَ بِهِ ،

وَ لَا جَارِحَهٌ تَكَلَّفَتْهُ ،

بَلْ إِفْضَالًا مِنْكَ عَلَيَّ ،

وَ إِحْسَاناً مِنْ صَنِيعِكَ إِلَيَّ .

۶. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ حَبِّبْ إِلَيَّ مَا رَضِيتَ لِی ،

وَ يَسِّرْ لِی مَا أَحْلَلْتَ بِی ،

وَ طَهِّرْنِی مِنْ دَنَسِ مَا أَسْلَفْتُ ،

وَ امْحُ عَنِّی شَرَّ مَا قَدَّمْتُ ،

وَ أَوْجِدْنِی حَلَاوَهَ الْعَافِيَهِ ،

وَ أَذِقْنِی بَرْدَ السَّلَامَهِ ،

وَ اجْعَلْ مَخْرَجِی عَنْ عِلَّتِی إِلَى عَفْوِكَ ،

وَ مُتَحَوَّلِی عَنْ صَرْعَتِی إِلَى تَجَاوُزِكَ ،

وَ خَلَاصِی مِنْ كَرْبِی إِلَى رَوْحِكَ ،

وَ سَلَامَتِی مِنْ هَذِهِ الشِّدَّهِ إِلَى فَرَجِكَ

۷. إِنَّكَ الْمُتَفَضِّلُ بِالْإِحْسَانِ ، الْمُتَطَوِّلُ بِالِامْتِنَانِ ،

الْوَهَّابُ الْكَرِيمُ ،

ذُو الْجَلَالِ وَ الْإِكْرَامِ .

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His Supplication in Asking Release (۱۶

(۱۶) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَقَالَ مِنْ ذُنُوبِهِ ، أَوْ تَضَرَّعَ فِى طَلَبِ الْعَفْوِ عَنْ عُيُوبِهِ

His Supplication when he Asked Release from his Sins or Pleaded in Seeking Pardon for his Defects

۱- O God,

O He through whose Mercy sinners seek aid!

۲- O He to the remembrance of whose beneficence the distressed flee!

۳- O He in fear of whom the offenders weep!

۴- O Comfort of every lonely stranger!

O Relief of all who are downcast and distressed!

O Aid of everyone abandoned and alone!

O Support of every needy outcast!

۵- Thou art He

who embracest everything in mercy and knowledge!(۱)

۶- Thou art He

who hast appointed for each creature a share of Thy favours!

۷- Thou art He

whose pardon is higher than His punishment!

۸- Thou art He

whose mercy runs before His wrath!

۹- Thou art He

!whose bestowal is greater than His withholding

Thou art He -۱۰

!by whose mercy all creatures are embraced

Thou art He -۱۱

!who desires no repayment by him upon whom He bestows

Thou art He -۱۲

!who does not overdo the punishment of him who disobeys Thee

And I, my God, am Thy servant -۱۳

whom Thou commanded to supplicate

:and who said

!I am at Thy service and disposal

,Here am I, my Lord

.thrown down before Thee

I am he -۱۴

!whose back offenses have weighed down

I am he

!whose lifetime sins have consumed

I am he

,who was disobedient in his ignorance

!while Thou didst not deserve that from him

۱۵- Wilt Thou, my God,

be merciful toward him who supplicates Thee,

that

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۱- ۴۰:۷

I should bring my supplication before Thee?

Wilt Thou forgive him who weeps to Thee

that I should hurry to weep?

Wilt Thou show forbearance toward

him who puts his face in the dust before Thee in lowliness?

Wilt Thou free from need him who complains to Thee of his indigent need with confidence?

۱۶- My God,

disappoint not him who finds no bestower

other than Thee,

and abandon not him who cannot be freed from his need for Thee through less than Thee!

۱۷- My God,

so bless Muhammad and his Household,

turn not away from me

,when I have turned my face toward Thee

deprive me not

,when ۱ have besought Thee

and slap not my brow with rejection

!when I have stood before Thee

,Thou art He who has described Himself by mercy -۱۸

so bless Muhammad and his Household

!and have mercy upon me

,Thou art He who has named Himself by pardon

!so pardon me

,Thou hast seen, my God -۱۹

the flow of my tears

,in fear of Thee

,the throbbing of my heart in dread of Thee

.and the infirmity of my limbs in awe of Thee

All this from my shame before Thee -۲۰

!because of my evil works

,So my voice has become silent

,no longer crying to Thee

,and my tongue has gone dumb

.no longer whispering in prayer

!My God, so to Thee belongs praise -٢١

How many of my flaws Thou hast covered over

!without exposing me

How many of my sins Thou hast cloaked

!without making me notorious

How many faults I have committed, yet Thou didst not

,tear away from me their covering

,collar me with their detested disgrace

or make their

p: ١٢٧

dishonour plain

to those of my neighbours who search for my defects

!and to those who envy Thy favour toward me

But that did not prevent me from passing on -٢٢

!to the evil that Thou knowest from me

,So who is more ignorant than I, my God -٢٣

?of his own right conduct

Who is more heedless than I

?of his own good fortune

Who is further than I

?from seeking to set himself right

For I spend the provision Thou deliverest to me

!in the disobedience Thou hast prohibited to me

Who sinks more deeply into falsehood

?and is more intensely audacious in evil than I

For I hesitate between Thy call and the call of Satan

and then follow his call

without being blind in my knowledge of him

,or forgetful in my memory of him

۲۴- while I am certain that Thy call takes to the Garden

!and his call takes to the Fire

۲۵- !Glory be to Thee

How marvellous the witness I bear against my own soul

!and the enumeration of my own hidden affairs

۲۶- ,And more marvellous than that is Thy lack of haste with me

!Thy slowness in attending to me

,That is not because I possess honour with Thee

but because Thou waitest patiently for me

and art bountiful toward me

that I may refrain from disobedience displeasing to Thee

,and abstain from evil deeds that disgrace me

!and because Thou lovest to pardon me more than to punish

۲۷- But I, my God, am more numerous in sins,

,uglier in footsteps, more repulsive in acts

,more reckless in rushing into falsehood

,weaker in awakening to Thy obedience

and less

p: ۱۲۸

,attentive and heedful toward Thy threats

than that I could number for Thee my faults

.or have the power to recount my sins

۲۸- I only scold my own soul,

,craving Thy gentleness

,through which the affairs of sinners are set right

,and hoping for Thy mercy

.through which the necks of the offenders are freed

۲۹- O God,

,this is my neck

,enslaved by sins

bless Muhammad and his Household

and release it through Thy pardon!

This is my back,

weighed down by offenses,

bless Muhammad and his Household

and lighten it through Thy kindness!

٣٠- My God,

were I to weep to Thee until my eyelids drop off,

wail until my voice wears out,

stand before Thee until my feet swell up,

bow to Thee until my backbone is thrown out of joint,

prostrate to Thee until my eyeballs fall out,

eat the dirt of the earth for my whole life,

drink the water of ashes till the end of my days,

mention Thee through all of that until my tongue fails,

and not lift my glance to the sky's horizons in shame before Thee,

yet would I not merit through all of that

the erasing of a single one of my evil deeds!

٣١- Though Thou forgivest me when I merit Thy forgiveness

and pardonest me when I deserve Thy pardon,

,yet I have no title to that through what I deserve

,nor am I worthy of it through merit

since my repayment from Thee

from the first that I disobeyed Thee

!is the Fire

,So if Thou punishest me

.Thou dost me no wrong

My God, since Thou hast -۳۲

shielded me with Thy covering

,and not exposed me

waited patiently for

p: ۱۲۹

,me through Thy generosity

,and not hurried me to punishment

,and shown me clemency through Thy bounty

and not changed Thy favour upon me

,or muddied Thy kindly acts toward me

,have mercy on my drawn out pleading

,my intense misery

!and my evil situation

,O God -۳۳

,bless Muhammad and his Household

,protect me from acts of disobedience

,employ me in obedience

,[provide me with excellent turning back [to Thee

,purify me through repentance

,strengthen me through preservation from sin

,set me right through well being

,let me taste the sweetness of forgiveness

make me the freedman of Thy pardon

,and the slave released by Thy mercy

and write for me a security

!from Thy displeasure

Give me the good news of that

in the immediate, not the deferred

- a good news I recognize -

and make known to me therein a sign

!which I may clearly see

,That will not constrain Thee in Thy plenty -۳۴

,distress Thee in Thy power

,ascend beyond Thy lack of haste

,or tire Thee in Thy great gifts

.which are pointed to by Thy signs

,Verily Thou dost what Thou wilt

.Thou decreest what Thou desirest

(Thou art powerful over everything.(١

١. اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَغِيثُ الْمُذْنِبُونَ

٢. وَ يَا مَنْ إِلَى ذِكْرِ إِحْسَانِهِ يَفْزَعُ الْمُضْطَرُّونَ

٣. وَ يَا مَنْ لِخِيفَتِهِ يَنْتَحِبُ الْخَاطِئُونَ

۴. يَا أُنْسَ كُلِّ مُسْتَوْحِشٍ غَرِيبٍ ،

وَ يَا فَرَجَ كُلِّ مَكْرُوبٍ كَئِيبٍ ،

وَ يَا غَوْثَ كُلِّ مَخْذُولٍ فَرِيدٍ ،

وَ يَا عَضُدَ كُلِّ مُحْتَاجٍ طَرِيدٍ

۵. أَنْتَ الَّذِى وَسِعْتَ كُلَّ شَیْ ءٍ رَحْمَةً وَ عِلْماً

۶. وَ أَنْتَ الَّذِى جَعَلْتَ لِكُلِّ مَخْلُوقٍ

فِى نِعَمِكَ سَهْماً

٧. وَ أَنْتَ الَّذِى عَفْوُهُ أَعْلَى مِنْ عِقَابِهِ

٨. وَ أَنْتَ الَّذِى تَسْعَى رَحْمَتُهُ أَمَامَ غَضَبِهِ

١- ٣:٢۶

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۹. وَ أَنْتَ الَّذِی عَطَاؤُهُ أَکْثَرُ مِنْ مَنْعِهِ .

۱۰. وَ أَنْتَ الَّذِی اتَّسَعَ الْخَلَائِقُ کُلُّهُمْ فِی وُسْعِهِ .

۱۱. وَ أَنْتَ الَّذِی لَا یَرْغَبُ فِی جَزَاءِ مَنْ أَعْطَاهُ .

۱۲. وَ أَنْتَ الَّذِی لَا یُفْرِطُ فِی عِقَابِ مَنْ عَصَاهُ .

۱۳. وَ أَنَا ، یَا إِلَهِی ، عَبْدُکَ

الَّذِی أَمَرْتَهُ بِالدُّعَاءِ

فَقَالَ لَبَّیْکَ وَ سَعْدَیْکَ ،

هَا أَنَا ذَا ، یَا رَبِّ ، مَطْرُوحٌ بَیْنَ یَدَیْکَ .

۱۴. أَنَا الَّذِی أَوْقَرَتِ الْخَطَایَا ظَهْرَهُ ،

وَ أَنَا الَّذِی أَفْنَتِ الذُّنُوبُ عُمُرَهُ ،

وَ أَنَا الَّذِی بِجَهْلِهِ عَصَاکَ ،

وَ لَمْ تَکُنْ أَهْلًا مِنْهُ لِذَاکَ .

۱۵. هَلْ أَنْتَ ، یَا إِلَهِی ،

رَاحِمٌ مَنْ دَعَاکَ

فَأُبْلِغَ فِی الدُّعَاءِ

أَمْ أَنْتَ غَافِرٌ لِمَنْ بَکَاکَ

فَأُسْرِعَ فِی الْبُکَاءِ

أَمْ أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَّرَ لَکَ وَجْهَهُ تَذَلُّلًا

أَمْ أَنْتَ مُغْنٍ مَنْ شَکَا إِلَیْکَ ، فَقْرَهُ تَوَکُّلًا

١٦. إِلَهِی لَا تُخَیِّبْ مَنْ لَا یَجِدُ

مُعْطِیاً غَیْرَکَ ،

وَ لَا تَخْذُلْ مَنْ لَا یَسْتَغْنِی عَنْکَ بِأَحَدٍ دُونَکَ .

١٧. إِلَهِی فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تُعْرِضْ عَنِّی وَ قَدْ أَقْبَلْتُ عَلَیْکَ ،

وَ لَا تَحْرِمْنِی وَ قَدْ رَغِبْتُ إِلَیْکَ ،

وَ لَا تَجْبَهْنِی بِالرَّدِّ وَ قَدِ انْتَصَبْتُ بَیْنَ یَدَیْکَ .

١٨. أَنْتَ الَّذِی وَصَفْتَ نَفْسَکَ بِالرَّحْمَهِ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ، وَ ارْحَمْنِی ،

وَ أَنْتَ الَّذِی سَمَّیْتَ نَفْسَکَ بِالْعَفْوِ

فَاعْفُ عَنِّی

١٩. قَدْ تَرَی یَا إِلَهِی ،

فَیْضَ دَمْعِی مِنْ خِیفَتِکَ ،

وَ وَجِیبَ قَلْبِی مِنْ خَشْیَتِکَ ،

وَ انْتِقَاضَ جَوَارِحِی مِنْ هَیْبَتِکَ

٢٠. کُلُّ ذَلِکَ حَیَاءٌ مِنْکَ لِسُوءِ عَمَلِی ،

وَ لِذَاکَ خَمَدَ صَوْتِی عَنِ الْجَأْرِ إِلَیْکَ ،

وَ کَلَّ لِسَانِی عَنْ مُنَاجَاتِکَ .

٢١. یَا إِلَهِی فَلَکَ الْحَمْدُ

فَکَمْ مِنْ عَائِبَهٍ سَتَرْتَهَا عَلَیَّ فَلَمْ تَفْضَحْنِی ،

وَ کَمْ مِنْ ذَنْبٍ غَطَّیْتَهُ عَلَیَّ فَلَمْ تَشْهَرْنِی ،

وَ کَمْ مِنْ شَائِبَهٍ أَلْمَمْتُ بِهَا فَلَمْ تَهْتِکْ

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عَنِّی سِتْرَهَا ،

وَ لَمْ تُقَلِّدْنِی مَکْرُوهَ شَنَارِهَا ،

وَ لَمْ تُبْدِ سَوْءَاتِهَا

لِمَنْ یَلْتَمِسُ مَعَایِبِی مِنْ جِیرَتِی ،

وَ حَسَدَهِ نِعْمَتِکَ عِنْدِی

۲۲. ثُمَّ لَمْ یَنْهَنِی ذَلِکَ عَنْ أَنْ جَرَیْتُ

إِلَی سُوءِ مَا عَهِدْتَ مِنِّی

۲۳. فَمَنْ أَجْهَلُ مِنِّی ، یَا إِلَهِی بِرُشْدِهِ

وَ مَنْ أَغْفَلُ مِنِّی عَنْ حَظِّهِ

وَ مَنْ أَبْعَدُ مِنِّی مِنِ اسْتِصْلَاحِ نَفْسِهِ

حِینَ أُنْفِقُ مَا أَجْرَیْتَ عَلَیَّ مِنْ رِزْقِکَ

فِیمَا نَهَیْتَنِی عَنْهُ مِنْ مَعْصِیَتِکَ

وَ مَنْ أَبْعَدُ غَوْراً فِی الْبَاطِلِ ،

وَ أَشَدُّ إِقْدَاماً عَلَی السُّوءِ مِنِّی

حِینَ أَقِفُ بَیْنَ دَعْوَتِکَ وَ دَعْوَهِ الشَّیْطَانِ

فَأَتَّبِعُ دَعْوَتَهُ عَلَی غَیْرِ عَمًی مِنِّی

فِی مَعْرِفَهٍ بِهِ وَ لَا نِسْیَانٍ مِنْ حِفْظِی لَهُ

۲۴. وَ أَنَا حِينَئِذٍ مُوقِنٌ بِأَنَّ مُنْتَهى دَعْوَتِکَ إِلَی الْجَنَّهِ ،

وَ مُنْتَهى دَعْوَتِهِ إِلَی النَّارِ .

۲۵. سُبْحَانَکَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِی ،

وَ أُعَدِّدُهُ مِنْ مَكْتُومِ أَمْرِی .

۲۶. وَ أَعْجَبُ مِنْ ذَلِكَ أَنَاتُکَ عَنِّی ،

وَ إِبْطَاؤُکَ عَنْ مُعَاجَلَتِی ،

وَ لَيسَ ذَلِكَ مِنْ كَرَمِی عَلَيْکَ ،

بَلْ تَأَنِّياً مِنْکَ لِی ،

وَ تَفَضُّلًا مِنْکَ عَلَیَّ

لِأَنْ أَرْتَدِعَ عَنْ مَعْصِيَتِکَ الْمُسْخِطَهِ ،

وَ أُقْلِعَ عَنْ سَيِّئَاتِیَ الْمُخْلِقَهِ ،

وَ لِأَنَّ عَفْوَکَ عَنِّی أَحَبُّ إِلَيْکَ مِنْ عُقُوبَتِی

۲۷. بَلْ أَنَا ، يَا إِلَهِی ، أَكْثَرُ ذُنُوباً ،

وَ أَقْبَحُ آثَاراً ، وَ أَشْنَعُ أَفْعَالًا ،

وَ أَشَدُّ فِی الْبَاطِلِ تَهَوُّراً ،

وَ أَضْعَفُ عِنْدَ طَاعَتِکَ تَيَقُّظاً ،

وَ أَقَلُّ لِوَعِيدِکَ انْتِبَاهاً وَ ارْتِقَاباً

مِنْ أَنْ أُحْصِیَ لَکَ عُيُوبِی ،

أَوْ أَقْدِرَ عَلَى ذِكْرِ ذُنُوبِی .

۲۸. وَ إِنَّمَا أُوَبِّخُ بِهَذَا نَفْسِی طَمَعاً فِی رَأْفَتِکَ

الَّتِی بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِینَ ،

وَ رَجَاءً لِرَحْمَتِکَ الَّتِی بِهَا فَکَاکُ رِقَابِ الْخَاطِئِینَ .

۲۹. اللَّهُمَّ وَ هَذِهِ رَقَبَتِی قَدْ أَرَقَّتْهَا الذُّنُوبُ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ أَعْتِقْهَا بِعَفْوِکَ ،

وَ هَذَا ظَهْرِی قَدْ أَثْقَلَتْهُ الْخَطَایَا ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ

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خَفِّفْ عَنْهُ بِمَنِّکَ

۳۰. یَا إِلَهِی لَوْ بَکَیْتُ إِلَیْکَ حَتَّی تَسْقُطَ أَشْفَارُ عَیْنَیَّ ،

وَ انْتَحَبْتُ حَتَّی یَنْقَطِعَ صَوْتِی ،

وَ قُمْتُ لَکَ حَتَّی تَتَنَشَّرَ قَدَمَایَ ،

وَ رَکَعْتُ لَکَ حَتَّی یَنْخَلِعَ صُلْبِی ،

وَ سَجَدْتُ لَکَ حَتَّی تَتَفَقَّأَ حَدَقَتَایَ ،

وَ أَکَلْتُ تُرَابَ الْأَرْضِ طُولَ عُمُرِی ،

وَ شَرِبْتُ مَاءَ الرَّمَادِ آخِرَ دَهْرِی ،

وَ ذَکَرْتُکَ فِی خِلَالِ ذَلِکَ حَتَّی یَکِلَّ لِسَانِی ،

ثُمَّ لَمْ أَرْفَعْ طَرْفِی إِلَی آفَاقِ السَّمَاءِ اسْتِحْیَاءً مِنْکَ

مَا اسْتَوْجَبْتُ بِذَلِکَ

مَحْوَ سَيِّئَهٍ وَاحِدَهٍ مِنْ سَيِّئَاتِی .

۳۱. وَ إِنْ كُنْتَ تَغْفِرُ لِی حِينَ أَسْتَوْجِبُ مَغْفِرَتَکَ ،

وَ تَعْفُو عَنِّی حِينَ أَسْتَحِقُّ عَفْوَكَ

فَإِنَّ ذَلِکَ غَيْرُ وَاجِبٍ لِی بِاسْتِحْقَاقٍ ،

وَ لَا أَنَا أَهْلٌ لَهُ بِاسْتِيجَابٍ ،

إِذْ كَانَ جَزَائِی مِنْکَ فِی أَوَّلِ مَا عَصَيْتُکَ النَّارَ ،

فَإِنْ تُعَذِّبْنِی فَأَنْتَ غَيْرُ ظَالِمٍ لِی .

۳۲. إِلَهِی فَإِذْ قَدْ تَغَمَّدْتَنِی بِسِتْرِکَ

فَلَمْ تَفْضَحْنِی ،

وَ تَأَنَّيْتَنِی بِكَرَمِکَ فَلَمْ تُعَاجِلْنِی ،

وَ حَلُمْتَ عَنِّی بِتَفَضُّلِکَ فَلَمْ تُغَيِّرْ نِعْمَتَکَ عَلَيَّ ،

وَ لَمْ تُكَدِّرْ مَعْرُوفَکَ عِنْدِی ،

فَارْحَمْ طُولَ تَضَرُّعِی وَ شِدَّهَ مَسْكَنَتِی ،

وَ سُوءَ مَوْقِفِی .

۳۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ قِنِی مِنَ الْمَعَاصِی ،

وَ اسْتَعْمِلْنِی بِالطَّاعَهِ ،

وَ ارْزُقْنِی حُسْنَ الْإِنَابَهِ ،

وَ طَهِّرْنِی بِالتَّوْبَهِ ، وَ أَيِّدْنِی بِالْعِصْمَهِ ،

وَ اسْتَصْلِحْنِی بِالْعَافِيَهِ ،

وَ أَذِقْنِی حَلَاوَهَ الْمَغْفِرَهِ ،

وَ اجْعَلْنِی طَلِیقَ عَفْوِکَ ، وَ عَتِیقَ رَحْمَتِکَ ،

وَ اکْتُبْ لِی أَمَاناً مِنْ سُخْطِکَ ،

وَ بَشِّرْنِی بِذَلِکَ فِی الْعَاجِلِ دُونَ الْآجِلِ ،

بُشْرَی أَعْرِفُهَا ،

وَ عَرِّفْنِی فِیهِ عَلَامَهً أَتَبَیَّنُهَا .

۳۴. إِنَّ ذَلِکَ لَا یَضِیقُ عَلَیْکَ فِی وُسْعِکَ ،

وَ لَا یَتَکَأَّدُکَ فِی قُدْرَتِکَ ،

وَ لَا یَتَصَعَّدُکَ فِی أَنَاتِکَ ،

وَ لَا یَئُودُکَ فِی جَزِیلِ هِبَاتِکَ الَّتِی دَلَّتْ عَلَیْهَا آیَاتُکَ ،

إِنَّکَ تَفْعَلُ مَا تَشَاءُ ، وَ تَحْکُمُ مَا تُرِیدُ ،

إِنَّکَ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ .

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His Supplication Against Satan (۱۷

(۱۷) وَ کَانَ مِنْ دُعَائِهِ عَلَیْهِ السَّلَامُ إِذَا ذُکِرَ الشَّیْطَانُ فَاسْتَعَاذَ مِنْهُ وَ مِنْ عَدَاوَتِهِ وَ کَیْدِهِ

His Supplication when he Mentioned Satan and Sought Refuge from him and from his Enmity and Trickery

۱- O God,

we seek refuge in Thee

from the instigations of the accursed Satan,

,his trickery, and his traps

,from trust in his false hopes, his promises

,his delusions, and his snares

and lest he should make himself crave -۲

to lead us away from Thy obedience

,and to degrade us through our disobeying Thee

and lest what he has shown us as beautiful be beautiful for us

.and what he has shown us as detestable weigh down upon us

,O God, drive him away from us through Thy worship -۳

,throw him down through our perseverance in Thy love

and place between him and us a covering that he cannot tear away

!and a solid barrier that he cannot cut through

,O God, bless Muhammad and his Household -۴

,distract Satan from us with some of Thy enemies

,preserve us from him through Thy good guarding

,spare us his treachery

,turn his back toward us

!and cut off from us his trace

,O God, bless Muhammad and his Household -۵

give us to enjoy guidance

,the like of his misguidance

increase us in piety

,against his seduction

and make us walk in reverential fear

!contrary to his path of ruin

O God, assign him no place of entrance into our hearts -۶

!and do not allow him to make his home in that which is with us

O God, cause us to recognize the falsehood with which he tempts -۷

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,us

,and once Thou hast caused us to recognize it

!protect us from it

,Make us see what will allow us to outwit him

,inspire us with all that we can make ready for him

,awaken us from the heedless slumber of relying upon him

!and help us well, through Thy giving success, against him

O God, saturate our hearts with the rejection of his works -۸

!and be gentle to us by destroying his stratagems

,O God -۹

,bless Muhammad and his Household

turn his authority away from us,

cut off his hope from us,

and keep him from craving for us!

١٠- O God, bless Muhammad and his Household,

and place our fathers, our mothers, our children, our wives,

our siblings, our relatives,

and the faithful among our neighbours,

male and female,

in a sanctuary impregnable to him,

a guarding fortress, a defending cave!

Clothe them in shields protective against him

and give them arms that will cut him down!

١١- O God, include in that everyone who

witnesses to Thee as Lord,

devotes himself sincerely to Thy Unity,

shows enmity toward him

through the reality of servanthood,

and seeks help from Thee against him

through knowledge of the divine sciences!

١٢- O God, undo what he ties,

unstitch what he sews up,

dislocate what he devises,

frustrate him when he makes up his mind,

and destroy what he establishes!

۱۳- O God, rout his troops,

nullify his trickery,

make his cave collapse,

and rub his nose in the ground!

۱۴- O God,

place us in the ranks of his enemies

and remove us from the number of his friends,

that we obey him not when he entices us

and answer him not

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when he calls to us!

We command everyone who obeys our command

to be his enemy

and we admonish everyone who follows our prohibition not to follow him!

۱۵- O God, bless Muhammad,

the Seal of the prophets and lord of the emissaries,

,and the folk of his house

!the good, the pure

,Give refuge to us, our families, our brothers

,and all the faithful, male and female

,from that from which we seek refuge

and grant us sanctuary from that through fear of which

!we seek sanctuary in Thee

,Hear our supplication to Thee -۱۶

,bestow upon us that of which we have been heedless

!and safeguard for us what we have forgotten

Through all this bring us into the ranks of the righteous

!and the degrees of the faithful

!Amen, Lord of the worlds

۱. اللَّهُمَّ إِنَّا نَعُوذُ بِکَ

مِنْ نَزَغَاتِ الشَّيْطَانِ الرَّجِيمِ

وَ كَيْدِهِ وَ مَكَايِدِهِ ،

وَ مِنَ الثِّقَهِ بِأَمَانِيِّهِ وَ مَوَاعِيدِهِ وَ غُرُورِهِ وَ مَصَايِدِهِ .

۲. وَ أَنْ يُطْمِعَ نَفْسَهُ فِی إِضْلَالِنَا عَنْ طَاعَتِکَ ،

وَ امْتِهَانِنَا بِمَعْصِيَتِکَ ،

أَوْ أَنْ يَحْسُنَ عِنْدَنَا مَا حَسَّنَ لَنَا ،

أَوْ أَنْ يَثْقُلَ عَلَيْنَا مَا كَرَّهَ إِلَيْنَا .

۳. اللَّهُمَّ اخْسَأْهُ عَنَّا بِعِبَادَتِک ،

وَ اكْبِتْهُ بِدُءوبِنَا فِی مَحَبَّتِکَ ،

وَ اجْعَلْ بَيْنَنَا وَ بَيْنَهُ سِتْراً لَا يَهْتِكُهُ ،

وَ رَدْماً مُصْمِتاً لَا يَفْتُقُهُ .

۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اشْغَلْهُ عَنَّا بِبَعْضِ أَعْدَائِکَ ،

وَ اعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِکَ ،

وَ اكْفِنَا خَتْرَهُ ،

وَ وَلِّنَا ظَهْرَهُ ،

وَ اقْطَعْ عَنَّا إِثْرَهُ .

۵. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَمْتِعْنَا مِنَ الْهُدَى بِمِثْلِ ضَلَالَتِهِ ،

وَ زَوِّدْنَا مِنَ التَّقْوَى ضِدَّ غَوَايَتِهِ ،

وَ اسْلُكْ بِنَا مِنَ التُّقَى

خِلَافَ سَبِيلِهِ مِنَ الرَّدَى .

۶. اللَّهُمَّ لَا تَجْعَلْ لَهُ فِی

قُلُوبِنَا مَدْخَلًا

وَ لَا تُوطِنَنَّ لَهُ فِيمَا لَدَيْنَا مَنْزِلًا .

۷. اللَّهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ ،

وَ إِذَا عَرَّفْتَنَاهُ فَقِنَاهُ ،

وَ بَصِّرْنَا مَا نُكَايِدُهُ بِهِ ،

وَ أَلْهِمْنَا مَا نُعِدُّهُ لَهُ ،

وَ أَيْقِظْنَا عَنْ سِنَهِ الْغَفْلَهِ بِالرُّكُونِ إِلَيْهِ ،

وَ أَحْسِنْ بِتَوْفِيقِكَ عَوْنَنَا عَلَيْهِ .

۸. اللَّهُمَّ وَ أَشْرِبْ قُلُوبَنَا إِنْكَارَ عَمَلِهِ ،

وَ الْطُفْ لَنَا فِی نَقْضِ حِيَلِهِ .

۹. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ حَوِّلْ سُلْطَانَهُ عَنَّا ،

وَ اقْطَعْ رَجَاءَهُ مِنَّا ،

وَ ادْرَأْهُ عَنِ الْوُلُوعِ بِنَا .

۱۰. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ آبَاءَنَا وَ أُمَّهَاتِنَا وَ أَوْلَادَنَا وَ أَهَالِيَنَا

وَ ذَوِی أَرْحَامِنَا وَ قَرَابَاتِنَا

وَ جِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِنْهُ

فِی حِرْزٍ حَارِزٍ ، وَ حِصْنٍ حَافِظٍ ، وَ كَهْفٍ مَانِعٍ ،

وَ أَلْبِسْهُمْ مِنْهُ جُنَناً وَاقِيَةً ،

وَ أَعْطِهِمْ عَلَيْهِ أَسْلِحَةً مَاضِيَةً .

۱۱. اللَّهُمَّ وَ اعْمُمْ بِذَلِكَ مَنْ

شَهِدَ لَکَ بِالرُّبُوبِیَّهِ ،

وَ أَخْلَصَ لَکَ بِالْوَحْدَانِیَّهِ ،

وَ عَادَاهُ لَکَ بِحَقِیقَهِ الْعُبُودِیَّهِ ،

وَ اسْتَظْهَرَ بِکَ عَلَیْهِ فِی مَعْرِفَهِ الْعُلُومِ الرَّبَّانِیَّهِ .

۱۲. اللَّهُمَّ احْلُلْ مَا عَقَدَ ،

وَ افْتُقْ مَا رَتَقَ ،

وَ افْسَخْ مَا دَبَّرَ ،

وَ ثَبِّطْهُ إِذَا عَزَمَ ، وَ انْقُضْ مَا أَبْرَمَ .

۱۳. اللَّهُمَّ وَ اهْزِمْ جُنْدَهُ ،

وَ أَبْطِلْ کَیْدَهُ وَ اهْدِمْ کَهْفَهُ ، وَ أَرْغِمْ أَنْفَهُ .

۱۴. اللَّهُمَّ اجْعَلْنَا فِی نَظْمِ أَعْدَائِهِ ،

وَ اعْزِلْنَا عَنْ عِدَادِ أَوْلِیَائِهِ ،

لَا نُطِیعُ لَهُ إِذَا اسْتَهْوَانَا ،

وَ لَا نَسْتَجِیبُ لَهُ إِذَا دَعَانَا ،

نَأْمُرُ بِمُنَاوَأَتِهِ ، مَنْ أَطَاعَ أَمْرَنَا ،

وَ نَعِظُ عَنْ مُتَابَعَتِهِ مَنِ اتَّبَعَ زَجْرَنَا .

۱۵. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ

خَاتَمِ النَّبِیِّینَ وَ سَیِّدِ الْمُرْسَلِینَ

وَ عَلَی أَهْلِ بَیْتِهِ الطَّیِّبِینَ الطَّاهِرِینَ ،

وَ أَعِذْنَا وَ أَهَالِیَنَا وَ إِخْوَانَنَا وَ جَمِیعَ الْمُؤْمِنِینَ وَ الْمُؤْمِنَاتِ مِمَّا اسْتَعَذْنَا مِنْهُ ،

وَ أَجِرْنَا مِمَّا

اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ

۱۶. وَ اسْمَعْ لَنَا مَا دَعَوْنَا بِهِ ،

وَ أَعْطِنَا مَا أَغْفَلْنَاهُ ،

وَ احْفَظْ لَنَا مَا نَسِينَاهُ ،

وَ صَيِّرْنَا بِذَلِكَ فِی دَرَجَاتِ الصَّالِحِينَ

وَ مَرَاتِبِ الْمُؤْمِنِينَ ،

آمِينَ رَبَّ الْعَالَمِينَ .

His Supplication in Perils (۱۸

(۱۸) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دُفِعَ عَنْهُ مَا يَحْذَرُ ، أَوْ عُجِّلَ لَهُ مَطْلَبُهُ

His Supplication when Perils were Repelled or Requests quickly granted

,O God -۱

to Thee belongs praise for Thy excellent accomplishment

!and for Thy trial which Thou hast turned away from me

But make not my share of Thy mercy

,the well-being which Thou hast quickly granted to me

lest I become wretched through what I have loved

(and someone else gain felicity through what I have disliked!(۱

If this well-being in which ۱ pass the day or night should precede a trial that does -۲

not cease

,and a burden that does not pass away

then set before me what Thou hadst set behind

!and set behind me what Thou hadst set before

For that which ends in annihilation is not great -٣

.and that which ends in subsistence is not little

!And bless Muhammad and his Household

١. اللَّهُمَّ لَکَ الْحَمْدُ عَلَی حُسْنِ قَضَائِکَ ،

وَ بِمَا صَرَفْتَ عَنِّی مِنْ بَلَائِکَ ،

فَلَا تَجْعَلْ حَظِّی مِنْ رَحْمَتِکَ

مَا عَجَّلْتَ لِی مِنْ عَافِیَتِکَ

فَأَکُونَ قَدْ شَقِیتُ بِمَا أَحْبَبْتُ

وَ سَعِدَ غَیْرِی بِمَا کَرِهْتُ .

٢. وَ إِنْ یَکُنْ مَا ظَلِلْتُ فِیهِ أَوْ بِتُّ فِیهِ مِنْ هَذِهِ الْعَافِیَهِ بَیْنَ یَدَیْ بَلَاءٍ لَا یَنْقَطِعُ وَ وِزْرٍ لَا یَرْتَفِعُ

فَقَدِّمْ لِی مَا أَخَّرْتَ ،

وَ أَخِّرْ عَنِّی مَا قَدَّمْتَ .

٣. فَغَیْرُ کَثِیرٍ مَا عَاقِبَتُهُ الْفَنَاءُ ،

وَ غَیْرُ قَلِیلٍ مَا عَاقِبَتُهُ الْبَقَاءُ ،

وَ صَلِّ عَلَی

۱- The terms 'wretchedness' (shiqa') and 'felicity' (sa'ada) refer to heaven and hell, not to the misery or happiness of this world.

مُحَمَّدٍ وَ آلِهِ .

۱۹) His Supplication in Asking for Water during a Drought

(۱۹) وَ كَانَ مِنْ دُعَائِهِ ، عَلَيْهِ السَّلَامُ عِنْدَ الِاسْتِسْقَاءِ بَعْدَ الْجَدْبِ

۱. اللَّهُمَّ اسْقِنَا الْغَيْثَ ،

وَ انْشُرْ عَلَيْنَا رَحْمَتَكَ بِغَيْثِكَ الْمُغْدِقِ

مِنَ السَّحَابِ الْمُنْسَاقِ

لِنَبَاتِ أَرْضِكَ الْمُونِقِ فِي جَمِيعِ الْآفَاقِ .

۲. وَ امْنُنْ عَلَى عِبَادِكَ بِإِينَاعِ الثَّمَرَهِ ،

وَ أَحْيِ بِلَادَكَ بِبُلُوغِ الزَّهَرَهِ ،

وَ أَشْهِدْ مَلَائِكَتَكَ الْكِرَامَ السَّفَرَهَ

بِسَقْيٍ مِنْكَ نَافِعٍ ، دَائِمٍ غُزْرُهُ ، وَاسِعٍ دِرَرُهُ ، وَابِلٍ سَرِيعٍ عَاجِلٍ .

۳. تُحْيِي بِهِ مَا قَدْ مَاتَ ،

وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ

وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ ،

وَ تُوَسِّعُ بِهِ فِي الْأَقْوَاتِ ،

سَحَاباً مُتَرَاكِماً هَنِيئاً مَرِيئاً

طَبَقاً مُجَلْجَلًا ،

غَيْرَ مُلِثٍّ وَدْقُهُ ،

وَ لَا خُلَّبٍ بَرْقُهُ .

۴. اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً

مَرِيعاً مُمْرِعاً عَرِيضاً

وَاسِعاً غَزِيراً ،

تَرُدُّ بِهِ النَّهِيضَ ، وَ تَجْبُرُ بِهِ الْمَهِيضَ .

۵. اللَّهُمَّ اسْقِنَا سَقْياً تُسِيلُ مِنْهُ الظِّرَابَ ، وَ تَمْلَأُ مِنْهُ الْجِبَابَ ، وَ تُفَجِّرُ بِهِ الْأَنْهَارَ ، وَ تُنْبِتُ بِهِ الْأَشْجَارَ ، وَ تُرْخِصُ بِهِ الْأَسْعَارَ فِي جَمِيعِ الْأَمْصَارِ ، وَ تَنْعَشُ بِهِ الْبَهَائِمَ وَ الْخَلْقَ ، وَ تُكْمِلُ لَنَا بِهِ طَيِّبَاتِ الرِّزْقِ ، و تُنْبِتُ لَنَا بِهِ الزَّرْعَ وَ تُدِرُّ بِهِ الضَّرْعَ وَ تَزِيدُنَا بِهِ قُوَّةً إِلَى قُوَّتِنَا .

۶. اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُوماً ،

وَ لَا تَجْعَلْ بَرْدَهُ عَلَيْنَا حُسُوماً ،

وَ لَا تَجْعَلْ صَوْبَهُ عَلَيْنَا رُجُوماً ،

وَ لَا تَجْعَلْ مَاءَهُ عَلَيْنَا أُجَاجاً .

۷. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ ارْزُقْنَا مِنْ بَرَكَاتِ السَّمَاوَاتِ وَ الْأَرْضِ ،

إِنَّكَ عَلَى كُلِّ شَيْ ءٍ قَدِيرٌ .

۱- O God, water us with rain,

unfold upon us Thy mercy

through Thy copious rain

from the driven clouds,

so that Thy goodly earth may grow

on all horizons!

Show kindness to Thy servants -۲

through

p: ۱۳۹

,the ripening of the fruit

revive Thy land

,through the blossoming of the flowers

and let Thy angels - the noble scribes - be witness

,to a beneficial watering from Thee

,lasting in its abundance

,plenty in its flow

,heavy, quick, soon

,through which Thou revivest what has vanished -۳

,ringest forth what is coming

,and providest plentiful foods

,through heaped up, wholesome, productive clouds

,in reverberating layers

,the rain's downpour not without cease

!the lightning's flashes not without fruit

,O God, give us water through rain -۴

,helping, productive, fertilizing

widespread, plentiful, abundant,

bringing back the risen,

restoring the broken!

۵- O God,

give us water with a watering through which Thou wilt

make the stone hills pour,

fill the cisterns,

flood the rivers,

make the trees grow,

bring down prices in all the lands,

invigorate the beasts and the creatures,

perfect for us the agreeable things of provision,

make grow for us the fields,

let flow for us the teats,

and add for us strength to our strength!

۶- O God,

make not the cloud's shadow over us a burning wind,

allow not its coldness to be cutting,

let not its pouring down upon us be a stoning,

and make not its waters for us bitter!

7- O God,

bless Muhammad and his Household

and provide us with the blessings of the heavens and the earth!

Thou art powerful over everything!(1)

(20) His Supplication on Noble Moral Traits and Acts Pleasing to God

(۲۰) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي مَكَارِمِ الْأَخْلَاقِ وَ مَرْضِيِّ الْأَفْعَالِ

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ بَلِّغْ بِإِيمَانِي أَكْمَلَ الْإِيمَانِ ،

وَ اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ ،

وَ انْتَهِ بِنِيَّتِي إِلَى أَحْسَنِ النِّيَّاتِ ، وَ بِعَمَلِي إِلَى أَحْسَنِ الْأَعْمَالِ .

۲. اللَّهُمَّ وَفِّرْ بِلُطْفِكَ نِيَّتِي ،

وَ صَحِّحْ بِمَا عِنْدَكَ

۱- ۳:۲۶

يَقِينِي ،

وَ اسْتَصْلِحْ بِقُدْرَتِكَ مَا فَسَدَ مِنِّي .

۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اكْفِنِي مَا يَشْغَلُنِي الِاهْتِمَامُ بِهِ ،

وَ اسْتَعْمِلْنِي بِمَا تَسْأَلُنِي غَداً عَنْهُ ،

وَ اسْتَفْرِغْ أَيَّامِي فِيمَا خَلَقْتَنِي لَهُ ،

وَ أَغْنِنِی وَ أَوْسِعْ عَلَیَّ فِی رِزْقِکَ ،

وَ لَا تَفْتِنِّی بِالنَّظَرِ ،

وَ أَعِزَّنِی وَ لَا تَبْتَلِیَنِّی بِالْکِبْرِ ،

وَ عَبِّدْنِی لَکَ وَ لَا تُفْسِدْ عِبَادَتِی بِالْعُجْبِ ،

وَ أَجْرِ لِلنَّاسِ عَلَی یَدِیَ الْخَیْرَ

وَ لَا تَمْحَقْهُ بِالْمَنِّ ،

وَ هَبْ لِی مَعَالِیَ الْأَخْلَاقِ ،

وَ اعْصِمْنِی مِنَ الْفَخْرِ .

۴. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تَرْفَعْنِی فِی النَّاسِ دَرَجَةً

إِلَّا حَطَطْتَنِی عِنْدَ نَفْسِی مِثْلَهَا ،

وَ لَا تُحْدِثْ لِی عِزّاً ظَاهِراً

إِلَّا أَحْدَثْتَ لِی ذِلَّةً بَاطِنَةً عِنْدَ نَفْسِی بِقَدَرِهَا .

۵. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ مَتِّعْنِی بِهُدًی صَالِحٍ

لَا أَسْتَبْدِلُ بِهِ ،

وَ طَرِیقَهِ حَقٍّ لَا أَزِیغُ عَنْهَا ،

وَ نِیَّهِ رُشْدٍ لَا أَشُکُّ فِیهَا ،

وَ عَمِّرْنِی مَا کَانَ عُمُرِی بِذْلَهً فِی طَاعَتِکَ ،

فَإِذَا کَانَ عُمُرِی مَرْتَعاً لِلشَّیْطَانِ

فَاقْبِضْنِی إِلَیْکَ

قَبْلَ أَنْ یَسْبِقَ مَقْتُکَ إِلَیَّ ،

أَوْ یَسْتَحْکِمَ غَضَبُکَ عَلَیَّ .

۶. اللَّهُمَّ لَا تَدَعْ خَصْلَهً تُعَابُ مِنِّی

إِلَّا أَصْلَحْتَهَا ،

وَ لَا عَائِبَهً أُوَنَّبُ بِهَا إِلَّا حَسَّنْتَهَا ،

وَ لَا أُکْرُومَهً فِیَّ نَاقِصَهً إِلَّا أَتْمَمْتَهَا .

۷. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ أَبْدِلْنِی مِنْ بِغْضَهِ أَهْلِ الشَّنَآنِ الْمَحَبَّهَ ،

وَ مِنْ حَسَدِ أَهْلِ الْبَغْیِ الْمَوَدَّهَ ،

وَ مِنْ ظِنَّهِ أَهْلِ الصَّلَاحِ الثِّقَهَ ،

وَ مِنْ عَدَاوَهِ الْأَدْنَیْنَ الْوَلَایَهَ ،

وَ مِنْ عُقُوقِ ذَوِی الْأَرْحَامِ الْمَبَرَّهَ ،

وَ مِنْ خِذْلَانِ الْأَقْرَبِینَ النُّصْرَهَ ،

وَ مِنْ حُبِّ الْمُدَارِینَ تَصْحِیحَ الْمِقَهِ ،

وَ مِنْ رَدِّ الْمُلَابِسِینَ کَرَمَ الْعِشْرَهِ ،

وَ مِنْ مَرَارَهِ خَوْفِ الظَّالِمِینَ حَلَاوَهَ الْأَمَنَهِ .

۸. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ لِی یَداً عَلَی مَنْ

ظَلَمَنِی ،

وَ لِسَاناً عَلَی مَنْ خَاصَمَنِی ،

وَ ظَفَراً بِمَنْ عَانَدَنِی ،

وَ هَبْ لِی مَکْراً عَلَی مَنْ کَایَدَنِی ،

وَ قُدْرَهً عَلَی مَنِ اضْطَهَدَنِی ،

وَ تَکْذِیباً لِمَنْ قَصَبَنِی ،

وَ سَلَامَهً مِمَّنْ تَوَعَّدَنِی ،

وَ وَفِّقْنِی لِطَاعَهِ مَنْ سَدَّدَنِی ،

وَ مُتَابَعَهِ مَنْ أَرْشَدَنِی .

۹. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ سَدِّدْنِی لِأَنْ أُعَارِضَ مَنْ غَشَّنِی بِالنُّصْحِ ،

وَ أَجْزِیَ مَنْ هَجَرَنِی بِالْبِرِّ ،

وَ أُثِیبَ مَنْ حَرَمَنِی بِالْبَذْلِ ،

وَ أُکَافِیَ مَنْ قَطَعَنِی بِالصِّلَهِ ،

وَ أُخَالِفَ مَنِ اغْتَابَنِی إِلَی حُسْنِ الذِّکْرِ ،

وَ أَنْ أَشْکُرَ الْحَسَنَهَ ،

وَ أُغْضِیَ عَنِ السَّیِّئَهِ .

۱۰. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ حَلِّنِی بِحِلْیَهِ الصَّالِحِینَ ،

وَ أَلْبِسْنِی زِینَهَ الْمُتَّقِینَ ، فِی

بَسْطِ الْعَدْلِ ، وَ كَظْمِ الغَيْظِ ،

وَ إِطْفَاءِ النَّائِرَهِ ، وَ ضَمِّ أَهْلِ الْفُرْقَهِ ،

وَ إِصْلَاحِ ذَاتِ الْبَيْنِ ،

وَ إِفْشَاءِ الْعَارِفَهِ ،

وَ سَتْرِ الْعَائِبَهِ ،

وَ لِينِ الْعَرِيكَهِ ،

وَ خَفْضِ الْجَنَاحِ ،

وَ حُسْنِ السِّيرَهِ ، وَ سُكُونِ الرِّيحِ ،

وَ طِيبِ الْمُخَالَقَهِ ، وَ السَّبْقِ إِلَى الْفَضِيلَهِ ،

وَ إِيثَارِ التَّفَضُّلِ ،

وَ تَرْكِ التَّعْيِيرِ ،

وَ الْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحِقِّ ،

وَ الْقَوْلِ بِالْحَقِّ وَ إِنْ عَزَّ ،

وَ اسْتِقْلَالِ الْخَيْرِ وَ إِنْ كَثُرَ مِنْ قَوْلِی وَ فِعْلِی ،

وَ اسْتِكْثَارِ الشَّرِّ وَ إِنْ قَلَّ مِنْ قَوْلِی وَ فِعْلِی ،

وَ أَكْمِلْ ذَلِكَ لِی بِدَوَامِ الطَّاعَهِ ،

وَ لُزُومِ الْجَمَاعَهِ ،

وَ رَفْضِ أَهْلِ الْبِدَعِ ،

وَ مُسْتَعْمِلِ الرَّأْیِ الْمُخْتَرَعِ .

١١. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ أَوْسَعَ رِزْقِکَ عَلَیَّ إِذَا کَبِرْتُ ،

وَ أَقْوَی قُوَّتِکَ فِیَّ إِذَا نَصِبْتُ ،

وَ لَا تَبْتَلِیَنِّی بِالْکَسَلِ عَنْ عِبَادَتِکَ ،

وَ لَا الْعَمَی عَنْ سَبِیلِکَ ،

وَ لَا بِالتَّعَرُّضِ لِخِلَافِ مَحَبَّتِکَ ،

وَ لَا مُجَامَعَهِ مَنْ تَفَرَّقَ عَنْکَ ،

وَ لَا مُفَارَقَهِ مَنِ اجْتَمَعَ إِلَیْکَ .

۱۲. اللَّهُمَّ اجْعَلْنِی أَصُولُ

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بِکَ عِنْدَ الضَّرُورَهِ ،

وَ أَسْأَلُکَ عِنْدَ الْحَاجَهِ ،

وَ أَتَضَرَّعُ إِلَیْکَ عِنْدَ الْمَسْکَنَهِ ،

وَ لَا تَفْتِنِّی بِالِاسْتِعَانَهِ بِغَیْرِکَ إِذَا اضْطُرِرْتُ ،

وَ لَا بِالْخُضُوعِ لِسُؤَالِ غَیْرِکَ إِذَا افْتَقَرْتُ ،

وَ لَا بِالتَّضَرُّعِ إِلَی مَنْ دُونَکَ إِذَا رَهِبْتُ ،

فَأَسْتَحِقَّ بِذَلِکَ خِذْلَانَکَ وَ مَنْعَکَ وَ إِعْرَاضَکَ ،

یَا أَرْحَمَ الرَّاحِمِینَ .

۱۳. اللَّهُمَّ اجْعَلْ

مَا یُلْقِی الشَّیْطَانُ فِی رُوعِی مِنَ التَّمَنِّی وَ التَّظَنِّی وَ الْحَسَدِ

ذِکْراً لِعَظَمَتِکَ ،

وَ تَفَكّراً فِی قُدْرَتِکَ ،

وَ تَدْبِیراً عَلَی عَدُوِّکَ ،

وَ مَا أَجْرَی عَلَی لِسَانِی

مِنْ لَفْظَهِ فُحْشٍ أَوْ هُجْرٍ أَوْ شَتْمِ عِرْضٍ

أَوْ شَهَادَهِ بَاطِلٍ

أَوِ اغْتِیَابِ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ

وَ مَا أَشْبَهَ ذَلِکَ نُطْقاً بِالْحَمْدِ لَکَ ،

وَ إِغْرَاقاً فِی الثَّنَاءِ عَلَیْکَ ،

وَ ذَهَاباً فِی تَمْجِیدِکَ ،

وَ شُکْراً لِنِعْمَتِکَ ،

وَ اعْتِرَافاً بِإِحْسَانِکَ ،

وَ إِحْصَاءً لِمِنَنِکَ .

۱۴. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ لَا أُظْلَمَنَّ وَ أَنْتَ مُطِیقٌ لِلدَّفْعِ عَنِّی ،

وَ لَا أَظْلِمَنَّ وَ أَنْتَ الْقَادِرُ عَلَی الْقَبْضِ مِنِّی ،

وَ لَا أَضِلَّنَّ وَ قَدْ أَمْکَنَتْکَ هِدَایَتِی ،

وَ لَا أَفْتَقِرَنَّ وَ مِنْ عِنْدِکَ وُسْعِی ،

وَ لَا أَطْغَیَنَّ وَ مِنْ عِنْدِکَ وُجْدِی .

۱۵. اللَّهُمَّ إِلَی مَغْفِرَتِکَ وَفَدْتُ ،

وَ إِلَی عَفْوِکَ قَصَدْتُ ،

وَ إِلَى تَجَاوُزِکَ اشْتَقْتُ ،

وَ بِفَضْلِکَ وَثِقْتُ ،

وَ لَيسَ عِنْدِی مَا يُوجِبُ لِی مَغْفِرَتَکَ ،

وَ لَا فِی عَمَلِی مَا أَسْتَحِقُّ بِهِ عَفْوَکَ ،

وَ مَا لِی بَعْدَ أَنْ حَکَمْتُ عَلَى نَفْسِی إِلَّا فَضْلُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ تَفَضَّلْ عَلَيَّ .

۱۶. اللَّهُمَّ وَ أَنْطِقْنِی بِالْهُدَى ،

وَ أَلْهِمْنِی التَّقْوَى ،

وَ وَفِّقْنِی لِلَّتِی هِيَ أَزْکَى ،

وَ اسْتَعْمِلْنِی بِمَا هُوَ أَرْضَى .

۱۷. اللَّهُمَّ اسْلُکْ بِيَ الطَّرِيقَهَ الْمُثْلَى ،

وَ اجْعَلْنِی عَلَى مِلَّتِکَ أَمُوتُ وَ أَحْيَا .

۱۸. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ مَتِّعْنِی بِالِاقْتِصَادِ ،

وَ اجْعَلْنِی مِنْ أَهْلِ

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السَّدَادِ ،

وَ مِنْ أَدِلَّهِ الرَّشَادِ ،

وَ مِنْ صَالِحِ الْعِبَادِ ،

وَ ارْزُقْنِی فَوْزَ الْمَعَادِ ،

وَ سلَامَهَ الْمِرْصَادِ .

۱۹. اللَّهُمَّ خُذْ لِنَفْسِکَ مِنْ نَفْسِی مَا یُخَلِّصُهَا ،

وَ أَبْقِ لِنَفْسِی مِنْ نَفْسِی مَا یُصْلِحُهَا ،

فَإِنَّ نَفْسِی هَالِکَهٌ أَوْ تَعْصِمَهَا .

۲۰. اللَّهُمَّ أَنْتَ عُدَّتِی إِنْ حَزِنْتُ ،

وَ أَنْتَ مُنْتَجَعِی إِنْ حُرِمْتُ ،

وَ بِکَ اسْتِغَاثَتِی إِنْ کَرِثْتُ ،

وَ عِنْدَکَ مِمَّا فَاتَ خَلَفٌ ،

وَ لِمَا فَسَدَ صَلَاحٌ ،

وَ فِیمَا أَنْکَرْتَ تَغْیِیرٌ ،

فَامْنُنْ عَلَیَّ قَبْلَ الْبَلَاءِ بِالْعَافِیَهِ ،

وَ قَبْلَ الطَّلَبِ بِالْجِدَهِ ،

وَ قَبْلَ الضَّلَالِ بِالرَّشَادِ ،

وَ اکْفِنِی مَئُونَهَ مَعَرَّهِ الْعِبَادِ ،

وَ هَبْ لِی أَمْنَ یَوْمِ الْمَعَادِ ،

وَ امْنَحْنِی حُسْنَ الْإِرْشَادِ .

۲۱. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ ادْرَأْ عَنِّی بِلُطْفِکَ ،

وَ اغْذُنِی بِنِعْمَتِکَ ،

وَ أَصْلِحْنِی بِکَرَمِکَ ،

وَ دَاوِنِی بِصُنْعِکَ ،

وَ أَظِلَّنِی فِی ذَرَاکَ ،

وَ جَلِّلْنِی رِضَاکَ ،

وَ وَفِّقْنِی إِذَا اشْتَکَلَتْ عَلَیَّ الْأُمُورُ لِأَهْدَاهَا ،

وَ إِذَا تَشَابَهَتِ الْأَعْمَالُ لِأَزْکَاهَا ،

وَ إِذَا تَنَاقَضَتِ الْمِلَلُ لِأَرْضَاهَا .

۲۲. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ تَوِّجْنِی بِالْکِفَایَهِ ،

وَ سُمْنِی حُسْنَ الْوِلَایَهِ ،

وَ هَبْ لِی صِدْقَ الْهِدَایَهِ ،

وَ لَا تَفْتِنِّی بِالسَّعَهِ ،

وَ امْنَحْنِی حُسْنَ الدَّعَهِ ،

وَ لَا تَجْعَلْ عَیْشِی کَدّاً کَدّاً ،

وَ لَا تَرُدَّ دُعَائِی عَلَیَّ رَدّاً ،

فَإِنِّی لَا أَجْعَلُ لَکَ ضِدّاً ، وَ لَا أَدْعُو مَعَکَ نِدّاً .

۲۳. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ امْنَعْنِی مِنَ السَّرَفِ ،

وَ حَصِّنْ رِزْقِی مِنَ التَّلَفِ ،

وَ وَفِّرْ مَلَکَتِی بِالْبَرَکَهِ فِیهِ ،

وَ أَصِبْ بِی سَبِیلَ الْهِدَایَهِ لِلْبِرِّ فِیمَا أُنْفِقُ مِنْهُ .

۲۴. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اکْفِنِی مَئُونَهَ الِاکْتِسَابِ ،

وَ ارْزُقْنِی مِنْ غَیْرِ احْتِسَابٍ ،

فَلَا أَشْتَغِلَ عَنْ عِبَادَتِکَ بِالطَّلَبِ ،

وَ لَا أَحْتَمِلَ إِصْرَ تَبِعَاتِ الْمَکْسَبِ .

۲۵. اللَّهُمَّ فَأَطْلِبْنِی بِقُدْرَتِکَ مَا أَطْلُبُ

،

وَ أَجِرْنِی بِعِزَّتِکَ مِمَّا أَرْهَبُ .

۲۶. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ صُنْ وَجْهِی بِالْیَسَارِ ،

وَ لَا تَبْتَذِلْ جَاهِی بِالْإِقْتَارِ

فَأَسْتَرْزِقَ أَهْلَ رِزْقِکَ ،

وَ أَسْتَعْطِیَ شِرَارَ خَلْقِکَ ،

فَأَفْتَتِنَ بِحَمْدِ مَنْ أَعْطَانِی ،

و أُبْتَلَی بِذَمِّ مَنْ مَنَعَنِی ،

وَ أَنْتَ مِنْ دُونِهِمْ وَلِیُّ الْإِعْطَاءِ وَ الْمَنْعِ .

۲۷. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِی صِحَّهً فِی عِبَادَهٍ ،

وَ فَرَاغاً فِی زَهَادَهٍ ،

وَ عِلْماً فِی اسْتِعْمَالٍ ،

وَ وَرَعاً فِی إِجْمَالٍ .

۲۸. اللَّهُمَّ اخْتِمْ بِعَفْوِکَ أَجَلِی ،

وَ حَقِّقْ فِی رَجَاءِ رَحْمَتِکَ أَمَلِی ،

وَ سَهِّلْ إِلَی بُلُوغِ رِضَاکَ سُبُلِی ،

وَ حَسِّنْ فِی جَمِیعِ أَحْوَالِی عَمَلِی .

۲۹. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ نَبِّهْنِی لِذِکْرِکَ فِی أَوْقَاتِ الْغَفْلَهِ ،

وَ اسْتَعْمِلْنِی بِطَاعَتِکَ فِی أَیَّامِ الْمُهْلَهِ ،

وَ انْهَجْ لِی إِلَی مَحَبَّتِکَ سَبِیلًا سَهْلَهً ،

أَکْمِلْ لِی بِهَا خَیْرَ الدُّنْیَا وَ الْآخِرَهِ .

۳۰. اللَّهُمَّ وَ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

کَأَفْضَلِ مَا صَلَّیْتَ عَلَی أَحَدٍ مِنْ خَلْقِکَ قَبْلَهُ ،

وَ أَنْتَ مُصَلٍّ عَلَی أَحَدٍ بَعْدَهُ ،

وَ آتِنَا فِی الدُّنْیا حَسَنَهً

وَ فِی الْآخِرَهِ حَسَنَهً ،

وَ قِنِی بِرَحْمَتِکَ عَذَابَ النَّارِ .

۱- O God, bless Muhammad and his Household,

cause my faith to reach the most perfect faith,

make my certainty the most excellent certainty,

and take my intention to the best of intentions

!and my works to the best of works

,O God, complete my intention through Thy gentleness -۲

,rectify my certainty through what is with Thee

!and set right what is corrupt in me through Thy power

,O God -۳

,bless Muhammad and his Household

,spare me the concerns which distract me

,employ me in that about which Thou wilt ask me tomorrow

and let me pass my days

in

p: ۱۴۵

!that for which Thou hast created me

,Free me from need

,expand Thy provision toward me

!and tempt me not with ingratitude

!Exalt me and afflict me not with pride

Make me worship Thee

!and corrupt not my worship with self-admiration

Let good flow out from my hands upon the people

and efface it not by my making them feel obliged!(1)

Give me the highest moral traits

and preserve me from vainglory!

4- O God, bless Muhammad and his Household,

raise me not a single degree before the people

without lowering me its like in myself

and bring about no outward exaltation for me

without an inward abasement in myself to the same measure!

5- O God,

bless Muhammad and Muhammad's Household,

give me to enjoy a sound guidance

which I seek not to replace,

a path of truth from which I swerve not,

and an intention of right conduct in which I have no doubts!

Let me live as long as my life is a free gift in obeying Thee,

but if my life should become a pasture for Satan,

seize me to Thyself

before Thy hatred overtakes me

or Thy wrath against be becomes firm!

6- O God, deposit in me no quality for which I will be faulted,

,unless Thou settest it right

,no flaw for which I will be blamed

,unless Thou makest it beautiful

,no deficient noble trait

!unless Thou completest it

O God, bless Muhammad and Muhammad's Household -۷

and replace for me

,the animosity of the people of hatred with love

the envy of the people of insolence

,with affection

the suspicion of the people of righteousness

,with trust

,the enmity of those close with friendship

the disrespect of womb

Reference to the principle enunciated in ۲:۲۶۴: O believers, void not your freewill - ۱ offerings with obligation and harm, as one who expends of his substance to show off .to men and believes not in God and the Last Day

,relatives with devotion

,the abandonment of relatives with help

the attachment of flatterers

,with love set right

the rejection of fellows

,with generous friendliness

and the bitterness of the fear of wrongdoers

!with the sweetness of security

,O God, bless Muhammad and his Household -٨

,appoint for me a hand against him who wrongs me

,a tongue against him who disputes with me

!and a victory over him who stubbornly resists me

Give me

,guile against him who schemes against me

,power over him who oppresses me

,refutation of him who reviles me

!and safety from him who threatens me

Grant me success to

obey him who points me straight

!and follow him who guides me right

,O God -٩

bless Muhammad and his Household

,and point me straight to resist him who is dishonest toward me with good counsel

repay him who separates from me

,with gentle devotion

,reward him who deprives me with free giving

recompense him who cuts me off

,with joining

,oppose him who slanders me with excellent mention

,give thanks for good

!and shut my eyes to evil

,O God, bless Muhammad and his Household -۱۰

,adorn me with the adornment of the righteous

and clothe me in the ornaments of the godfearing, through

,spreading justice, restraining rage

,quenching the flame of hate, bringing together the people of separation

,correcting discord

,spreading about good behaviour

,covering faults

,mildness of temper

(lowering the wing,(۱

,beauty of conduct, gravity of bearing

,agreeableness in comportment, precedence in reaching excellence

,preferring bounteousness

,refraining from condemnation

,bestowing bounty on the undeserving

,speaking the truth, though it be painful

,making little of the good in my words and deeds

,though it be much

,and making much of the evil in my words and deeds

!though it be little

Perfect

p: ۱۴۷

.i.e., 'Being gentle'. The expression is employed in ۱۵:۸۸ and ۲۶:۲۱۵ -۱

this for me through

,lasting obedience

,holding fast to the community

and rejecting

the people of innovation

!and those who act in accordance with original opinions

,O God, bless Muhammad and his Household -۱۱

appoint for me Thy widest provision in my old age

and Thy strongest strength when I am exhausted,

try me not with laziness in worship of Thee,

blindness toward Thy path,

undertaking what opposes love for Thee,

joining with him who has separated himself from Thee,

and separating from him who has joined himself to Thee!

۱۲- O God, make me leap to Thee in times of distress,

ask from Thee in needs,

and plead to Thee in misery!

Tempt me not to seek help from other than Thee

when I am distressed,

to humble myself in asking from someone else

when I am poor,

or to plead with someone less than Thee

when I fear,

for then I would deserve Thy abandonment,

Thy withholding, and Thy turning away,

O Most Merciful of the merciful!

۱۳- O God, make

the wishing, the doubt, and the envy which Satan throws into my heart

,a remembrance of Thy mightiness

,a reflection upon Thy power

!and a devising against Thy enemy

,Make everything he causes to pass over my tongue

,the indecent or ugly words, the maligning of good repute –

,the false witness

the speaking ill of an absent man of faith

,or the reviling of one present

,and all things similar – a speech in praise of Thee

,a pursual of eulogizing Thee

,an excursion in magnifying Thee

,a thanksgiving for Thy favour

,an acknowledgement of Thy beneficence

!and an enumeration of Thy kindnesses

,O God, bless Muhammad and his Household –۱۴

let me not be

p: ۱۴۸

,wronged while Thou canst repel from me

,let me not do wrong while Thou art powerful over holding me back

,let me not be misguided while Thou art able to guide me

let me not be poor while with Thee is my plenty,

let me not be insolent while from Thee comes my wealth!

۱۵- O God, I come to Thy forgiveness,

I go straight to Thy pardon,

I yearn for Thy forbearance,

and I trust in Thy bounty,

but there is nothing with me

to make me warrant Thy forgiveness,

nothing in my works

to make me merit Thy pardon,

and nothing on my behalf

after I judge my soul

but Thy bounty,

so bless Muhammad and his Household

and bestow Thy bounty upon me!

۱۶- O God, make my speech be guidance,

inspire me with reverential fear,

give me success in that which is most pure,

and employ me in what is most pleasing to Thee!

۱۷- O God, let me tread the most exemplary path

and make me live and die in Thy creed!

18- O God,

bless Muhammad and his Household,

give me to enjoy moderation,

make me into one of

the people of right behaviour,

the proofs of right conduct,

and the servants of righteousness,

and provide me with

triumph at the place of Return(1)

and safety from the Ambush!(2)

19- O God,

take to Thyself from my soul

what will purify it

and leave for my soul that of my soul

that will set it right,

for my soul will perish

unless Thou preservest it!

20- O God, Thou art my stores when I sorrow,

Thou art my recourse when I am deprived,

from Thee I seek aid when troubled

and with

p: ۱۴۹

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۱ - That is, the return to God, alluded to with verbs from the same root in many Qur'anic verses, such as He originates creation, then He makes it return (۱۰:۴). The word ma'ad becomes a standard term in Islamic thought for 'eschatology' and discussion of affairs having to do with the next world.

۲ - Allusion to ۷۸: ۲۱-۲۳: Behold, Gehenna has become an ambush, for the insolent a resort, therein to tarry for ages....

Thee is a substitute for everything gone by,

a correction for everything corrupted,

and a change from everything Thou disapprovest.

So show kindness to me with

well-being before affliction,

wealth before asking,

right conduct before misguidance;

suffice me against the burden of shame toward the servants,

give me security on the Day of Return,

and grant me excellent right guidance!

۲۱- O God, bless Muhammad and his Household,

repel from me through Thy gentleness,

feed me through Thy favour,

,set me right through Thy generosity

,heal me through Thy benefaction

,shade me in Thy shelter

,wrap me in Thy good pleasure

and give me success to reach

,the most guided of affairs when affairs confuse me

,the purest of works when works seem similar

!and the most pleasing to Thee of creeds when creeds conflict

,O God -٢٢

,bless Muhammad and his Household

,crown me with sufficiency

(place in me excellent guardianship,(١

,give me to guide correctly

,tempt me not with plenty

,grant me excellent ease

,make not my life toil and trouble

,and refuse not my supplication in rejection

for I make none rival to Thee

!and I supplicate none with Thee as equal

,O God, bless Muhammad and his Household -٢٣

,hold me back from prodigality

,fortify my provision against ruin

,increase my possessions through blessing them

and set me upon the path of guidance

!through piety in what I spend

,O God -۲۴

,bless Muhammad and his Household

,spare me the burden of earning

,and provide for me without reckoning

lest I be distracted from Thy worship through seeking

!and carry the load of earning's ill results

,O God -۲۵

bestow upon me what I seek

through Thy power

and grant me sanctuary from what I fear

!through Thy might

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Here the word 'guardianship' (wilaya) probably does not have a technical sense (on -۱ which, see note ۲۱۹), but is employed in a more general sense as in the title to .Supplication ۵

,O God -۲۶

,bless Muhammad and his Household

,save my face through ease

,and demean not my dignity through neediness

lest I seek provision from those whom Thou hast provided

!and asks for bestowal from the worst of Thy creatures

Then I would be tried

by praising him who gave to me

and afflicted

,with blaming him who held back from me

.while Thou – not they – art patron of giving and holding back

,O God –٢٧

bless Muhammad and his Household

and provide me with

,soundness in worship

,detachment in renunciation

,knowledge put into action

!and abstinence in measure

,O God –٢٨

,seal my term with Thy pardon

,verify my expectation in hoping for Thy mercy

,smooth my paths to reach Thy good pleasure

!and make my works good in all my states

,O God, bless Muhammad and his Household -۲۹

incite me to remember Thee

,in times of heedlessness

employ me in Thy obedience

,in days of disregard

,open a smooth road for me to Thy love

and complete for me thereby the good

!of this world and the next

,O God -۳۰

and bless Muhammad and his Household

the best Thou hast blessed

any of Thy creatures before him

and wilt bless

,any of them after him

,and give to us in this World good

,and in the next world good

and protect me

through Thy mercy

(from the chastisement of the Fire!(۱)

His Supplication in Sorrow (۲۱

(۲۱) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا حَزَنَهُ أَمْرٌ وَ أَهَمَّتْهُ الْخَطَايَا

His Supplication when Something Made him Sorrow and Offenses Made him Worry

۱- O God,

O Sufficer of the isolated and weak

and Protector against terrifying affairs!

Offenses have isolated me,

so there is none to be my companion.

I am too

۱- ۲:۲۰۱

weak for Thy wrath

and there is none to strengthen me.

I have approached the terror of meeting Thee

and there is none to still my fear.

۲- Who can make me secure from Thee

when Thou hast filled me with terror?

Who can come to my aid

when Thou hast isolated me?

Who can strengthen me

when Thou hast weakened me?

٣- None can grant sanctuary to a vassal, my God, but a lord,

none can give security to one dominated

but a dominator,

none can aid him from whom demands are made

but a demander.

۴- In Thy hand, my God, is the thread of all that,

in Thee the place of escape and flight,

so bless Muhammad and his Household,

give sanctuary to me in my flight,

and grant my request!

۵- O God, if Thou shouldst turn Thy generous face away from me,

withhold from me Thy immense bounty,

forbid me Thy provision,

or cut off from me Thy thread,

I will find no way to anything of my hope

other than Thee

nor be given power over what is with Thee

through another's aid,

;for I am Thy servant and in Thy grasp

(my forelock is in Thy hand.(۱

.I have no command along with Thy command -۶

,Accomplished is Thy judgement of me

(just Thy decree for me!'(۲

I have not the strength to emerge from Thy authority

.nor am I able to step outside Thy power

,I cannot win Thy inclination

,arrive at Thy good pleasure

or attain what is with Thee

except through obeying Thee

.and through the bounty of Thy mercy

,O God -۷

I rise in the morning and enter into evening

.as Thy lowly slave

I

.Cf. ۱۱:۵۶: There is no creature that crawls, but He takes it by the forelock -۱

.(This sentence goes back to a prophetic saying (Ahmad, ۱, ۳۹۱ and ۴۰۲ -۲

own no profit and loss for myself

.except through Thee

I witness to that over myself

and I confess to the frailty of my strength

.and the paucity of my stratagems

So accomplish what Thou hast promised me

,and complete for me what Thou hast given me

,for I am Thy slave

,miserable, abased, frail, distressed, vile

,despised, poor, fearful

!and seeking sanctuary

O God, bless Muhammad and his Household -۸

,and let me not forget to remember Thee in what Thou hast done for me

,be heedless of Thy beneficence in Thy trying me

,or despair of Thy response to me

,though it keep me waiting

,whether I be in prosperity or adversity

,hardship or ease

,well-being or affliction

,misery or comfort

,wealth or distress

!poverty or riches

,O God, bless Muhammad and his Household -٩

make me laud Thee, extol Thee, and praise Thee in all my states

so that I rejoice not over what Thou givest me of this world

!nor sorrow over that of it which Thou withholdest from me

,Impart reverential fear of Thee to my heart

,employ my body in that which Thou acceptest from me

and divert my soul through obedience to Thee

,from all that enters upon me

so that I love nothing that displeases Thee

!and become displeased at nothing that pleases Thee

,O God -١٠

,bless Muhammad and his Household

,empty my heart for Thy love

,occupy it with remembering Thee

,animate it with fear of Thee and quaking before Thee

,strengthen it with beseeching Thee

,incline it to Thy obedience

,set it running in the path most beloved to Thee

and subdue it through desire for what is with Thee

!all the days of my life

-۱۱

p: ۱۵۳

Let my provision in this world

(be reverential fear of Thee,(۱

,my journey be toward Thy mercy

and my entrance

!be into Thy good pleasure

Appoint for me a lodging

,in Thy Garden

give me strength to bear

,everything that pleases Thee

make me flee to Thee

,and desire what is with Thee

clothe my heart in estrangement

,from the evil among Thy creatures

,and give me intimacy with Thee

,Thy friends

!and those who obey Thee

Assign to no wicked person or unbeliever -۱۲

a kindness toward me

,or a hand that obliges me

!nor to me a need for one of them

Rather make

,the stillness of my heart

,the comfort of my soul

my independence and my sufficiency

!lie in Thee and the best of Thy creatures

,O God, bless Muhammad and his Household -١٣

,make me their comrade

,make me their helper

and oblige me with yearning for Thee

!and doing for Thee what Thou lovest and approvest

(Thou art powerful over everything(٢

.and that is easy for Thee

١. اللَّهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيفِ ،

وَ وَاقِيَ الْأَمْرِ الْمَخُوفِ ،

أَفْرَدَتْنِي الْخَطَايَا فَلَا صَاحِبَ مَعِي ،

وَ ضَعُفْتُ عَنْ غَضَبِكَ فَلَا مُؤَيِّدَ لِي ،

وَ أَشْرَفْتُ عَلَى خَوْفِ لِقَائِكَ

فَلَا مُسَكِّنَ لِرَوْعَتِی

۲. وَ مَنْ یُؤْمِنُنِی مِنْکَ وَ أَنْتَ أَخَفْتَنِی ،

وَ مَنْ یُسَاعِدُنِی

وَ أَنْتَ أَفْرَدْتَنِی ،

وَ مَنْ یُقَوِّینِی وَ أَنْتَ أَضْعَفْتَنِی

۳. لَا یُجِیرُ ، یَا إِلَهِی ، إِلَّا رَبٌّ عَلَى مَرْبُوبٍ ،

وَ لَا یُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَغْلُوبٍ ،

وَ لَا یُعِینُ إِلَّا طَالِبٌ عَلَى مَطْلُوبٍ .

۴. وَ بِیَدِکَ ، یَا إِلَهِی ، جَمِیعُ ذَلِکَ السَّبَبِ ،

وَ إِلَیْکَ الْمَفَرُّ وَ الْمَهْرَبُ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَجِرْ هَرَبِی ،

وَ أَنْجِحْ مَطْلَبِی .

۵. اللَّهُمَّ إِنَّکَ إِنْ صَرَفْتَ عَنِّی وَجْهَکَ

p: ۱۵۴

۱- Allusion to ۲:۱۹۷: Take provision, but the best provision is reverent fear.

۲- ۳:۲۶

الْکَرِیمَ

أَوْ مَنَعْتَنِی فَضْلَکَ الْجَسِیمَ

أَوْ حَظَرْتَ عَلَیَّ رِزْقَکَ

أَوْ قَطَعْتَ عَنِّی سَبَبَکَ

لَمْ أَجِدِ السَّبِیلَ إِلَى شَیْ ءٍ مِنْ أَمَلِی غَیْرَکَ ،

وَ لَمْ أَقْدِرْ عَلَى مَا عِنْدَکَ بِمَعُونَهِ سِوَاکَ ،

فَإِنِّی عَبْدُکَ وَ فِی قَبْضَتِکَ ، نَاصِیَتِی بِیَدِکَ .

۶. لَا أَمْرَ لِی مَعَ أَمْرِکَ ،

مَاضٍ فِیَّ حُکْمُکَ ،

عَدْلٌ فِیَّ قَضَاؤُکَ ،

وَ لَا قُوَّهَ لِی عَلَى الْخُرُوجِ مِنْ سُلْطَانِکَ ،

وَ لَا أَسْتَطِیعُ مُجَاوَزَهَ قُدْرَتِکَ ،

وَ لَا أَسْتَمِیلُ هَوَاکَ ،

وَ لَا أَبْلُغُ رِضَاکَ ،

وَ لَا أَنَالُ مَا عِنْدَکَ إِلَّا بِطَاعَتِکَ وَ بِفَضْلِ رَحْمَتِکَ .

۷. إِلَهِی أَصْبَحْتُ وَ أَمْسَیْتُ

عَبْداً دَاخِراً لَکَ ،

لَا أَمْلِکُ لِنَفْسِی نَفْعاً وَ لَا ضَرّاً إِلَّا بِکَ ،

أَشْهَدُ بِذَلِکَ عَلَى نَفْسِی ،

وَ أَعْتَرِفُ بِضَعْفِ قُوَّتِی وَ قِلَّهِ حِیلَتِی ،

فَأَنْجِزْ لِی مَا وَعَدْتَنِی ،

وَ تَمِّمْ لِی مَا آتَیْتَنِی ،

فَإِنِّی عَبْدُکَ الْمِسْکِینُ الْمُسْتَکِینُ الضَّعِیفُ الضَّرِیرُ الْحَقِیرُ

الْمَهِینُ الْفَقِیرُ الْخَائِفُ الْمُسْتَجِیرُ .

۸. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تَجْعَلْنِی نَاسِیاً لِذِکْرِکَ فِیمَا أَوْلَیْتَنِی ،

وَ لَا غَافِلًا لِإِحْسَانِکَ فِیمَا أَبْلَیْتَنِی ،

وَ لَا آیِساً مِنْ إِجَابَتِکَ لِی وَ إِنْ أَبْطَأَتْ عَنِّی ،

فِی سَرَّاءَ کُنْتُ أَوْ ضَرَّاءَ ،

أَوْ شِدَّهٍ أَوْ رَخَاءٍ ،

أَوْ عَافِیَهٍ أَوْ بَلَاءٍ ،

أَوْ بُؤْسٍ أَوْ نَعْمَاءَ ،

أَوْ جِدَهٍ أَوْ لَأْوَاءَ ،

أَوْ فَقْرٍ أَوْ غِنًی .

۹. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ ثَنَائِی عَلَیْکَ ، وَ مَدْحِی إِیَّاکَ ،

وَ حَمْدِی لَکَ فِی کُلِّ حَالَاتِی

حَتَّی لَا أَفْرَحَ بِمَا آتَیْتَنِی مِنَ الدُّنْیَا ،

وَ لَا أَحْزَنَ عَلَی مَا مَنَعْتَنِی فِیهَا ،

وَ أَشْعِرْ قَلْبِی تَقْوَاکَ ،

وَ اسْتَعْمِلْ بَدَنِی فِیمَا تَقْبَلُهُ مِنِّی ،

وَ اشْغَلْ بِطَاعَتِکَ نَفْسِی عَنْ کُلِّ مَا یَرِدُ عَلَیَّ

حَتَّی لَا أُحِبَّ شَیْئاً مِنْ سُخْطِکَ ، وَ لَا أَسْخَطَ شَیْئاً مِنْ رِضَاکَ.

۱۰. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ فَرِّغْ

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قَلْبِی لِمَحَبَّتِکَ ،

وَ اشْغَلْهُ بِذِکْرِکَ ،

وَ انْعَشْهُ بِخَوْفِکَ وَ بِالْوَجَلِ مِنْکَ ،

وَ قَوِّهِ بِالرَّغْبَهِ إِلَیْکَ ،

وَ أَمِلْهُ إِلَى طَاعَتِکَ ،

وَ أَجْرِ بِهِ فِی أَحَبِّ السُّبُلِ إِلَیْکَ ،

وَ ذَلِّلْهُ بِالرَّغْبَهِ فِیمَا عِنْدَکَ أَیَّامَ حَیَاتِی کُلِّهَا .

۱۱. وَ اجْعَلْ تَقْوَاکَ مِنَ الدُّنْیَا زَادِی ،

وَ إِلَى رَحْمَتِکَ رِحْلَتِی ،

وَ فِی مَرْضَاتِکَ مَدْخَلِی ،

وَ اجْعَلْ فِی جَنَّتِکَ مَثْوَایَ ،

وَ هَبْ لِی قُوَّهً أَحْتَمِلُ بِهَا جَمِیعَ مَرْضَاتِکَ ،

وَ اجْعَلْ فِرَارِی إِلَیْکَ ،

وَ رَغْبَتِی فِیمَا عِنْدَکَ ،

وَ أَلْبِسْ قَلْبِیَ الْوَحْشَهَ مِنْ شِرَارِ خَلْقِکَ ،

وَ هَبْ لِیَ الْأُنْسَ بِکَ

وَ بِأَوْلِیَائِکَ وَ أَهْلِ طَاعَتِکَ .

۱۲. وَ لَا تَجْعَلْ لِفَاجِرٍ وَ لَا كَافِرٍ عَلَيَّ مِنَّةً ،

وَ لَا لَهُ عِنْدِي يَداً ،

وَ لَا بِي إِلَيْهِمْ حَاجَةً ،

بَلِ اجْعَلْ سُكُونَ قَلْبِي وَ أُنْسَ نَفْسِي

وَ اسْتِغْنَائِي وَ كِفَايَتِي

بِكَ وَ بِخِيَارِ خَلْقِكَ .

۱۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنِي لَهُمْ قَرِيناً ،

وَ اجْعَلْنِي لَهُمْ نَصِيراً ،

وَ امْنُنْ عَلَيَّ بِشَوْقٍ إِلَيْكَ ،

وَ بِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَ تَرْضَى ،

إِنَّكَ عَلَى كُلِّ شَيْ ءٍ قَدِيرٌ ،

وَ ذَلِكَ عَلَيْكَ يَسِيرٌ .

His Supplication in Hardship (۲۲

(۲۲) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ الشِّدَّةِ وَ الْجَهْدِ وَ تَعَسُّرِ الْأُمُورِ

His Supplication in Hardship, Effort, and Difficult Affairs

۱. اللَّهُمَّ إِنَّكَ كَلَّفْتَنِي مِنْ نَفْسِي

مَا أَنْتَ أَمْلَكُ بِهِ مِنِّي ،

وَ قُدْرَتُكَ عَلَيْهِ وَ عَلَيَّ أَغْلَبُ مِنْ قُدْرَتِي ،

فَأَعْطِنِي مِنْ نَفْسِي مَا يُرْضِيكَ عَنِّي ،

وَ خُذْ لِنَفْسِکَ رِضَاهَا مِنْ نَفْسِی فِی عَافِیَهٍ .

۲. اللَّهُمَّ لَا طَاقَهَ لِی بِالْجَهْدِ ،

وَ لَا صَبْرَ لِی عَلَی الْبَلَاءِ ،

وَ لَا قُوَّهَ لِی عَلَی الْفَقْرِ ،

فَلَا تَحْظُرْ عَلَیَّ رِزْقِی ،

وَ لَا تَکِلْنِی إِلَی خَلْقِکَ ،

بَلْ تَفَرَّدْ بِحَاجَتِی ،

وَ تَوَلَّ کِفَایَتِی .

۳. وَ انْظُرْ إِلَیَّ وَ انْظُرْ لِی فِی

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جَمِیعِ أُمُورِی ،

فَإِنَّکَ إِنْ وَکَلْتَنِی إِلَی نَفْسِی

عَجَزْتُ عَنْهَا وَ لَمْ أُقِمْ مَا فِیهِ مَصْلَحَتُهَا ،

وَ إِنْ وَکَلْتَنِی إِلَی خَلْقِکَ تَجَهَّمُونِی ،

وَ إِنْ أَلْجَأْتَنِی إِلَی قَرَابَتِی حَرَمُونِی ،

وَ إِنْ أَعْطَوْا أَعْطَوْا قَلِیلًا نَکِداً ،

وَ مَنُّوا عَلَیَّ طَوِیلًا ،

وَ ذَمُّوا کَثِیراً .

۴. فَبِفَضْلِکَ ، اللَّهُمَّ ، فَأَغْنِنِی ،

وَ بِعَظَمَتِکَ فَانْعَشْنِی ،

وَ بِسَعَتِکَ ، فَابْسُطْ یَدِی ،

وَ بِمَا عِنْدَکَ فَاکْفِنِی .

۵. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ خَلِّصْنِی مِنَ الْحَسَدِ ،

وَ احْصُرْنِی عَنِ الذُّنُوبِ ،

وَ وَرِّعْنِی عَنِ الْمَحَارِمِ ،

وَ لَا تُجَرِّئْنِی عَلَی الْمَعَاصِی ،

وَ اجْعَلْ هَوَایَ عِنْدَکَ ،

وَ رِضَایَ فِیمَا یَرِدُ عَلَیَّ مِنْکَ ،

وَ بَارِکْ لِی فِیمَا رَزَقْتَنِی وَ فِیمَا خَوَّلْتَنِی

وَ فِیمَا أَنْعَمْتَ بِهِ عَلَیَّ ،

وَ اجْعَلْنِی فِی کُلِّ حَالَاتِی مَحْفُوظاً مَکْلُوءاً

مَسْتُوراً مَمْنُوعاً مُعَاذاً مُجَاراً .

۶. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اقْضِ عَنِّی کُلَّ مَا أَلْزَمْتَنِیهِ

وَ فَرَضْتَهُ عَلَیَّ لَکَ

فِی وَجْهٍ مِنْ وُجُوهِ طَاعَتِکَ

أَوْ لِخَلْقٍ مِنْ خَلْقِکَ

وَ إِنْ ضَعُفَ عَنْ ذَلِکَ بَدَنِی ، وَ وَهَنَتْ عَنْهُ قُوَّتِی ،

وَ لَمْ تَنَلْهُ مَقْدُرَتِی ،

وَ لَمْ یَسَعْهُ مَالِی وَ لَا ذَاتُ یَدِی ،

ذَکَرْتُهُ أَوْ نَسِیتُهُ .

۷. هُوَ ، یَا رَبِّ ، مِمَّا قَدْ أَحْصَیْتَهُ عَلَیَّ

وَ أَغْفَلْتُهُ أَنَا مِنْ نَفْسِی ،

فَأَدِّهِ عَنِّی مِنْ جَزِیلِ عَطِیَّتِکَ

وَ کَثِیرِ مَا عِنْدَکَ ،

فَإِنَّکَ وَاسِعٌ کَرِیمٌ ،

حَتَّی لَا یَبْقَی عَلَیَّ شَیْ ءٌ مِنْهُ

تُرِیدُ أَنْ تُقَاصَّنِی بِهِ مِنْ حَسَنَاتِی ،

أَوْ تُضَاعِفَ بِهِ مِنْ سَیِّئَاتِی یَوْمَ أَلْقَاکَ یَا رَبِّ .

۸. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِی الرَّغْبَهَ فِی الْعَمَلِ لَکَ لِآخِرَتِی

حَتَّی أَعْرِفَ صِدْقَ ذَلِکَ مِنْ قَلْبِی ،

وَ حَتَّی یَکُونَ الْغَالِبُ عَلَیَّ الزُّهْدَ فِی دُنْیَایَ ،

وَ حَتَّی أَعْمَلَ الْحَسَنَاتِ شَوْقاً ،

وَ آمَنَ مِنَ السَّیِّئَاتِ فَرَقاً وَ خَوْفاً ،

وَ هَبْ لِی نُوراً أَمْشِی

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بِهِ فِی النَّاسِ ،

وَ أَهْتَدِی بِهِ فِی الظُّلُمَاتِ ،

وَ أَسْتَضِیءُ بِهِ مِنَ الشَّکِّ وَ الشُّبُهَاتِ .

۹. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِی خَوْفَ غَمِّ الْوَعِیدِ ،

وَ شَوْقَ ثَوَابِ الْمَوْعُودِ

حَتَّی أَجِدَ لَذَّهَ مَا أَدْعُوکَ لَهُ ،

وَ کَأْبَهَ مَا أَسْتَجِیرُ بِکَ مِنْهُ .

۱۰. اللَّهُمَّ قَدْ تَعْلَمُ مَا یُصْلِحُنِی

مِنْ أَمْرِ دُنْیَایَ وَ آخِرَتِی

فَکُنْ بِحَوَائِجِی حَفِیّاً .

۱۱. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ ارْزُقْنِی الْحَقَّ عِنْدَ تَقْصِیرِی

فِی الشُّکْرِ لَکَ

بِمَا أَنْعَمْتَ عَلَیَّ فِی الْیُسْرِ وَ الْعُسْرِ

وَ الصِّحَّهِ وَ السَّقَمِ ،

حَتَّی أَتَعَرَّفَ مِنْ نَفْسِی

رَوْحَ الرِّضَا وَ طُمَأْنِینَهَ النَّفْسِ مِنِّی

بِمَا یَجِبُ لَکَ

فِیمَا یَحْدُثُ فِی حَالِ الْخَوْفِ وَ الْأَمْنِ

وَ الرِّضَا وَ السُّخْطِ

وَ الضَّرِّ وَ النَّفْعِ .

۱۲. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِى سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ

حَتَّى لَا أَحْسُدَ أَحَداً مِنْ خَلْقِكَ

عَلَى شَيْ ءٍ مِنْ فَضْلِكَ ،

وَ حَتَّى لَا أَرَى نِعْمَةً مِنْ نِعَمِكَ

عَلَى أَحَدٍ مِنْ خَلْقِكَ

فِى دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ رَخَاءٍ

إِلَّا رَجَوْتُ لِنَفْسِى أَفْضَلَ ذَلِكَ

بِكَ وَ مِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ .

۱۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِى التَّحَفُّظَ مِنَ الْخَطَايَا ،

وَ الِاحْتِرَاسَ مِنَ الزَّلَلِ فِى الدُّنْيَا وَ الْآخِرَهِ

فِى حَالِ الرِّضَا وَ الْغَضَبِ ،

حَتَّى أَكُونَ بِمَا يَرِدُ عَلَيَّ مِنْهُمَا بِمَنْزِلَهٍ سَوَاءٍ ،

عَامِلًا بِطَاعَتِكَ ،

مُؤْثِراً لِرِضَاكَ عَلَى

مَا سِوَاهُمَا فِى الْأَوْلِيَاءِ وَ الْأَعْدَاءِ ،

حَتَّى يَأْمَنَ عَدُوِّى مِنْ ظُلْمِى وَ جَوْرِى ،

وَ يَيْأَسَ وَلِيِّى مِنْ مَيْلِى وَ انْحِطَاطِ هَوَاىَ

۱۴. وَ اجْعَلْنِى مِمَّنْ يَدْعُوكَ مُخْلِصاً فِى الرَّخَاءِ

دُعَاءَ الْمُخْلِصِینَ الْمُضْطَرِّینَ لَکَ فِی الدُّعَاءِ ،

إِنَّکَ حَمِیدٌ مَجِیدٌ

O God, Thou hast charged me concerning myself -۱

.with that which belongs more to Thee than to me

Thy power over it and over me is

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,greater than my power

so give me in myself what will make Thee pleased with me

!and take for Thyself Thy good pleasure in my self's well-being

,O God, I have no endurance for effort -۲

,no patience in affliction

.no strength to bear poverty

So forbid me not my provision

,and entrust me not to Thy creatures

but take care of my need alone

!and Thyself attend to sufficing me

,Look upon me and look after me in all my affairs -۳

,for if Thou entrustest me to myself

I will be incapable before myself and fail to undertake that in which my best interest .lies

,If Thou entrustest me to Thy creatures

,they will frown upon me

,and if Thou makest me resort to my kinsfolk

;they will refuse to give to me

,if they give, they will give little and in bad temper

making me feel long obliged

.and blaming me much

۴- So through Thy bounty, O God, free me from need,

,through Thy mightiness, lift me up

,through Thy boundless plenty, open my hand

!and with that which is with Thee, suffice me

۵- O God,

,bless Muhammad and his Household

,rid me of envy

,encircle me against sins

,make me abstain from things unlawful

,give me not the boldness of disobedient acts

assign me love for that which is with Thee

,and satisfaction with that which comes to me from Thee

bless me in

,that which Thou providest me

,that which Thou conferrest upon me

,and that through which Thou favourest me

and make me in all my states

,safeguarded, watched

,covered, defended

!given refuge, and granted sanctuary

,O God -۶

bless Muhammad and his Household

and let me accomplish everything

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which

Thou hast enjoined upon me

,or made obligatory for me toward Thee

,in one of the ways of Thy obedience

,or toward one of Thy creatures

,though my body be too frail for that

,my strength too feeble

,my power not able to reach it

and my possessions and what my hand owns

,not encompass it

.and whether I have remembered it or forgotten it

It, my Lord, is among that which Thou hast counted against me -٧

.while I have been heedless of it in myself

Let me perform it

through Thy plentiful giving

and the abundance which is with Thee

– for Thou art Boundless, Generous -

,so that nothing of it may remain against me

lest Thou wouldst wish

to settle accounts for it from my good deeds

or to compound my evil deeds

!on the day I meet Thee, my Lord

,O God -٨

bless Muhammad and his Household

,and provide me with desire to serve Thee for the sake of my state in the hereafter

,such that I know the truthfulness of that [desire] in my heart

,be dominated by renunciation while in this world

,do good deeds with yearning

!and remain secure from evil deeds in fright and fear

(And give me a light whereby I may walk among the people,(۱)

,be guided in the shadows

!and seek illumination in doubt and uncertainty

۹- O God,

bless Muhammad and his Household

and provide me with fear of the threatened gloom

,and yearning for the promised reward

such that I may find

the pleasure of that for which I supplicate Thee

!and the sorrow of that from which I seek sanctuary in Thee

۱۰- O God,

Thou knowest what will

۱- ۶:۱۲۲

set my affairs right

,in this world and the next

!so be ever gracious toward my needs

۱۱- O God, bless Muhammad and Muhammad's Household

and provide me with what is Thy right when I fall short in thanking Thee

for that through which Thou hast favoured me

,in ease and difficulty

,health and sickness

such that I may come to know in myself

repose in satisfaction

and serenity of soul

in that which Thou hast made incumbent upon me

,in whatever states may occur: fear and security

,satisfaction and displeasure

!loss and gain

O God, bless Muhammad and his Household -۱۲

,and provide me with a breast safe from envy

such that I envy none of Thy creatures

and in anything of Thy bounty

and such that I see none of Thy favours

toward any of Thy creatures

,in religion or this world, well-being or reverential fear, plenty or ease

without hoping for myself better than it

,through and from Thee alone

!who hast no associate

,O God -۱۳

bless Muhammad and his Household

and provide me in this world and the next

with caution against offenses

and wariness against slips

,in the state of satisfaction and wrath

such that I may

remain indifferent toward that which enters upon me

(from the two states,(۱

,work toward Thy obedience

and prefer it and Thy good pleasure over all else

.in both friends and enemies

Then my enemy may stay secure

from my wrongdoing and injustice

and my friend may despair of my inclination

.and the bent of my affection

Make me one of those who supplicate Thee with sincerity in ease -۱۴

with the supplication of those

!who supplicate Thee with sincerity in distress

.Verily Thou art Praiseworthy, Glorious

.i.e., unaffected by my own good pleasure or wrath in a given situation -١

His Supplication for Well-Being (٢٣

(٢٣) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا سَأَلَ اللَّهَ الْعَافِيَهَ وَ شُكْرَهَا

His Supplication when he Asked God for Well-Being and Thanked Him for it

١. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَلْبِسْنِى عَافِيَتَكَ ،

وَ جَلِّلْنِى عَافِيَتَكَ ،

وَ حَصِّنِّى بِعَافِيَتِكَ ،

وَ أَكْرِمْنِى بِعَافِيَتِكَ ،

وَ أَغْنِنِى بِعَافِيَتِكَ ،

وَ تَصَدَّقْ عَلَيَّ بِعَافِيَتِكَ ،

وَ هَبْ لِى عَافِيَتَكَ وَ أَفْرِشْنِى عَافِيَتَكَ ،

وَ أَصْلِحْ لِى عَافِيَتَكَ ،

وَ لَا تُفَرِّقْ بَيْنِى وَ بَيْنَ عَافِيَتِكَ فِى الدُّنْيَا وَ الْآخِرَهِ .

٢. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ عَافِنِى عَافِيَهً كَافِيَهً شَافِيَهً عَالِيَهً نَامِيَهً ،

عَافِيَهً تُوَلِّدُ فِى بَدَنِى الْعَافِيَهَ ،

عَافِيَهَ الدُّنْيَا وَ الْآخِرَهِ .

٣. وَ امْنُنْ عَلَيَّ بِالصِّحَّهِ وَ الْأَمْنِ وَ السَّلَامَهِ

فِى دِينِى وَ بَدَنِى ،

وَ الْبَصِيرَهِ فِى قَلْبِى ،

وَ النَّفَاذِ فِى أُمُورِى ،

وَ الْخَشْيَهِ لَکَ ، وَ الْخَوْفِ مِنْکَ ،

وَ الْقُوَّهِ عَلَى مَا أَمَرْتَنِى بِهِ مِنْ طَاعَتِکَ ،

وَ الِاجْتِنَابِ لِمَا نَهَيْتَنِى عَنْهُ مِنْ مَعْصِيَتِکَ .

۴.اللَّهُمَّ وَ امْنُنْ عَلَيَّ بِالْحَجِّ وَ الْعُمْرَهِ ،

وَ زِيَارَهِ قَبْرِ رَسُولِکَ ،

صَلَوَاتُکَ عَلَيْهِ وَ رَحْمَتُکَ وَ بَرَکَاتُکَ عَلَيْهِ وَ عَلَى آلِهِ ،

وَ آلِ رَسُولِکَ عَلَيْهِمُ السَّلَامُ

أَبَداً مَا أَبْقَيْتَنِى

فِى عَامِى هَذَا وَ فِى كُلِّ عَامٍ ،

وَ اجْعَلْ ذَلِکَ مَقْبُولًا مَشْکُوراً ، مَذْکُوراً لَدَيْکَ ،

مَذْخُوراً عِنْدَکَ .

۵. وَ أَنْطِقْ بِحَمْدِکَ وَ شُکْرِکَ

وَ ذِکْرِکَ وَ حُسْنِ الثَّنَاءِ عَلَيْکَ لِسَانِى ،

وَ اشْرَحْ لِمَرَاشِدِ دِينِکَ قَلْبِى .

۶. وَ أَعِذْنِى وَ ذُرِّيَّتِى مِنَ الشَّيْطَانِ الرَّجِيمِ ،

وَ مِنْ شَرِّ السَّامَّهِ وَ الْهَامَّهِ و الْعَامَّهِ وَ اللَّامَّهِ ،

وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ ،

وَ مِنْ شَرِّ كُلِّ سُلْطَانٍ عَنِيدٍ ،

وَ مِنْ شَرِّ کُلِّ مُتْرَفٍ حَفِیدٍ ،

وَ مِنْ شَرِّ کُلِّ ضَعِیفٍ وَ شَدِیدٍ ،

وَ مِنْ شَرِّ کُلِّ شَرِیفٍ وَ وَضِیعٍ

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،

وَ مِنْ شَرِّ کُلِّ صَغِیرٍ وَ کَبِیرٍ ،

وَ مِنْ شَرِّ کُلِّ قَرِیبٍ وَ بَعِیدٍ ،

وَ مِنْ شَرِّ کُلِّ مَنْ نَصَبَ لِرَسُولِکَ وَ لِأَهْلِ بَیْتِهِ حَرْباً مِنَ الْجِنِّ وَ الْإِنْسِ ،

وَ مِنْ شَرِّ کُلِّ دَابَّهٍ أَنْتَ آخِذٌ بِنَاصِیَتِهَا ،

إِنَّکَ عَلَی صِرَاطٍ مُسْتَقِیمٍ .

۷. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ مَنْ أَرَادَنِی بِسُوءٍ فَاصْرِفْهُ عَنِّی ،

وَ ادْحَرْ عَنِّی مَکْرَهُ ،

وَ ادْرَأْ عَنِّی شَرَّهُ ، وَ رُدَّ کَیْدَهُ فِی نَحْرِهِ .

۸. وَ اجْعَلْ بَیْنَ یَدَیْهِ سُدّاً حَتَّی تُعْمِیَ عَنِّی بَصَرَهُ ،

وَ تُصِمَّ عَنْ ذِکْرِی سَمْعَهُ ،

وَ تُقْفِلَ دُونَ إِخْطَارِی قَلْبَهُ ،

وَ تُخْرِسَ عَنِّی لِسَانَهُ ،

وَ تَقْمَعَ رَأْسَهُ ، وَ تُذِلَّ عِزَّهُ ،

وَ تَکْسُرَ جَبَرُوتَهُ ، وَ تُذِلَّ رَقَبَتَهُ ، وَ تَفْسَخَ کِبْرَهُ ،

وَ تُؤْمِنَنِی مِنْ جَمِیعِ ضَرِّهِ وَ شَرِّهِ وَ غَمْزِهِ وَ هَمْزِهِ وَ لَمْزِهِ وَ حَسَدِهِ وَ عَدَاوَتِهِ وَ حَبَائِلِهِ وَ مَصَایِدِهِ

وَ رَجِلِهِ وَ خَیْلِهِ ،

إِنَّکَ عَزِیزٌ قَدِیرٌ .

,O God -۱

,bless Muhammad and his Household

,clothe me in Thy well-being

,wrap me in Thy well-being

,fortify me through Thy well-being

,honour me with Thy well-being

,free me from need through Thy well-being

,donate to me Thy well-being

,bestow upon me Thy well-being

,spread out for me Thy well-being

,set Thy well-being right for me

and separate me not from Thy well-being

!in this world and the next

,O God -۲

bless Muhammad and his Household

,and make me well with a well-being sufficient, healing, sublime, growing

,a well-being that will give birth to well-being in my body

!a well-being in this world and the next

Oblige me through -۳

health, security, and safety

,in my religion and body

,insight in my heart

,penetration in my affairs

,dread of Thee, fear of Thee

strength

p: ۱۶۳

for the obedience

,which Thou hast commanded for me

and avoidance of the disobedience

!which Thou hast prohibited for me

,O God -۴

oblige me through

,the hajj

(the umra,(۱

and visiting the graves of Thy Messenger

(Thy blessings, mercy, and benedictions upon him and upon his Household)

(and the Household of Thy Messenger (upon them be peace

for as long as Thou causest me to live,

in this year of mine and in every year,

and make that accepted, thanked, and mentioned before Thee

and stored away with Thee!

۵- Make my tongue utter Thy praise, Thy thanksgiving,

Thy remembrance, and Thy excellent laudation,

and expand my heart

toward the right goals of Thy religion!

۶- Give me and my progeny refuge from

the accursed Satan,

the evil of venomous vermin, threatening pests,

swarming crowds, and evil eyes,

the evil of every rebel satan,(۲)

the evil of every refractory sovereign,

the evil of everyone living in ease and served,

the evil of everyone weak or strong,

the evil of everyone born high or low,

the evil of everyone small or great,

the evil of everyone near or far,

the evil of everyone, jinn or man, who declares war on Thy Messenger and his

,Household

and the evil of every crawling creature

!that Thou hast taken by the forelock

(Surely Thou art on a straight path.(۳

,O God -۷

bless Muhammad and his Household

and if someone desires ill for me

,turn him away from me

,drive away from me his deception

,avert from me his evil, send his trickery back to his own throat

,and place before him a barricade -۸

,so that Thou mayest blind his eyes toward me

,deafen his ears toward my mention

lock his

.That is, the lesser pilgrimage to Mecca, made outside of the season of the hajj -۱

۲۲:۳ -۲

۱۱:۵۶ -۳

,heart toward recalling me

,silence his tongue against me

,restrain his head, abase his exaltation

,break his arrogance, abase his neck, disjoint his pride

,and make me secure from all his injury

,his evil, his slander

,his backbiting, his faultfinding

,his envy, his enmity

,his snares, his traps

!his foot soldiers, and his cavalry

!Surely Thou art Mighty, Powerful

(His Supplication for his Parents (upon the two of them be peace (۲۴

(۲۴) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَبَوَيْهِ عَلَيْهِمَا السَّلَامُ

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ ،

وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ ،

وَ اخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَ رَحْمَتِكَ

وَ بَرَكَاتِكَ وَ سَلَامِكَ .

۲. وَ اخْصُصِ اللَّهُمَّ وَالِدَيَّ

بِالْكَرَامَهِ لَدَيْكَ ، وَ الصَّلَاهِ مِنْكَ ،

يَا أَرْحَمَ الرَّاحِمِينَ .

۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَلْهِمْنِي عِلْمَ مَا يَجِبُ لَهُمَا عَلَيَّ إِلْهَاماً ،

وَ اجْمَعْ لِى عِلْمَ ذَلِکَ کُلِّهِ تَمَاماً ،

ثُمَّ اسْتَعْمِلْنِى بِمَا تُلْهِمُنِى مِنْهُ ،

وَ وَفِّقْنِى لِلنُّفُوذِ فِيمَا تُبَصِّرُنِى مِنْ عِلْمِهِ

حَتَّى لَا يَفُوتَنِى اسْتِعْمَالُ شَىْ ءٍ عَلَّمْتَنِيهِ ،

وَ لَا تَثْقُلَ أَرْکَانِى عَنِ الْحُفُوفِ فِيمَا أَلْهَمْتَنِيهِ .

۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ

کَمَا شَرَّفْتَنَا بِهِ ،

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

کَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى الْخَلْقِ بِسَبَبِهِ .

۵. اللَّهُمَّ اجْعَلْنِى أَهَابُهُمَا

هَيْبَهَ السُّلْطَانِ الْعَسُوفِ ،

وَ أَبَرُّهُمَا بِرَّ الْأُمِّ الرَّءُوفِ ،

وَ اجْعَلْ طَاعَتِى لِوَالِدَىَّ وَ بِرِّى بِهِمَا

أَقَرَّ لِعَيْنِى مِنْ رَقْدَهِ الْوَسْنَانِ ،

وَ أَثْلَجَ لِصَدْرِى مِنْ شَرْبَهِ الظَّمْآنِ

حَتَّى أُوثِرَ عَلَى هَوَاىَ هَوَاهُمَا ،

وَ أُقَدِّمَ عَلَى رِضَاىَ رِضَاهُمَا

وَ أَسْتَکْثِرَ بِرَّهُمَا بِى وَ إِنْ قَلَّ ،

وَ أَسْتَقِلَّ بِرِّى بِهِمَا وَ إِنْ کَثُرَ .

۶. اللَّهُمَّ خَفِّضْ لَهُمَا صَوْتِى ،

وَ أَطِبْ لَهُمَا كَلَامِی ،

وَ أَلِنْ لَهُمَا عَرِیکَتِی ،

وَ اعْطِفْ عَلَیْهِمَا قَلْبِی ،

وَ صَیِّرْنِی بِهِمَا رَفِیقاً ،

وَ عَلَیْهِمَا شَفِیقاً .

٧. اللَّهُمَّ اشْکُرْ لَهُمَا تَرْبِیَتِی ،

وَ أَثِبْهُمَا عَلَی تَکْرِمَتِی ،

وَ احْفَظْ لَهُمَا مَا حَفِظَاهُ

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مِنِّی فِی صِغَرِی .

٨. اللَّهُمَّ وَ مَا مَسَّهُمَا مِنِّی مِنْ أَذًی ،

أَوْ خَلَصَ إِلَیْهِمَا عَنِّی مِنْ مَکْرُوهٍ ،

أَوْ ضَاعَ قِبَلِی لَهُمَا مِنْ حَقٍّ

فَاجْعَلْهُ حِطَّةً لِذُنُوبِهِمَا ،

وَ عُلُوّاً فِی دَرَجَاتِهِمَا ،

وَ زِیَادَةً فِی حَسَنَاتِهِمَا ،

یَا مُبَدِّلَ السَّیِّئَاتِ بِأَضْعَافِهَا مِنَ الْحَسَنَاتِ .

٩. اللَّهُمَّ وَ مَا تَعَدَّیَا عَلَیَّ فِیهِ مِنْ قَوْلٍ ،

أَوْ أَسْرَفَا عَلَیَّ فِیهِ مِنْ فِعْلٍ ،

أَوْ ضَیَّعَاهُ لِی مِنْ حَقٍّ ،

أَوْ قَصَّرَا بِی عَنْهُ مِنْ وَاجِبٍ

فَقَدْ وَهَبْتُهُ لَهُمَا ، وَ جُدْتُ بِهِ عَلَيْهِمَا

وَ رَغِبْتُ إِلَيْکَ فِی وَضْعِ تَبِعَتِهِ عَنْهُمَا ،

فَإِنِّی لَا أَتَّهِمُهُمَا عَلَی نَفْسِی ،

وَ لَا أَسْتَبْطِئُهُمَا فِی بِرِّی ،

وَ لَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِی يَا رَبِّ .

۱۰. فَهُمَا أَوْجَبُ حَقّاً عَلَيَّ ،

وَ أَقْدَمُ إِحْسَاناً إِلَيَّ ،

وَ أَعْظَمُ مِنَّةً لَدَيَّ

مِنْ أَنْ أُقَاصَّهُمَا بِعَدْلٍ ، أَوْ أُجَازِيَهُمَا عَلَی مِثْلٍ ،

أَيْنَ إِذاً يَا إِلَهِی طُولُ شُغْلِهِمَا بِتَرْبِيَتِی

وَ أَيْنَ شِدَّةُ تَعَبِهِمَا فِی حِرَاسَتِی

وَ أَيْنَ إِقْتَارُهُمَا عَلَی أَنْفُسِهِمَا

لِلتَّوْسِعَهِ عَلَيَّ

۱۱. هَيْهَاتَ

مَا يَسْتَوْفِيَانِ مِنِّی حَقَّهُمَا ،

وَ لَا أُدْرِکُ مَا يَجِبُ عَلَيَّ لَهُمَا ،

وَ لَا أَنَا بِقَاضٍ وَظِيفَهَ خِدْمَتِهِمَا ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ أَعِنِّی يَا خَيْرَ مَنِ اسْتُعِينَ بِهِ ،

وَ وَفِّقْنِی یَا أَهْدَی مَنْ رُغِبَ إِلَیْهِ ،

وَ لَا تَجْعَلْنِی فِی أَهْلِ الْعُقُوقِ لِلْآبَاءِ وَ الْأُمَّهَاتِ

یَوْمَ تُجْزَی کُلُّ نَفْسٍ بِمَا کَسَبَتْ

وَ هُمْ لَا یُظْلَمُونَ .

۱۲. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ وَ ذُرِّیَّتِهِ ،

وَ اخْصُصْ أَبَوَیَّ بِأَفْضَلِ

مَا خَصَصْتَ بِهِ آبَاءَ عِبَادِکَ الْمُؤْمِنِینَ وَ أُمَّهَاتِهِمْ ،

یَا أَرْحَمَ الرَّاحِمِینَ .

۱۳. اللَّهُمَّ لَا تُنْسِنِی ذِکْرَهُمَا فِی أَدْبَارِ صَلَوَاتِی ،

وَ فِی إِنًی مِنْ آنَاءِ لَیْلِی ،

وَ فِی کُلِّ سَاعَهٍ مِنْ سَاعَاتِ نَهَارِی .

۱۴. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اغْفِرْ لِی بِدُعَائِی لَهُمَا ،

وَ اغْفِرْ لَهُمَا بِبِرِّهِمَا بِی

مَغْفِرَهً

p: ۱۶۶

حَتْماً ،

وَ ارْضَ عَنْهُمَا بِشَفَاعَتِی لَهُمَا

رِضًی عَزْماً ،

وَ بَلِّغْهُمَا بِالْکَرَامَهِ مَوَاطِنَ السَّلَامَهِ .

١٥. اللَّهُمَّ وَ إِنْ سَبَقَتْ مَغْفِرَتُکَ لَهُمَا

فَشَفِّعْهُمَا فِيَّ ،

وَ إِنْ سَبَقَتْ مَغْفِرَتُکَ لِی

فَشَفِّعْنِی فِيهِمَا

حَتَّى نَجْتَمِعَ بِرَأْفَتِکَ

فِی دَارِ كَرَامَتِکَ وَ مَحَلِّ مَغْفِرَتِکَ وَ رَحْمَتِکَ ،

إِنَّکَ ذُو الْفَضْلِ الْعَظِيمِ ، وَ الْمَنِّ الْقَدِيمِ ،

وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ .

١- O God, bless Muhammad, Thy slave and Thy messenger,

and his Household, the pure,

and single them out for the best of Thy blessings, Thy mercy,

Thy benedictions, and Thy peace!

٢- And single out my parents, O God,

for honour with Thee and blessings from Thee,

O Most Merciful of the merciful!

٣- O God,

bless Muhammad and his Household,

teach me through inspiration knowledge of everything incumbent upon me toward them,

and gather within me

!knowledge of all that completely

Then make me act in accordance

with what Thou hast inspired me

and give me the success to put into practice

,the knowledge Thou hast shown to me

lest I fail to act

according to something Thou hast taught me

or my limbs feel too heavy to perform

!that with which Thou hast inspired me

,O God, bless Muhammad and his Household -۴

,as Thou hast ennobled us through him

,and bless Muhammad and his Household

as Thou hast made incumbent upon us

(rights toward the creatures because of him!(۱

,O God -۵

,fill me with awe of my parents

,the awe one has toward a tyrannical sovereign

,and let me be devoted to them

!with the devotion of a compassionate mother

Make my obedience and devotion to them

more gladdening to my eyes than sleep to the drowsy

and more refreshing to my breast than drink to

p: ۱۶۷

This passage can be read in two ways: In the more general interpretation, the 'us' -۱ in 'ennobled us' and 'made incumbent upon us' refers to all Muslims, while in the more specific interpretation, it refers to the Imams. In the first case, the 'rights' are those which all Muslims have in relationship to other Muslims, as explained, for example, in the Imam's 'Treatise on Rights'. In the second case, the rights are those of the Imams in respect to other Muslims. The commentator quotes among others the Prophet's hadith of 'seven rights' (see the introduction to the 'Treatise on Rights') to illustrate the first interpretation. If we read it the second way, then 'the rights of the Imams are obvious, since all the rights which God has made obligatory upon the creatures for the Messenger of God are also obligatory for the Imams; Sufficient proof of this is provided by the Qur'anic verse: Obey God, and obey the Messenger and those in .(authority among you (۴:۵۹)' (Sayyid "'Alikhan

,the thirsty

,so that I may prefer their inclination to my inclination

,set their satisfaction before my satisfaction

,make much of their devotion to me though it be little

.and make little of my devotion to them though it be great

,God, lower before them my voice -۶

,make agreeable to them my words

,make mild before them my temper

,make tender toward them my heart

and turn me into their kind companion,

their loving friend!

٧- O God,

thank them for my upbringing,

reward them for honouring me,

and guard them as they guarded me in my infancy!

٨- O God, and whatever harm has touched them from me,

detested thing has reached them from me,

or right of theirs which has been neglected by me,

allow it to alleviate their sins,

raise them in their degrees,

and add to their good deeds!

O He who changes evil deeds into manifold good deeds![1]

٩- O God, whatever word through which they have transgressed against me,

act through which they have been immoderate with me,

right of mine which they have left neglected,

or obligation toward me in which they have fallen short,

I grant it to them and bestow it upon them,

and I beseech Thee

to remove from them its ill consequence,

,for I do not accuse them concerning myself

,find them slow in their devotion toward me

!or dislike the way they have attended to my affairs, my Lord

,They have rights against me which are more incumbent -۱۰

,precedence in beneficence toward me that is greater

and kindness toward me that is mightier

than that I should settle accounts with justice

.or repay them with equivalents

,Where then

.Cf. note ۴۶ -۱

my God, would be their long occupation

?with bringing me up

Where the hardship of their toil

?in taking care of me

Where the stinting of themselves

?to provide me with plenty

!What an idea -۱۱

,I can never discharge their right against me

,fulfil my obligations toward them

.or accomplish the duty of serving them

So bless Muhammad and his Household

!and help me, O Best of those whose help we seek

!Give me success, O Most Guiding of those whom we beseech

Place me not among the people of disrespect to fathers and mothers

on the day when every soul will be repaid

,for what it has earned

(they shall not be wronged.(١

,O God -١٢

bless Muhammad, his Household, and his progeny

and single out my parents for the best

,which Thou hast singled out for the fathers and mothers of Thy faithful servants

!O Most Merciful of the merciful

,O God -١٣

,let me not forget to remember them after my ritual prayers

,at every time throughout my night

!and in each of the hours of my day

,O God -١٤

,bless Muhammad and his Household

,forgive me through my supplication for my parents

forgive them through their devotion toward me

,with unfailing forgiveness

be well pleased with them through my intercession for them

,with resolute good pleasure

and make them reach through Thy generosity

!the abodes of safety

,O God -۱۵

,if Thy forgiveness reaches them first

,make them my intercessors

,and if Thy forgiveness reaches me first

,make me their intercessors

so that we may gather together through Thy gentleness

in the house of Thy generosity

!and the place of Thy forgiveness and mercy

Verily Thou art Possessor of abounding bounty

and ancient

۱- ۴۵:۲۲

,kindness

(and Thou art the Most Merciful of the merciful!(۱

His Supplication for his Children (۲۵

(۲۵) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِوُلْدِهِ عَلَيْهِمُ السَّلَامُ

۱. اللَّهُمَّ وَ مُنَّ عَلَيَّ

بِبَقَاءِ وُلْدِی وَ بِإِصْلَاحِهِمْ لِی

و بِإِمْتَاعِی بِهِمْ .

۲. إِلَهِی امْدُدْ لِی فِی أَعْمَارِهِمْ ،

وَ زِدْ لِی فِی آجَالِهِمْ ،

وَ رَبِّ لِی صَغِيرَهُمْ ،

وَ قَوِّ لِی ضَعِيفَهُمْ ،

وَ أَصِحَّ لِی أَبْدَانَهُمْ وَ أَدْيَانَهُمْ وَ أَخْلَاقَهُمْ ،

وَ عَافِهِمْ فِی أَنْفُسِهِمْ وَ فِی جَوَارِحِهِمْ

وَ فِی كُلِّ مَا عُنِيتُ بِهِ مِنْ أَمْرِهِمْ ،

وَ أَدْرِرْ لِی وَ عَلَى يَدِی أَرْزَاقَهُمْ .

۳. وَ اجْعَلْهُمْ أَبْرَاراً أَتْقِيَاءَ

بُصَرَاءَ سَامِعِينَ مُطِيعِينَ لَكَ ،

وَ لِأَوْلِيَائِكَ مُحِبِّينَ مُنَاصِحِينَ ،

وَ لِجَمِيعِ أَعْدَائِكَ مُعَانِدِينَ وَ مُبْغِضِينَ ، آمِينَ .

۴. اللَّهُمَّ اشْدُدْ بِهِمْ عَضُدِی ،

وَ أَقِمْ بِهِمْ أَوَدِی ،

وَ كَثِّرْ بِهِمْ عَدَدِی ،

وَ زَيِّنْ بِهِمْ مَحْضَرِی ،

وَ أَحْيِ بِهِمْ ذِكْرِی ،

وَ اكْفِنِی بِهِمْ فِی غَيْبَتِی ،

وَ أَعِنِّی بِهِمْ عَلَى حَاجَتِی ،

وَ اجْعَلْهُمْ لِی مُحِبِّينَ ،

وَ عَلَيَّ حَدِبِينَ مُقْبِلِينَ مُسْتَقِيمِينَ لِی ،

مُطِيعِينَ ، غَيْرَ عَاصِينَ وَ لَا عَاقِّينَ وَ لَا مُخَالِفِينَ وَ لَا خَاطِئِينَ .

۵. وَ أَعِنِّی عَلَى تَرْبِيَتِهِمْ وَ تَأْدِيبِهِمْ ، وَ بِرِّهِمْ ،

وَ هَبْ لِی مِنْ لَدُنْكَ مَعَهُمْ أَوْلَاداً ذُكُوراً ،

وَ اجْعَلْ ذَلِكَ خَيْراً لِی ،

وَ اجْعَلْهُمْ لِی عَوْناً عَلَى مَا سَأَلْتُكَ .

۶. وَ أَعِذْنِی وَ ذُرِّيَّتِی مِنَ الشَّيْطَانِ الرَّجِيمِ ،

فَإِنَّكَ خَلَقْتَنَا وَ أَمَرْتَنَا وَ نَهَيْتَنَا

وَ رَغَّبْتَنَا فِی ثَوَابِ مَا أَمَرْتَنَا وَ رَهَّبْتَنَا عِقَابَهُ ،

وَ جَعَلْتَ لَنَا عَدُوّاً يَكِيدُنَا ،

سَلَّطْتَهُ مِنَّا عَلَى مَا لَمْ تُسَلِّطْنَا عَلَيْهِ مِنْهُ ،

أَسْكَنْتَهُ صُدُورَنَا ،

وَ أَجْرَيْتَهُ مَجَارِیَ دِمَائِنَا ،

لَا يَغْفُلُ إِنْ غَفَلْنَا ،

وَ لَا يَنْسَى إِنْ نَسِينَا ،

يُؤْمِنُنَا عِقَابَکَ ، وَ يُخَوِّفُنَا بِغَيْرِ کَ .

۷. إِنْ هَمَمْنَا بِفَاحِشَهٍ شَجَّعَنَا عَلَيْهَا ،

وَ إِنْ هَمَمْنَا بِعَمَلٍ

۱- ۷:۱۵۱

صَالِحٍ ثَبَّطَنَا عَنْهُ ،

يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ ،

وَ يَنْصِبُ لَنَا بِالشُّبُهَاتِ ،

إِنْ وَعَدَنَا کَذَبَنَا ،

وَ إِنْ مَنَّانَا أَخْلَفَنَا ،

وَ إِلَّا تَصْرِفْ عَنَّا کَيْدَهُ يُضِلَّنَا ،

وَ إِلَّا تَقِنَا خَبَالَهُ يَسْتَزِلَّنَا .

۸. اللَّهُمَّ فَاقْهَرْ سُلْطَانَهُ عَنَّا بِسُلْطَانِکَ

حَتَّی تَحْبِسَهُ عَنَّا

بِکَثْرَهِ الدُّعَاءِ لَکَ

فَنُصْبِحَ مِنْ کَيْدِهِ فِی الْمَعْصُومِينَ بِکَ .

۹. اللَّهُمَّ أَعْطِنِی کُلَّ سُؤْلِی ،

وَ اقْضِ لِی حَوَائِجِی ،

وَ لَا تَمْنَعْنِی الْإِجَابَهَ وَ قَدْ ضَمِنْتَهَا لِی ،

وَ لَا تَحْجُبْ دُعَائِی عَنْکَ وَ قَدْ أَمَرْتَنِی بِهِ ،

وَ امْنُنْ عَلَیَّ بِکَلِّ مَا یُصْلِحُنِی فِی دُنْیَایَ وَ آخِرَتِی

مَا ذَکَرْتُ مِنْهُ وَ مَا نَسِیتُ ،

أَوْ أَظْهَرْتُ أَوْ أَخْفَیْتُ

أَوْ أَعْلَنْتُ أَوْ أَسْرَرْتُ .

۱۰. وَ اجْعَلْنِی فِی جَمِیعِ ذَلِکَ مِنَ الْمُصْلِحِینَ بِسُؤَالِی إِیَّاکَ ، الْمُنْجِحِینَ بِالطَّلَبِ إِلَیْکَ

غَیْرِ الْمَمْنُوعِینَ بِالتَّوَکُّلِ عَلَیْکَ .

۱۱. الْمُعَوَّدِینَ بِالتَّعَوُّذِ بِکَ ،

الرَّابِحِینَ فِی التِّجَارَهِ عَلَیْکَ ،

الْمُجَارِینَ بِعِزِّکَ ،

الْمُوَسَّعِ عَلَیْهِمُ الرِّزْقُ الْحَلَالُ مِنْ فَضْلِکَ ،

الْوَاسِعِ بِجُودِکَ وَ کَرَمِکَ ،

الْمُعَزِّینَ مِنَ الذُّلِّ بِکَ ،

وَ الْمُجَارِینَ مِنَ الظُّلْمِ بِعَدْلِکَ ،

وَ الْمُعَافَیْنَ مِنَ الْبَلَاءِ بِرَحْمَتِکَ ،

وَ الْمُغْنَیْنَ مِنَ الْفَقْرِ بِغِنَاکَ ،

وَ الْمَعْصُومِینَ مِنَ الذُّنُوبِ وَ الزَّلَلِ

وَ الْخَطَاءِ بِتَقْوَاکَ ،

وَ الْمُوَفَّقِینَ لِلْخَیْرِ وَ الرُّشْدِ وَ الصَّوَابِ بِطَاعَتِکَ ،

وَ الْمُحَالِ بَیْنَهُمْ وَ بَیْنَ الذُّنُوبِ بِقُدْرَتِکَ ،

التَّارِکِینَ لِکُلِّ مَعْصِیَتِکَ ،

السَّاكِنِينَ فِی جِوَارِکَ .

۱۲. اللَّهُمَّ أَعْطِنَا جَمِیعَ ذَلِکَ بِتَوْفِیقِکَ وَ رَحْمَتِکَ ،

وَ أَعِذْنَا مِنْ عَذَابِ السَّعِیرِ ،

وَ أَعْطِ جَمِیعَ الْمُسْلِمِینَ وَ الْمُسْلِمَاتِ

وَ الْمُؤْمِنِینَ وَ الْمُؤْمِنَاتِ

مِثْلَ الَّذِی سَأَلْتُکَ لِنَفْسِی وَ لِوُلْدِی

فِی عَاجِلِ الدُّنْیَا وَ آجِلِ الْآخِرَهِ ،

إِنَّکَ قَرِیبٌ مُجِیبٌ

سَمِیعٌ عَلِیمٌ

عَفُوٌّ غَفُورٌ

رَءُوفٌ رَحِیمٌ .

۱۳. وَ آتِنَا فِی الدُّنْیَا حَسَنَهً ،

وَ فِی الْآخِرَهِ حَسَنَهً

وَ قِنَا عَذَابَ النَّارِ .

O God, be kind to me through -۱

,the survival of my children, setting them right for me

!and allowing me to enjoy them

-۲

p: ۱۷۱

,My God, make long their lives for me

,increase their terms

,bring up the smallest for me

,strengthen the weakest for me

rectify for me

,their bodies, their religious dedication

,and their moral traits

,make them well in their souls, their limbs

,and everything that concerns me of their affair

and pour out for me and upon my hand

!their provisions

,Make them pious, fearing -۳

insightful, hearing, and obedient

,toward Thee

,loving and well-disposed toward Thy friends

and stubbornly resistant and full of hate

!toward all Thy enemies

!Amen

,O God -۴

through them

,strengthen my arm

,straighten my burdened back

,multiply my number

,adorn my presence

,keep alive my mention

,suffice me when I am away

,help me in my needs

and make them

,loving toward me

,affectionate, approaching, upright

,obedient, never disobedient, disrespectful

!opposed, or offenders

,Help me in their upbringing -۵

,their education, and my devotion toward them

,give me among them from Thyself male children

,make that a good for me

and make them a help for me

!in that which I ask from Thee

,Give me and my progeny refuge from the accursed Satan -۶

,for Thou hast created us, commanded us, and prohibited us

and made us desire the reward of what Thou hast commanded, and fear its

!punishment

,Thou assigned to us an enemy who schemes against us

,gave him an authority over us in a way that Thou didst not give us authority over him

allowed him to dwell in our breasts

;and let him run in our blood vessels

,he is not heedless, though we be heedless

;he does not forget, though we forget

he makes us feel secure from Thy punishment

.and fills us with fear toward other than Thee

If we -۷

p: ۱۷۲

,are about to commit an indecency

,he gives us courage to do so

,and if we are about to perform a righteous work

.he holds us back from it

(He opposes us through passions,(۱

.and sets up for us doubts

,If he promises us, he lies

.and if he raises our hopes, he fails to fulfil them

,If Thou dost not turn his trickery away from us

he will misguide us,

and if Thou dost not protect us from his corruption, he will cause us to slip.

٨- O God,

so defeat his authority over us through Thy authority,

such that Thou holdest him back from us

through the frequency of our supplication to Thee

and we leave his trickery and rise up among those preserved by Thee from sin!

٩- O God, grant me my every request,

accomplish for me my needs,

withhold not from me Thy response

when Thou hast made Thyself accountable for it to me,(٢)

veil not my supplication from Thyself, when Thou hast commanded me to make it,(٣)

and be kind to me through everything that will set me right in this world and the next,

in everything that I remember or forget,

display or conceal,

make public or keep secret!

١٠- In all of this, place me through my asking Thee among those who set things right,

those who are answered favourably when they request from Thee

and from whom is not withheld

when they put their trust in Thee,

,those accustomed to seek refuge in Thee -١١

,those who profit through commerce with Thee

those granted sanctuary

,through Thy might

those given lawful provision in plenty from Thy boundless bounty

through Thy munificence

p: ١٧٣

One is tempted to translate shahawat as 'lusts', but the Qur'anic context shows - ١ that the objects of desire in themselves are not necessarily negative; the Qur'an blames only the fact that man allows himself to be occupied by them in lieu of God. For example, Decked out fair to men is the love of passions - women, children, heaped-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the enjoyment of the present life; but God - with Him is the fairest resort (٣:١۴). Arberry translates the .'term here as 'lusts', Pickthall as 'joys

.Cf. ١٢.١٠ -٢

.These four lines refer to ٢:١٨۶ and ۴٠:۶٠ -٣

,and generosity

those who reach exaltation after abasement

,through Thee

those granted sanctuary from wrong

,through Thy justice

,those released from affliction through Thy mercy

,those delivered from need after poverty through Thy riches

those preserved from sins, slips, and offenses

through reverential fear toward Thee,

those successful in goodness, right conduct, and propriety through obeying Thee,

those walled off from sins through Thy power,

the refrainers from every act of disobedience toward Thee,

the dwellers in Thy neighbourhood!

۱۲- O God, give me all of that through Thy bestowal of success and Thy mercy,

grant us refuge from the chastisement of the burning,

and give to

all the Muslims, male and female,

and all the faithful, male and female,

the like of what I have asked for myself and my children,

in the immediate of this world

and the deferred of the next!

Verily Thou art the Near, the Responder,

the All-hearing, the All-knowing,

the Pardoner, the Forgiving,

the Clement, the Merciful!

۱۳- And give to us in this world good,

and in the next world good,

(and protect us from the chastisement of the Fire!(۱)

His Supplication for his Neighbours and Friends (۲۶

(۲۶) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِجِيرَانِهِ وَ أَوْلِيَائِهِ إِذَا ذَكَرَهُمْ

His Supplication for his Neighbours and Friends when he Mentioned them

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ تَوَلَّنِی فِی جِيرَانِی وَ مَوَالِيَّ

الْعَارِفِينَ بِحَقِّنَا ،

وَ الْمُنَابِذِينَ لِأَعْدَائِنَا بِأَفْضَلِ وَلَايَتِكَ .

۲. وَ وَفِّقْهُمْ لِإِقَامَهِ سُنَّتِکَ ،

وَ الْأَخْذِ بِمَحَاسِنِ أَدَبِکَ

فِی إِرْفَاقِ ضَعِيفِهِمْ ،

وَ سَدِّ خَلَّتِهِمْ ، وَ عِيَادَهِ مَرِيضِهِمْ ،

وَ هِدَايَهِ مُسْتَرْشِدِهِمْ ،

وَ مُنَاصَحَهِ مُسْتَشِيرِهِمْ ،

وَ تَعَهُّدِ قَادِمِهِمْ ،

وَ كِتْمَانِ أَسْرَارِهِمْ ، وَ سَتْرِ عَوْرَاتِهِمْ ،

وَ نُصْرَهِ مَظْلُومِهِمْ ،

وَ حُسْنِ مُوَاسَاتِهِمْ بِالْمَاعُونِ ،

وَ الْعَوْدِ عَلَيْهِمْ بِالْجِدَهِ وَ الْإِفْضَالِ

۱- ۲:۲۰۱

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وَ إِعْطَاءِ مَا يَجِبُ لَهُمْ قَبْلَ السُّؤَالِ

۳. وَ اجْعَلْنِی اللَّهُمَّ أَجْزِی بِالْإِحْسَانِ مُسِیئَهُمْ ،

وَ أُعْرِضُ بِالتَّجَاوُزِ عَنْ ظَالِمِهِمْ ،

وَ أَسْتَعْمِلُ حُسْنَ الظَّنِّ فِی كَافَّتِهِمْ ،

وَ أَتَوَلَّى بِالْبِرِّ عَامَّتَهُمْ ،

وَ أَغُضُّ بَصَرِی عَنْهُمْ عِفَّةً ،

وَ أُلِینُ جَانِبِی لَهُمْ تَوَاضُعاً ،

وَ أَرِقُّ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً ،

وَ أُسِرُّ لَهُمْ بِالْغَیْبِ مَوَدَّةً ،

وَ أُحِبُّ بَقَاءَ النِّعْمَهِ عِنْدَهُمْ نُصْحاً ،

وَ أُوجِبُ لَهُمْ مَا أُوجِبُ لِحَامَّتِی ،

وَ أَرْعَى لَهُمْ مَا أَرْعَى لِخَاصَّتِی .

۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ ارْزُقْنِی مِثْلَ ذَلِكَ مِنْهُمْ ،

وَ اجْعَلْ لِی أَوْفَى الْحُظُوظِ فِیمَا عِنْدَهُمْ ،

وَ زِدْهُمْ بَصِیرَةً فِی حَقِّی ،

وَ مَعْرِفَةً بِفَضْلِی

حَتَّى یَسْعَدُوا بِی وَ أَسْعَدَ بِهِمْ ،

آمِينَ رَبَّ الْعَالَمِينَ .

O God, bless Muhammad and his Household -١

and attend to me with Thy best attending

in my neighbours and friends

who recognize our right (١)

!and war against our enemies

Give [my neighbours and friends] success in -٢

performing Thy prescriptions

and taking on the beauties of Thy courtesy through

,acting gently with their weak

,remedying their lacks, visiting their sick

,guiding their seeker of right guidance

,giving good counsel to their seeker of advice

,attending to the one among them who returns from travel

,hiding their secrets, covering over their shameful things

,helping their wronged

,sharing kindly with them in goods

,turning toward them with wealth and bestowal of bounty

!and giving what is due to them before they ask

Let me, O God, repay their evildoer -٣

,with good-doing

.turn away from their wrongdoer with forbearance

,have a good opinion of every one of them

,attend to all of them with devotion

,lower my eyes before them in continence

make mild my side toward them

,in humility

be

۱- That is, those who recognize the Imamate of Zayn al-'Abidin and the other Imams.

.Cf. ۴۷.۶۴

tender toward the afflicted among them

,in mercy

,make them happy in absence through affection

love that they continue to receive favour

,through good will

,grant them what I grant my next of kin

and observe for them

!what I observe for my special friends

۴- O God,

,bless Muhammad and his Household

,provide me the like of that from them

,appoint for me the fullest share of what is with them

increase them in insight toward my right

and knowledge of my excellence

!so that they will be fortunate through me and I fortunate through them

!Amen, Lord of the worlds

His Supplication for the People of the Frontiers (۲۷

(۲۷) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ لِأَهْلِ الثُّغُورِ

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ حَصِّنْ ثُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ ،

وَ أَيِّدْ حُمَاتَهَا بِقُوَّتِكَ ،

وَ أَسْبِغْ عَطَايَاهُمْ مِنْ جِدَتِكَ .

۲. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ كَثِّرْ عِدَّتَهُمْ ، وَ اشْحَذْ أَسْلِحَتَهُمْ ،

وَ احْرُسْ حَوْزَتَهُمْ ،

وَ امْنَعْ حَوْمَتَهُمْ ، وَ أَلِّفْ جَمْعَهُمْ ،

وَ دَبِّرْ أَمْرَهُمْ ،

وَ وَاتِرْ بَيْنَ مِيَرِهِمْ ،

وَ تَوَحَّدْ بِكِفَايَةِ مُؤَنِهِمْ ،

وَ اعْضُدْهُمْ بِالنَّصْرِ ، وَ أَعِنْهُمْ بِالصَّبْرِ ،

وَ الْطُفْ لَهُمْ فِی الْمَكْرِ .

۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ عَرِّفْهُمْ مَا يَجْهَلُونَ ،

وَ عَلِّمْهُمْ مَا لَا يَعْلَمُونَ ،

وَ بَصِّرْهُمْ مَا لَا يُبْصِرُونَ .

۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَنْسِهِمْ عِنْدَ لِقَائِهِمُ الْعَدُوَّ ذِكْرَ دُنْيَاهُمُ الْخَدَّاعَهِ الْغَرُورِ ،

وَ امْحُ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفَتُونِ ،

وَ اجْعَلِ الْجَنَّهَ نُصْبَ أَعْيُنِهِمْ ،

وَ لَوِّحْ مِنْهَا لِأَبْصَارِهِمْ

مَا أَعْدَدْتَ فِيهَا مِنْ مَسَاكِنِ الْخُلْدِ وَ مَنَازِلِ الْكَرَامَهِ

وَ الْحُورِ الْحِسَانِ

وَ الْأَنْهَارِ الْمُطَّرِدَهِ بِأَنْوَاعِ الْأَشْرِبَهِ

وَ الْأَشْجَارِ الْمُتَدَلِّيَهِ بِصُنُوفِ الثَّمَرِ

حَتَّى لَا يَهُمَّ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ ، وَ لَا يُحَدِّثَ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارٍ

p: ۱۷۶

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۵. اللَّهُمَّ افْلُلْ بِذَلِكَ عَدُوَّهُمْ ،

وَ اقْلِمْ عَنْهُمْ أَظْفَارَهُمْ ،

وَ فَرِّقْ بَيْنَهُمْ وَ بَيْنَ أَسْلِحَتِهِمْ ،

وَ اخْلَعْ وَثَائِقَ أَفْئِدَتِهِمْ ،

وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَزْوِدَتِهِمْ ،

وَ حَيِّرْهُمْ فِي سُبُلِهِمْ ، وَ ضَلِّلْهُمْ عَنْ وَجْهِهِمْ ،

وَ اقْطَعْ عَنْهُمُ الْمَدَدَ ، وَ انْقُصْ مِنْهُمُ الْعَدَدَ ،

وَ امْلَأْ أَفْئِدَتَهُمُ الرُّعْبَ ،

وَ اقْبِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ ،

وَ اخْزِمْ أَلْسِنَتَهُمْ عَنِ النُّطْقِ ،

وَ شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ وَ نَكِّلْ بِهِمْ مَنْ وَرَاءَهُمْ ،

وَ اقْطَعْ بِخِزْيِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ .

۶. اللَّهُمَّ عَقِّمْ أَرْحَامَ نِسَائِهِمْ ،

وَ يَبِّسْ أَصْلَابَ رِجَالِهِمْ ،

وَ اقْطَعْ نَسْلَ دَوَابِّهِمْ وَ أَنْعَامِهِمْ ،

لَا تَأْذَنْ لِسَمَائِهِمْ فِي قَطْرٍ ، وَ لَا لِأَرْضِهِمْ فِي نَبَاتٍ .

۷. اللَّهُمَّ وَ قَوِّ بِذَلِكَ مِحَالَ أَهْلِ الْإِسْلَامِ ،

وَ حَصِّنْ بِهِ دِيَارَهُمْ ،

وَ ثَمِّرْ بِهِ أَمْوَالَهُمْ ،

وَ فَرِّغْهُمْ عَنْ مُحَارَبَتِهِمْ لِعِبَادَتِكَ ،

وَ عَنْ مُنَابَذَتِهِمْ لِلْخَلْوَةِ بِكَ

حَتَّى لَا يُعْبَدَ فِي بِقَاعِ الْأَرْضِ غَيْرُكَ ،

وَ لَا تُعَفِّرَ لِأَحدٍ مِنْهُمْ جَبْهَهٌ دُونَکَ .

٨. اللَّهُمَّ اغْزُ بِکُلِّ نَاحِیَهٍ مِنَ الْمُسْلِمِینَ

عَلَی مَنْ بِإِزَائِهِمْ مِنَ الْمُشْرِکِینَ ،

وَ أَمْدِدْهُمْ بِمَلَائِکَهٍ مِنْ عِنْدِکَ مُرْدِفِینَ

حَتَّی یَکْشِفُوهُمْ إِلَی مُنْقَطَعِ التُّرَابِ

قَتْلًا فِی أَرْضِکَ وَ أَسْراً ،

أَوْ یُقِرُّوا بِأَنَّکَ أَنْتَ اللَّهُ

الَّذِی لَا إِلَهَ إِلَّا أَنْتَ وَحْدَکَ لَا شَرِیکَ لَکَ .

٩. اللَّهُمَّ وَ اعْمُمْ بِذَلِکَ أَعْدَاءَکَ فِی أَقْطَارِ الْبِلَادِ

مِنَ الْهِنْدِ وَ الرُّومِ وَ التُّرْکِ

وَ الْخَزَرِ وَ الْحَبَشِ وَ النُّوبَهِ

وَ الزَّنْجِ وَ السَّقَالِبَهِ وَ الدَّیَالِمَهِ وَ سَائِرِ أُمَمِ الشِّرْکِ ،

الَّذِینَ تَخْفَی أَسْمَاؤُهُمْ وَ صِفَاتُهُمْ ،

وَ قَدْ أَحْصَیْتَهُمْ بِمَعْرِفَتِکَ ،

وَ أَشْرَفْتَ عَلَیْهِمْ بِقُدْرَتِکَ .

١٠. اللَّهُمَّ اشْغَلِ الْمُشْرِکِینَ بِالْمُشْرِکِینَ

عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِینَ ،

وَ خُذْهُمْ بِالنَّقْصِ عَنْ تَنَقُّصِهِمْ ،

وَ ثَبِّطْهُمْ بِالْفُرْقَهِ

عَنِ الِاحْتِشَادِ عَلَیْهِمْ .

١١. اللَّهُمَّ أَخْلِ قُلُوبَهُمْ مِنَ الْأَمَنَهِ ،

وَ أَبْدَانَهُمْ مِنَ الْقُوَّهِ ،

وَ أَذْهِلْ قُلُوبَهُمْ عَنِ الِاحْتِيَالِ

p: ١٧٧

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وَ أَوْهِنْ أَرْكَانَهُمْ عَنْ مُنَازَلَهِ الرِّجَالِ ،

وَ جَبِّنْهُمْ عَنْ مُقَارَعَهِ الْأَبْطَالِ ،

وَ ابْعَثْ عَلَيْهِمْ جُنْداً مِنْ مَلَائِكَتِکَ بِبَأْسٍ مِنْ بَأْسِکَ

كَفِعْلِکَ يَوْمَ بَدْرٍ ،

تَقْطَعُ بِهِ دَابِرَهُمْ وَ تَحْصُدُ بِهِ شَوْكَتَهُمْ ،

وَ تُفَرِّقُ بِهِ عَدَدَهُمْ .

١٢. اللَّهُمَّ وَ امْزُجْ مِيَاهَهُمْ بِالْوَبَاءِ ،

وَ أَطْعِمَتَهُمْ بِالْأَدْوَاءِ ،

وَ ارْمِ بِلَادَهُمْ بِالْخُسُوفِ ، وَ أَلِحَّ عَلَيْهَا بِالْقُذُوفِ ،

وَ افْرَعْهَا بِالْمُحُولِ ،

وَ اجْعَلْ مِيَرَهُمْ فِی أَحَصِّ أَرْضِکَ وَ أَبْعَدِهَا عَنْهُمْ ،

وَ امْنَعْ حُصُونَهَا مِنْهُمْ ، أَصِبْهُمْ بِالْجُوعِ الْمُقِيمِ وَ السُّقْمِ الْأَلِيمِ .

١٣. اللَّهُمَّ وَ أَيُّمَا غَازٍ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِکَ ،

أَوْ مُجَاهِدٍ جَاهَدَهُمْ مِنْ أَتْبَاعِ سُنَّتِکَ

لِيَكُونَ دِينُکَ الْأَعْلَى

وَ حِزْبُکَ الْأَقْوَی وَ حَظَّکَ الْأَوْفَی

فَلَقِّهِ الْیُسْرَ ، وَ هَیِّئْ لَهُ الْأَمْرَ ،

وَ تَوَلَّهُ بِالنُّجْحِ ،

وَ تَخَیَّرْ لَهُ الْأَصْحَابَ ،

وَ اسْتَقْوِ لَهُ الظَّهْرَ ،

وَ أَسْبِغْ عَلَیْهِ فِی النَّفَقَهِ ،

وَ مَتِّعْهُ بِالنَّشَاطِ ،

وَ أَطْفِ عَنْهُ حَرَارَهَ الشَّوْقِ ،

وَ أَجِرْهُ مِنْ غَمِّ الْوَحْشَهِ ،

وَ أَنْسِهِ ذِکْرَ الْأَهْلِ وَ الْوَلَدِ .

۱۴. وَ أْثُرْ لَهُ حُسْنَ النِّیَّهِ ،

وَ تَوَلَّهُ بِالْعَافِیَهِ ،

وَ أَصْحِبْهُ السَّلَامَهَ ، وَ أَعْفِهِ مِنَ الْجُبْنِ ،

وَ أَلْهِمْهُ الْجُرْأَهَ ،

وَ ارْزُقْهُ الشِّدَّهَ ،

وَ أَیِّدْهُ بِالنُّصْرَهِ ،

وَ عَلِّمْهُ السِّیَرَ وَ السُّنَنَ ،

وَ سَدِّدْهُ فِی الْحُکْمِ ،

وَ اعْزِلْ عَنْهُ الرِّیَاءَ ، وَ خَلِّصْهُ مِنَ السُّمْعَهِ ،

وَ اجْعَلْ فِکْرَهُ وَ ذِکْرَهُ وَ ظَعْنَهُ وَ إِقَامَتَهُ ، فِیکَ وَ لَکَ .

۱۵. فَإِذَا صَافَّ عَدُوَّکَ وَ عَدُوَّهُ

فَقَلِّلْهُمْ فِی عَیْنِهِ ،

وَ صَغِّرْ شَأْنَهُمْ فِی قَلْبِهِ ،

وَ أَدِلْ لَهُ مِنْهُمْ ، وَ لَا تُدِلْهُمْ مِنْهُ ،

فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَهِ ،

وَ قَضَیْتَ لَهُ بِالشَّهَادَهِ

فَبَعْدَ أَنْ یَجْتَاحَ عَدُوَّکَ بِالْقَتْلِ ،

وَ بَعْدَ أَنْ یَجْهَدَ بِهِمُ الْأَسْرُ ،

وَ بَعْدَ أَنْ تَأْمَنَ أَطْرَافُ الْمُسْلِمِینَ ،

وَ بَعْدَ أَنْ یُوَلِّیَ عَدُوُّکَ مُدْبِرِینَ .

۱۶. اللَّهُمَّ وَ أَیُّمَا

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مُسْلِمٍ خَلَفَ غَازِیاً أَوْ مُرَابِطاً فِی دَارِهِ ،

أَوْ تَعَهَّدَ خَالِفِیهِ فِی غَیْبَتِهِ ،

أَوْ أَعَانَهُ بِطَائِفَهٍ مِنْ مَالِهِ ،

أَوْ أَمَدَّهُ بِعِتَادٍ ، أَوْ شَحَذَهُ عَلَی جِهَادٍ ،

أَوْ أَتْبَعَهُ فِی وَجْهِهِ دَعْوَهً ،

أَوْ رَعَی لَهُ مِنْ وَرَائِهِ حُرْمَهً ،

فَآجِرْ لَهُ مِثْلَ أَجْرِهِ

وَزْناً بِوَزْنٍ وَ مِثْلًا بِمِثْلٍ ،

وَ عَوِّضْهُ مِنْ فِعْلِهِ عِوَضاً حَاضِراً

يَتَعَجَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَ سُرُورَ مَا أَتَى بِهِ ،

إِلَى أَنْ يَنْتَهِيَ بِهِ الْوَقْتُ إِلَى

مَا أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ ، وَ أَعْدَدْتَ لَهُ مِنْ كَرَامَتِكَ .

١٧. اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ أَهَمَّهُ أَمْرُ الْإِسْلَامِ ،

وَ أَحْزَنَهُ تَحَزُّبُ أَهْلِ الشِّرْكِ عَلَيْهِمْ

فَنَوَى غَزْواً ،

أَوْ هَمَّ بِجِهَادٍ فَقَعَدَ بِهِ ضَعْفٌ ،

أَوْ أَبْطَأَتْ بِهِ فَاقَةٌ ،

أَوْ أَخَّرَهُ عَنْهُ حَادِثٌ ،

أَوْ عَرَضَ لَهُ دُونَ إِرَادَتِهِ مَانِعٌ

فَاكْتُبِ اسْمَهُ فِي الْعَابِدِينَ ،

وَ أَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ ،

وَ اجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَ الصَّالِحِينَ .

١٨. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

وَ آلِ مُحَمَّدٍ ،

صَلَاةً عَالِيَةً عَلَى الصَّلَوَاتِ ،

مُشْرِفَةً فَوْقَ التَّحِيَّاتِ ،

صَلَاةً لَا يَنْتَهِي أَمَدُهَا ،

وَ لَا يَنْقَطِعُ عَدَدُهَا

كَأَتَمِّ مَا مَضَى مِنْ صَلَوَاتِکَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِکَ ،

إِنَّکَ الْمَنَّانُ الْحَمِيدُ

الْمُبْدِئُ الْمُعِيدُ

الْفَعَّالُ لِمَا تُرِيدُ .

١- O God,

bless Muhammad and his Household,

fortify the frontiers of the Muslims through Thy might,

support their defenders through Thy strength,

and lavish upon them gifts through Thy wealth!

٢- O God, bless Muhammad and his Household,

increase their number, hone their weapons, guard their territory,

defend their midst, unite their throng,

arrange their affair,

send them supplies in a steady string,

undertake Thyself to suffice them with provisions,

support them with victory, help them with patience

and give them subtlety in guile!(١)

٣- O God,

bless Muhammad and his Household,

give them the knowledge of that

۱- Sayyid '"Alikhan explains the expression as meaning: 'Give them lutf (gracefulness, gentleness, subtlety) in their makr (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that God should inspire them with careful watchfulness and excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them.

of which they are ignorant,

teach them what they do not know,

and show them what they do not see!

۴- O God,

bless Muhammad and his Household,

make them forget when they meet the enemy

to remember this cheating and delusive world of theirs,

erase from their hearts the thought of enchanting possessions,

place the Garden before their eyes,

and display to their sight that part of it

which Thou hast prepared for them

- the homes of everlastingness and mansions of honour,

the beautiful houris,

the rivers gushing forth with all sorts of drinks,

- the trees hanging, low with all kinds of fruits

lest any of them think of turning his back

!or suggest to himself to flee his opponent

,O God, defeat their enemy through that -۵

,trim their nails from them

,separate them from their weapons

,pull out the firm ties from their hearts

,keep them far away from their stores

,bewilder them in their roads, turn them astray from their direction

,cut off reinforcements from them, chop them down in numbers

,fill their hearts with terror

,hold back their hands from stretching forth

,tie back their tongues from speaking

(scatter by them the ones behind them(۱

,make them a lesson for those beyond them

and through their degradation

!cut off the hopes of those who come after them

,O God -۶

,make the wombs of their women barren

,dry up the loins of their men

,cut off the breeding of their mounts and their cattle

!and permit not their sky to rain or their earth to grow

O God, through that -٧

,strengthen the prowess(٢) of the People of Islam

,fortify their cities

,increase their properties

give them ease from

p: ١٨٠

١- ٨:٥٧

٢- The commentator devotes a long discussion to the word mihal, which occurs in the Qur'anic name of God, shadid al-mihal (١٣:١٣). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, .vengeance, chastisement

their fighting to worship Thee

,and from their warfare to be alone with Thee

so that none will be worshipped in the regions of the earth but Thee

and no forehead of theirs may be rubbed in dust

!for less than Thee

O God, send out the Muslims of every region on raids -٨

!against the idolaters who face them

,Reinforce them with angels in ranks from Thee

till the idolaters are routed by them to the end of the land,

slain in Thy earth or taken captive,

or till they admit that Thou art God,

other than whom there is no god, Thou alone, who hast no associate!

۹- O God, include in this Thy enemies in the regions of the lands,

the Indians, the Byzantines, the Turks,

the Khazars, the Abyssinians, the Nubians,

the Zanjis, the Slavs, the Daylamites, and the rest of the idol-worshipping nations,

those whose names and attributes are concealed,

but whom Thou countest in Thy cognizance

and overseest through Thy power!

۱۰- O God, distract the idolaters from reaching for the borders of the Muslims through the idolaters,

bar them from cutting them down

through being cut down,

and hold them back from massing together against them through dissension!

۱۱- O God, empty their hearts of security

and their bodies of strength,

distract their hearts from thinking of stratagems,

make their limbs too feeble for clashing with men,

,make them too cowardly for contending with champions

send against them a troop of Thy angels with some of Thy severity

(as Thou didst on the Day of Badr,(۱

,so that through it Thou mayest cut off their roots, harvest their thorns

and

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This victory of a small army of Muslims over a much larger contingent of -۱ unbelievers took place in the year ۲/۶۲۳. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to Badr that God says in the Qur'an: When thy Lord was revealing to the angels: 'I am with you, so strengthen .(the faithful. I shall cast terror into the hearts of the unbelievers' (۸:۱۲

!disperse their number

O God, mix their waters with pestilence -۱۲

,and their foods with maladies

,hurl down their cities, harass them with peltings

,hinder them through drought

place their supplies in the most ill-omened part of Thy earth

,and the farthest from them

,bar them from its fortresses

!and strike them with constant hunger and painful illness

O God, if a warrior from the people of Thy creed wars against them -۱۳

or a struggler from the followers of Thy prescriptions

struggles against them

,so that Thy religion may be the highest

,Thy party the strongest, and Thy share the fullest

,cast ease to him, arrange his affair

,attend to him by granting success

,select for him his companions, strengthen his back

,lavish upon him livelihood

,give him enjoyment of joyous vitality

,cool for him the heat of yearning

,give him sanctuary from the gloom of loneliness

,make him forget the remembrance of wife and child

,pass along to him an excellent intention -۱۴

,attend to him with well-being

,make safety his companion, release him from cowardice

,inspire him with boldness

,provide him with strength

,support him with help

,teach him right conduct and the norms of the Sunna

,point him straight in judgement

,remove from him hypocrisy, purify him from seeking fame

,and make his thinking and remembrance

,his departing and his staying

!be in Thee and for Thee

,When he stands in ranks before Thy enemy and his enemy -۱۵

,make them few in his eye

,diminish their importance in his heart

!give him a turn to prevail over them, not them a turn to prevail over him

But if Thou sealest him with felicity

,and decreest for him martyrdom

then let it

p: ۱۸۲

be after

,he has exterminated Thy enemies by slaying

,captivity has afflicted them

,the borders of the Muslims are secure

!and Thy enemy has turned his back in flight

,O God -۱۶

and if a Muslim should

,take the place of a warrior or a soldier in his home

,or attend to those left behind in his absence

,or help him with a portion of his property

,assist him with equipment, hone him for the struggle

,send along with him a supplication for his purpose

,or guard his honour in his absence

reward him with the like of his reward

,measure for measure, like for like

and recompense him for his act with an immediate compensation

through which he will hasten to

the profit of what he has sent forth

,and the joy of what he has given

till the present moment takes him to

the bounty Thou hast granted to him

!and the generosity Thou hast prepared for him

,O God -١٧

and if the affair of Islam should worry a Muslim

and the alliance of the idolaters' against Islam

,should grieve him

so that he has the intention to go to war

,and is about to enter the struggle

,but frailty keeps him seated

,neediness keeps him waiting

,a mishap delays him

,or an obstruction prevents him from his wish

,write his name among the worshipers

,make incumbent for him the reward of the strugglers

and place him among the ranks

!of the martyrs and the righteous

,O God, bless Muhammad, Thy slave and Thy messenger -۱۸

,and the Household of Muhammad

,with a blessing high above all other blessings

,towering beyond all other salutations

a blessing whose end is never reached

and whose number is

p: ۱۸۳

,never cut off

like the most perfect of Thy blessings that has passed

!to any one of Thy friends

,Thou art All-kind, Praiseworthy

,the Originator who takes back again

.Accomplisher of what Thou desirest

His Supplication in Fleeing to God (۲۸

(۲۸) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ مُتَفَزِّعاً إِلَى اللَّهِ عَزَّ وَجَلَّ

۱. اللَّهُمَّ إِنِّى أَخْلَصْتُ بِانْقِطَاعِى إِلَيْكَ

۲. وَ أَقْبَلْتُ بِكُلِّى عَلَيْكَ

۳. وَ صَرَفْتُ وَجْهِى عَمَّنْ يَحْتَاجُ إِلَى رِفْدِكَ

۴. وَ قَلَبْتُ مَسْأَلَتِى عَمَّنْ لَمْ يَسْتَغْنِ عَنْ فَضْلِكَ

۵. وَ رَأَيْتُ أَنَّ طَلَبَ الْمُحْتَاجِ إِلَى الْمُحْتَاجِ

سَفَهٌ مِنْ رَأْيِهِ وَ ضَلَّةٌ مِنْ عَقْلِهِ .

۶. فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِى مِنْ أُنَاسٍ

طَلَبُوا الْعِزَّ بِغَيْرِكَ فَذَلُّوا ،

وَ رَامُوا الثَّرْوَةَ مِنْ سِوَاكَ فَافْتَقَرُوا ،

وَ حَاوَلُوا الِارْتِفَاعَ فَاتَّضَعُوا ،

۷. فَصَحَّ بِمُعَايَنَهِ أَمْثَالِهِمْ حَازِمٌ

وَفَّقَهُ اعْتِبَارُهُ ،

وَ أَرْشَدَهُ إِلَى طَرِيقِ صَوَابِهِ اخْتِيَارُهُ .

۸. فَأَنْتَ يَا مَوْلَایَ

دُونَ كُلِّ مَسْئُولٍ مَوْضِعُ مَسْأَلَتِى ،

وَ دُونَ كُلِّ مَطْلُوبٍ إِلَيْهِ وَلِیُّ حَاجَتِى

۹. أَنْتَ الْمَخْصُوصُ قَبْلَ كُلِّ مَدْعُوٍّ بِدَعْوَتِى ،

لَا یَشْرَکُکَ أَحَدٌ فِی رَجَائِی ،

وَ لَا یَتَّفِقُ أَحَدٌ مَعَکَ فِی دُعَائِی ،

وَ لَا یَنْظِمُهُ وَ إِیَّاکَ نِدَائِی

۱۰. لَکَ یَا إِلَهِی وَحْدَانِیَّهُ الْعَدَدِ ،

وَ مَلَکَهُ الْقُدْرَهِ الصَّمَدِ ،

وَ فَضِیلَهُ الْحَوْلِ وَ الْقُوَّهِ ،

وَ دَرَجَهُ الْعُلُوِّ وَ الرِّفْعَهِ .

۱۱. وَ مَنْ سِوَاکَ مَرْحُومٌ فِی عُمُرِهِ ،

مَغْلُوبٌ عَلَی أَمْرِهِ ،

مَقْهُورٌ عَلَی شَأْنِهِ ،

مُخْتَلِفُ الْحَالَاتِ ، مُتَنَقِّلٌ فِی الصِّفَاتِ

۱۲. فَتَعَالَیْتَ عَنِ الْأَشْبَاهِ وَ الْأَضْدَادِ ،

وَ تَکَبَّرْتَ عَنِ الْأَمْثَالِ وَ الْأَنْدَادِ ،

فَسُبْحَانَکَ لَا إِلَهَ إِلَّا أَنْتَ .

۱- O God, I showed sincerity by cutting myself off from everything but Thee.

۲- I approached Thee with my whole self.

۳- I averted my face from everyone who needs Thy support.

۴- I ceased to

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ask from any who cannot do without Thy bounty.

I saw that the needy who seeks from the needy -۵

.is foolish in his opinion, and misguided in his intellect

,How many people have I seen, my God -۶

who sought exaltation through other than Thee

,and were abased

who wanted wealth from someone else

,and became poor

!who tried to rise high and fell down low

;Observing the likes of them corrects a prudent man -۷

;his taking heed gives him success

.his choosing the best guides him to the path of right

,So Thou, my Master -۸

art the object of my asking to the exclusion of all those who are asked

and the patron of my need to the exclusion of all those from whom requests are .made

;Thou art singled out for my call before all who are called -۹

,none is associated with Thee in my hope

,none comes along with Thee in my supplication

,nor does any join with Thee within it

.for to Thee is my appeal

To Thee, my God, belongs -۱۰

,the Unity of number

,the property of eternal power

,the excellence of force and strength

.the degree of sublimity and elevation

,Everyone other than Thee is the object of compassion in his lifetime -۱۱

,overcome in his affair

,overwhelmed in his situation

,diverse in states

.constantly changing in attributes

,So Thou art high exalted above likenesses and opposites -۱۲

!proudly magnified beyond similitudes and rivals

!Glory be to Thee

.There is no God but Thou

His Supplication when his Provision was Stinted (۲۹

(۲۹) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا قُتِّرَ عَلَيْهِ الرِّزْقُ

۱. اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِی أَرْزَاقِنَا بِسُوءِ الظَّنِّ ،

وَ

p: ۱۸۵

فِی آجَالِنَا بِطُولِ الْأَمَلِ

حَتَّی الْتَمَسْنَا أَرْزَاقَکَ مِنْ عِنْدِ الْمَرْزُوقِینَ ،

وَ طَمِعْنَا بِآمَالِنَا فِی أَعْمَارِ الْمُعَمَّرِینَ .

۲. فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لَنَا یَقِیناً صَادِقاً

تَکْفِینَا بِهِ مِنْ مَئُونَهِ الطَّلَبِ ،

وَ أَلْهِمْنَا ثِقَهً خَالِصَهً تُعْفِینَا بِهَا مِنْ شِدَّهِ النَّصَبِ

۳. وَ اجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَتِکَ فِی وَحْیِکَ ،

وَ أَتْبَعْتَهُ مِنْ قَسَمِکَ فِی کِتَابِکَ ،

قَاطِعاً لِاهْتِمَامِنَا بِالرِّزْقِ

الَّذِی تَکَفَّلْتَ بِهِ ،

وَ حَسْماً لِلِاشْتِغَالِ بِمَا ضَمِنْتَ الْکِفَایَهَ لَهُ

۴. فَقُلْتَ وَ قَوْلُکَ الْحَقُّ الْأَصْدَقُ ،

وَ أَقْسَمْتَ

وَ قَسَمُکَ الْأَبَرُّ الْأَوْفَی

وَ فِی السَّمَاءِ رِزْقُکُمْ وَ مَا تُوعَدُونَ .

۵. ثُمَّ قُلْتَ

فَوَ رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّکُمْ تَنْطِقُونَ

O God, Thou hast tried us with -۱

distrust in our provisions

,and the expectation of long lives

until we begged for provisions from those who are provided

and craved in our expectations

the life-spans of the long-lived!

۲- So bless Muhammad and his Household,

give us a true certainty

that will suffice us the burden of seeking,

and inspire us with a sincere trust

that will release us from the hardship of exertion!

۳- Let Thy clear promise in Thy Revelation

which Thou hast followed in Thy Book with Thy oath

cut off our worry about the provision

for which Thou hast made Thyself responsible

and sever our occupation with everything

whose sufficiency Thou hast guaranteed!

۴- For Thou hast said

- and Thy word is the most truthful truth -

and Thou hast sworn

- and Thy oath is the most kept and fulfilled -

In the heaven are your provision and everything you are promised!

۵- And then Thou hast said,

,So by the Lord of heaven and earth

it is

p: ۱۸۶

(as surely true as that you have speech!(۱)

His Supplication for Help in Repaying Debts (۳۰

(۳۰) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الْمَعُونَهِ عَلَی قَضَاءِ الدَّيْنِ

۱. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِیَ الْعَافِيَهَ مِنْ دَيْنٍ تُخْلِقُ بِهِ وَجْهِی ،

وَ يَحَارُ فِيهِ ذِهْنِی ،

وَ يَتَشَعَّبُ لَهُ فِكْرِی ،

وَ يَطُولُ بِمُمَارَسَتِهِ شُغْلِی ،

۲. وَ أَعُوذُ بِكَ يَا رَبِّ

مِنْ هَمِّ الدَّيْنِ وَ فِكْرِهِ ،

وَ شُغْلِ الدَّيْنِ وَ سَهَرِهِ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ، وَ أَعِذْنِی مِنْهُ ،

وَ أَسْتَجِيرُ بِكَ ، يَا رَبِّ ،

مِنْ ذِلَّتِهِ فِی الْحَيَاهِ ،

وَ مِنْ تَبِعَتِهِ بَعْدَ الْوَفَاهِ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ أَجِرْنِی مِنْهُ بِوُسْعٍ فَاضِلٍ أَوْ كَفَافٍ وَاصِلٍ .

۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْجُبْنِی عَنِ السَّرَفِ وَ الِازْدِيَادِ ،

وَ قَوِّمْنِی بِالْبَذْلِ وَ الِاقْتِصَادِ ،

وَ عَلِّمْنِی حُسْنَ التَّقْدِيرِ ،

وَ اقْبِضْنِی بِلُطْفِکَ عَنِ التَّبْذِيرِ ،

وَ أَجْرِ مِنْ أَسْبَابِ الْحَلَالِ أَرْزَاقِی ،

وَ وَجِّهْ فِی أَبْوَابِ الْبِرِّ إِنْفَاقِی ،

وَ ازْوِ عَنِّی مِنَ الْمَالِ

مَا يُحْدِثُ لِی مَخِيلَةً أَوْ تَأَدِّياً إِلَى بَغْيٍ

أَوْ مَا أَتَعَقَّبُ مِنْهُ طُغْيَاناً .

۴. اللَّهُمَّ حَبِّبْ إِلَیَّ صُحْبَةَ الْفُقَرَاءِ ،

وَ أَعِنِّی عَلَى صُحْبَتِهِمْ بِحُسْنِ الصَّبْرِ

۵. وَ مَا زَوَيْتَ عَنِّی مِنْ مَتَاعِ الدُّنْيَا الْفَانِيَهِ

فَاذْخَرْهُ لِی فِی خَزَائِنِکَ الْبَاقِيَهِ

۶. وَ اجْعَلْ مَا خَوَّلْتَنِی مِنْ حُطَامِهَا ،

وَ عَجَّلْتَ لِی مِنْ مَتَاعِهَا

بُلْغَةً إِلَى جِوَارِکَ

وَ وُصْلَةً إِلَى قُرْبِکَ وَ ذَرِيعَةً إِلَى جَنَّتِکَ ،

إِنَّکَ ذُو الْفَضْلِ الْعَظِيمِ ،

وَ أَنْتَ الْجَوَادُ الْکَرِيمُ .

O God, bless Muhammad and his Household -۱

and release me from a debt

,which makes me lose face

,confuses my mind

,disrupts my thinking

!and prolongs my occupation with attending to it

,I seek refuge in Thee, my Lord -۲

from worry and thought about

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۵۱:۲۲-۳ -۱

,debt

;from the distraction and sleeplessness of debt

!so bless Muhammad and his Household and give me refuge from it

I seek sanctuary in Thee, my Lord, from

debt's abasement in life

,and its ill effects after death

so bless Muhammad and his Household

and give me sanctuary from it through

a bountiful plenty

!or a continually arriving sufficiency

,O God -۳

bless Muhammad and his Household

,prevent me from extravagance and excess

,put me on the course of generous spending and moderation

,teach me excellent distribution

,hold me back through Thy gentleness from squandering

,allow me to attain my provisions through lawful means

,direct my spending toward the gateways of devotion

and take away from me any possession

,which will bring forth pride in me

,lead to insolence

!or drag me in its heels to rebellion

,O God -۴

make me love the companionship of the poor

!and help me be their companion with excellent patience

Whenever Thou takest away from me -۵

,the goods of this perishing world

!store them for me in Thy abiding treasuries

Make this world's broken pieces which Thou hast conferred upon me -۶

and its goods which Thou hast quickly granted to me

,a way to reach Thy neighbourhood

!a link to Thy nearness, and a means to Thy Garden

,Verily Thou art Possessor of bounty abounding

.and Thou art the Munificent, the Generous

His Supplication in Repentance (۳۱

(۳۱) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي ذِكْرِ التَّوْبَهِ وَ طَلَبِهَا

His Supplication in Mentioning and Asking for Repentance

۱. اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ

۲. وَ يَا مَنْ لَا يُجَاوِزُهُ رَجَاءُ الرَّاجِينَ

۳. وَ يَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ ،

۴. وَ يَا

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مَنْ هُوَ مُنْتَهَى خَوْفِ الْعَابِدِينَ .

۵. وَ يَا مَنْ هُوَ غَايَهُ خَشْيَهِ الْمُتَّقِينَ

۶. هَذَا مَقَامُ مَنْ تَدَاوَلَتْهُ أَيْدِى الذُّنُوبِ ،

وَ قَادَتْهُ أَزِمَّهُ الْخَطَايَا ،

وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ ،

فَقَصَّرَ عَمَّا أَمَرْتَ بِهِ تَفْرِيطاً ،

وَ تَعَاطَى مَا نَهَيْتَ عَنْهُ تَغْرِيراً .

۷. كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ ،

أَوْ كَالْمُنْكِرِ فَضْلَ إِحْسَانِکَ إِلَيْهِ

حَتَّى إِذَا انْفَتَحَ لَهُ بَصَرُ الْهُدَى ،

وَ تَقَشَّعَتْ عَنْهُ سَحَائِبُ الْعَمَى ،

أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ ،

وَ فَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ ،

فَرَأَى كَبِيرَ عِصْيَانِهِ كَبِيراً

وَ جَلِيلَ مُخَالَفَتِهِ جَلِيلًا .

٨. فَأَقْبَلَ نَحْوَکَ مُؤَمِّلًا لَکَ

مُسْتَحْيِياً مِنْکَ ،

وَ وَجَّهَ رَغْبَتَهُ إِلَيْکَ ثِقَةً بِکَ ،

فَأَمَّکَ بِطَمَعِهِ يَقِيناً ،

وَ قَصَدَکَ بِخَوْفِهِ إِخْلَاصاً ،

قَدْ خَلَا طَمَعُهُ مِنْ كُلِّ مَطْمُوعٍ فِيهِ غَيْرِکَ ،

وَ أَفْرَخَ رَوْعُهُ مِنْ كُلِّ مَحْذُورٍ مِنْهُ سِوَاکَ .

٩. فَمَثَلَ بَيْنَ يَدَيْکَ مُتَضَرِّعاً ،

وَ غَمَّضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعاً ،

وَ طَأْطَأَ رَأْسَهُ لِعِزَّتِکَ مُتَذَلِّلًا ،

وَ أَبَثَّکَ مِنْ سِرِّهِ مَا أَنْتَ أَعْلَمُ بِهِ مِنْهُ خُضُوعاً ،

وَ عَدَّدَ مِنْ ذُنُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُشُوعاً ،

وَ اسْتَغَاثَ بِکَ

مِنْ عَظِيمِ مَا وَقَعَ بِهِ فِی عِلْمِکَ

وَ قَبِیحِ مَا فَضَحَهُ فِی حُکْمِکَ

مِنْ ذُنُوبٍ أَدْبَرَتْ لَذَّاتُهَا فَذَهَبَتْ ،

وَ أَقَامَتْ تَبِعَاتُهَا فَلَزِمَتْ .

۱۰. لَا یُنْکِرُ یَا إِلَهِی عَدْلَکَ

إِنْ عَاقَبْتَهُ ،

وَ لَا یَسْتَعْظِمُ عَفْوَکَ

إِنْ عَفَوْتَ عَنْهُ وَ رَحِمْتَهُ ،

لِأَنَّکَ الرَّبُّ الْکَرِیمُ

الَّذِی لَا یَتَعَاظَمُهُ غُفْرَانُ الذَّنْبِ الْعَظِیمِ .

۱۱. اللَّهُمَّ فَهَا أَنَا ذَا

قَدْ جِئْتُکَ مُطِیعاً لِأَمْرِکَ

فِیمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ ،

مُتَنَجِّزاً وَعْدَکَ

فِیمَا وَعَدْتَ بِهِ مِنَ الْإِجَابَهِ ،

إِذْ تَقُولُ ادْعُونِی أَسْتَجِبْ لَکُمْ .

۱۲. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ الْقَنِی بِمَغْفِرَتِکَ کَمَا لَقِیتُکَ بِإِقْرَارِی ،

وَ ارْفَعْنِی عَنْ مَصَارِعِ الذُّنُوبِ کَمَا وَضَعْتُ لَکَ نَفْسِی ،

وَ اسْتُرْنِی بِسِتْرِکَ

كَمَا تَأَنَّيْتَنِی عَنِ الِانْتِقَامِ مِنِّی .

١٣. اللَّهُمَّ وَ ثَبِّتْ فِی طَاعَتِکَ نِيَّتِی

p: ١٨٩

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وَ أَحْكِمْ فِی عِبَادَتِکَ بَصِيرَتِی ،

وَ وَفِّقْنِی مِنَ الْأَعْمَالِ

لِمَا تَغْسِلُ بِهِ دَنَسَ الْخَطَايَا عَنِّی ،

وَ تَوَفَّنِی عَلَى مِلَّتِکَ وَ مِلَّهِ نَبِيِّکَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذَا تَوَفَّيْتَنِی .

١٤. اللَّهُمَّ إِنِّی أَتُوبُ إِلَيْکَ فِی مَقَامِی هَذَا

مِنْ كَبَائِرِ ذُنُوبِی وَ صَغَائِرِهَا ،

وَ بَوَاطِنِ سَيِّئَاتِی وَ ظَوَاهِرِهَا ،

وَ سَوَالِفِ زَلَّاتِی وَ حَوَادِثِهَا ،

تَوْبَهَ مَنْ لَا يُحَدِّثُ نَفْسَهُ بِمَعْصِيَهٍ ،

وَ لَا يُضْمِرُ أَنْ يَعُودَ فِی خَطِيئَهٍ

١٥. وَ قَدْ قُلْتَ يَا إِلَهِی

فِی مُحْكَمِ كِتَابِکَ

إِنَّکَ تَقْبَلُ التَّوْبَهَ عَنْ عِبَادِکَ ،

وَ تَعْفُو عَنِ السَّيِّئَاتِ ،

وَ تُحِبُّ التَّوَّابِينَ ،

فَاقْبَلْ تَوْبَتِی كَمَا وَعَدْتَ ،

وَ اعْفُ عَنْ سَيِّئَاتِى كَمَا ضَمِنْتَ ،

وَ أَوْجِبْ لِى مَحَبَّتَکَ كَمَا شَرَطْتَ

۱۶. وَ لَکَ يَا رَبِّ شَرْطِى

أَلَّا أَعُودَ فِى مَكْرُوهِکَ ،

وَ ضَمَانِى أَنْ لَا أَرْجِعَ فِى مَذْمُومِکَ ،

وَ عَهْدِى أَنْ أَهْجُرَ جَمِيعَ مَعَاصِيکَ .

۱۷. اللَّهُمَّ إِنَّکَ أَعْلَمُ بِمَا عَمِلْتُ

فَاغْفِرْ لِى مَا عَلِمْتَ ،

وَ اصْرِفْنِى بِقُدْرَتِکَ إِلَى مَا أَحْبَبْتَ .

۱۸. اللَّهُمَّ وَ عَلَيَّ تَبِعَاتٌ قَدْ حَفِظْتُهُنَّ ،

وَ تَبِعَاتٌ قَدْ نَسِيتُهُنَّ ،

وَ كُلُّهُنَّ بِعَيْنِکَ الَّتِى لَا تَنَامُ ،

وَ عِلْمِکَ الَّذِى لَا يَنْسَى ،

فَعَوِّضْ مِنْهَا أَهْلَهَا ، وَ احْطُطْ عَنِّى وِزْرَهَا ، وَ خَفِّفْ عَنِّى ثِقْلَهَا ، وَ اعْصِمْنِى مِنْ أَنْ أُقَارِفَ مِثْلَهَا .

۱۹. اللَّهُمَّ وَ إِنَّهُ لَا وَفَاءَ لِى بِالتَّوْبَهِ إِلَّا بِعِصْمَتِکَ ،

وَ لَا اسْتِمْسَاکَ بِى عَنِ الْخَطَايَا إِلَّا عَنْ قُوَّتِکَ ،

فَقَوِّنِى بِقُوَّهٍ كَافِيَهٍ ،

وَ تَوَلَّنِى بِعِصْمَهٍ مَانِعَهٍ .

۲۰. اللَّهُمَّ أَيُّمَا عَبْدٍ تَابَ إِلَيْکَ

وَ هُوَ فِى عِلْمِ الْغَيْبِ عِنْدَکَ فَاسِخٌ لِتَوْبَتِهِ ،

وَ عَائِدٌ فِی ذَنْبِهِ وَ خَطِیئَتِهِ ،

فَإِنِّی أَعُوذُ بِکَ أَنْ أَکُونَ کَذَلِکَ ،

فَاجْعَلْ تَوْبَتِی هَذِهِ

تَوْبَهً لَا أَحْتَاجُ بَعْدَهَا إِلَی تَوْبَهٍ ،

تَوْبَهً مُوجِبَهً لِمَحْوِ مَا سَلَفَ ،

وَ السَّلَامَهِ فِیمَا بَقِیَ .

۲۱. اللَّهُمَّ إِنِّی أَعْتَذِرُ إِلَیْکَ مِنْ جَهْلِی

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وَ أَسْتَوْهِبُکَ سُوءَ فِعْلِی ،

فَاضْمُمْنِی إِلَی کَنَفِ رَحْمَتِکَ تَطَوُّلًا ،

وَ اسْتُرْنِی بِسِتْرِ عَافِیَتِکَ تَفَضُّلًا .

۲۲. اللَّهُمَّ وَ إِنِّی أَتُوبُ إِلَیْکَ مِنْ کُلِّ مَا خَالَفَ إِرَادَتَکَ ،

أَوْ زَالَ عَنْ مَحَبَّتِکَ

مِنْ خَطَرَاتِ قَلْبِی ، وَ لَحَظَاتِ عَیْنِی ، وَ حِکَایَاتِ لِسَانِی ،

تَوْبَهً تَسْلَمُ بِهَا کُلُّ جَارِحَهٍ عَلَی حِیَالِهَا مِنْ تَبِعَاتِکَ ،

وَ تَأْمَنُ مِمَا یَخَافُ الْمُعْتَدُونَ

مِنْ أَلِیمِ سَطَوَاتِکَ .

۲۳. اللَّهُمَّ فَارْحَمْ وَحْدَتِی بَیْنَ یَدَیْکَ ،

وَ وَجِیبَ قَلْبِی مِنْ خَشْیَتِکَ ،

وَ اضْطِرَابَ أَرْكَانِی مِنْ هَیْبَتِکَ ،

فَقَدْ أَقَامَتْنِی یَا رَبِّ ذُنُوبِی مَقَامَ الْخِزْیِ بِفِنَائِکَ ،

فَإِنْ سَکَتُّ لَمْ یَنْطِقْ عَنِّی أَحَدٌ ،

وَ إِنْ شَفَعْتُ فَلَسْتُ بِأَهْلِ الشَّفَاعَهِ .

۲۴. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ شَفِّعْ فِی خَطَایَایَ کَرَمَکَ ،

وَ عُدْ عَلَی سَیِّئَاتِی بِعَفْوِکَ ،

وَ لَا تَجْزِنِی جَزَائِی مِنْ عُقُوبَتِکَ ،

وَ ابْسُطْ عَلَیَّ طَوْلَکَ ،

وَ جَلِّلْنِی بِسِتْرِکَ ،

وَ افْعَلْ بِی فِعْلَ عَزِیزٍ

تَضَرَّعَ إِلَیْهِ عَبْدٌ ذَلِیلٌ فَرَحِمَهُ ،

أَوْ غَنِیٍّ تَعَرَّضَ لَهُ عَبْدٌ فَقِیرٌ فَنَعَشَهُ .

۲۵. اللَّهُمَّ لَا خَفِیرَ لِی مِنْکَ

فَلْیَخْفُرْنِی عِزُّکَ ،

وَ لَا شَفِیعَ لِی إِلَیْکَ

فَلْیَشْفَعْ لِی فَضْلُکَ ،

وَ قَدْ أَوْجَلَتْنِی خَطَایَایَ فَلْیُؤْمِنِّی عَفْوُکَ .

۲۶. فَمَا کُلُّ مَا نَطَقْتُ بِهِ

عَنْ جَهْلٍ مِنِّی بِسُوءِ أَثَرِی ،

وَ لَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمِ فِعْلِی ،

لَكِنْ لِتَسْمَعَ سَمَاؤُكَ وَ مَنْ فِيهَا وَ أَرْضُكَ وَ مَنْ عَلَيْهَا

مَا أَظْهَرْتُ لَكَ مِنَ النَّدَمِ ،

وَ لَجَأْتُ إِلَيْكَ فِيهِ مِنَ التَّوْبَهِ .

۲۷. فَلَعَلَّ بَعْضَهُمْ بِرَحْمَتِكَ

يَرْحَمُنِی لِسُوءِ مَوْقِفِی ،

أَوْ تُدْرِكُهُ الرِّقَّهُ عَلَيَّ لِسُوءِ حَالِی

فَيَنَالَنِی مِنْهُ بِدَعْوَهٍ

هِیَ أَسْمَعُ لَدَيْكَ مِنْ دُعَائِی ،

أَوْ شَفَاعَهٍ أَوْكَدُ عِنْدَكَ مِنْ شَفَاعَتِی

تَكُونُ بِهَا نَجَاتِی مِنْ غَضَبِكَ

وَ فَوْزَتِی بِرِضَاكَ .

۲۸. اللَّهُمَّ إِنْ يَكُنِ النَّدَمُ تَوْبَهً إِلَيْكَ

فَأَنَا أَنْدَمُ النَّادِمِينَ ،

وَ إِنْ يَكُنِ التَّرْكُ لِمَعْصِيَتِكَ إِنَابَهً

فَأَنَا أَوَّلُ الْمُنِيبِينَ ،

وَ إِنْ يَكُنِ الِاسْتِغْفَارُ حِطَّهً لِلذُّنُوبِ

فَإِنِّی لَكَ

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مِنَ الْمُسْتَغْفِرِينَ .

۲۹. اللَّهُمَّ فَكَمَا أَمَرْتَ بِالتَّوْبَهِ ،

وَ ضَمِنْتَ الْقَبُولَ ،

وَ حَثَثْتَ عَلَى الدُّعَاءِ ،

وَ وَعَدْتَ الْإِجَابَهَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اقْبَلْ تَوْبَتِی ،

وَ لَا تَرْجِعْنِی مَرْجِعَ الْخَیْبَهِ مِنْ رَحْمَتِکَ ،

إِنَّکَ أَنْتَ التَّوَّابُ عَلَى الْمُذْنِبِینَ ،

وَ الرَّحِیمُ لِلْخَاطِئِینَ الْمُنِیبِینَ .

۳۰. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

كَمَا هَدَیْتَنَا بِهِ ،

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، كَمَا اسْتَنْقَذْتَنَا بِهِ ،

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، صَلَاهً تَشْفَعُ لَنَا

یَوْمَ الْقِیَامَهِ وَ یَوْمَ الْفَاقَهِ إِلَیْکَ ،

إِنَّکَ عَلَى کُلِّ شَیْ ءٍ قَدِیرٌ ،

وَ هُوَ عَلَیْکَ یَسِیرٌ .

۱- O God, O He whom the depiction of the describers fails to describe!

۲- O He beyond whom passes not the hope of the hopers!

۳- O He with whom is not lost the wage of the good-doers!

۴- O He who is the ultimate object of the fear of the worshipers!

۵- O He who is the utmost limit of the dread of the godfearing!

۶- This is the station of him whom sins have passed from hand to hand.

Offenses' reins have led him on,

and Satan has gained mastery over him.

He fell short of what Thou hast commanded

through neglect

and he pursued what Thou hast prohibited

in delusion,

۷- like one ignorant of Thy power over him

or one who denies the bounty of Thy beneficence toward him,

until, when the eye of guidance was opened for him

and the clouds of blindness were dispelled,

he reckoned that through which he had wronged himself

and reflected upon that in which he had opposed his Lord.

He saw his vast disobedience as

p: ۱۹۲

vast

and his great opposition as great.

۸- So turned to Thee, hoping in Thee

and ashamed before Thee,

and he directed his beseeching toward Thee,

having trust in Thee.

He repaired to Thee in his longing with certitude

and he went straight to Thee in fear with sincerity.

His longing was devoid of every object of longing but Thee,

and his fright departed from every object of fear but Thee.

٩- So he stood before Thee pleading,

his eyes turned toward the ground in humbleness,

his head bowed before Thy might in lowliness;

he revealed to Thee in meekness those secrets of his which Thou knowest better than he;

he numbered for Thee in humility

those sins of his which Thou countest better than he;

he sought help from Thee

before the dreadful into which he has fallen

in Thy knowledge

and the ugly which has disgraced him

in Thy judgement:

the sins whose pleasures have turned their backs

and gone

and whose evil consequences have stayed

.and stuck fast

,He will not deny Thy justice, my God -۱۰

,if Thou punishest him

nor will he consider Thy pardon great

,if Thou pardonest him and hast mercy upon him

for Thou art the Generous Lord

for whom the forgiveness of great sins

!is nothing great

:O God, so here I am -۱۱

I have come to Thee obeying Thy command

(for Thou hast commanded supplication)

,and asking the fulfilment of Thy promise

(for Thou hast promised to respond)

,Thou hast said

(Supplicate Me and I will respond to you.(۱

,O God, so bless Muhammad and his Household -۱۲

,meet me with Thy forgiveness just as I have met Thee with my confession

lift me up

۱- ۴۰:۶۰

from the fatal infirmities of sins

,just as I have let myself down before Thee

and cover me with Thy covering

!just as Thou hast shown no haste to take vengeance on me

۱۳- O God, make firm my intention to obey Thee,

,strengthen my insight in worshipping Thee

give me the success of works

,which will wash away the defilement of offenses

and take me when Thou takest me

.(in Thy creed and the creed of Thy prophet Muhammad (upon him be peace

۱۴- O God, I repent to Thee in this my station from my sins, great and small,

,my evil deeds, inward and outward

,my lapses, past and recent

with the repentance of one who does not

tell himself that he might disobey

.or secretly think that he might return to an offense

۱۵- Thou hast said, my God,

,in the firm text of Thy Book

(that Thou acceptest repentance from Thy servants,(۱

(pardonest evil deeds,(۲)

(and lovest the repenters,(۳)

,so accept my repentance as Thou hast promised

,pardon my evil deeds as thou hast guaranteed

and make obligatory toward me Thy love

!as Thou hast stipulated

To Thee, my Lord, belongs my stipulation -۱۶

,that I will not return to what is disliked by Thee

my guarantee that I will not go back

,to what Thou blamest

and my covenant that I will stay away

.from acts of disobedience to Thee

,O God -۱۷

,Thou knowest better what I have done

so forgive me what Thou knowest

!and turn me through Thy power to what Thou lovest

O God, counted against me are claims that stay in my memory -۱۸

,and claims that I have forgotten

while

۱- ۹:۱۰۴; ۴۲:۲۵

۲- ۴۲:۲۵

۳- ۲:۲۲۲

all of them remain in Thy eye that does not sleep

and Thy knowledge that does not forget!

So compensate their owners,

lighten their load upon me,

lift up their weight from me,

and preserve me from approaching their like!

۱۹- O God, but I can not be faithful to my repentance without Thy preservation,

nor can I refrain from offenses without Thy strength.

So strengthen me with a sufficient strength

and attend to me with a defending preservation!

۲۰- O God,

if any servant repents to Thee,

while in Thy knowledge of the Unseen he will break his repentance

and return to his sin and offense,

I seek refuge in Thee lest I be like that!

So make this my repentance

a repentance after which I will need no repentance

and a repentance which will obligate the erasing of what has gone by

!and safety in what remains

,O God, I ask pardon from Thee for my ignorance -٢١

!and I ask Thee to disregard my evil acts

So join me to the shelter of Thy mercy

through graciousness

!and cover me with the covering of Thy well-being through bounteousness

O God, I repent to Thee from everything opposed to Thy will or far from Thy love -٢٢

- the thoughts of my heart, the glances of my eye, the tales of my tongue -

with a repentance through which each bodily part will by itself stay safe from ill consequences with Thee

and remain secure from Thy painful penalties

!feared by transgressors

,O God,so have mercy on my being alone before Thee -٢٣

,the pounding of my heart in dread of Thee

the trembling

p: ١٩٥

!of my limbs in awe of Thee

My sins, my God, have stood me in the station

.of degradation in Thy courtyard

;If I remain silent, none will speak for me

.if I seek an intercessor, I am not worthy for intercession

,O God, bless Muhammad and his Household -۲۴

,make Thy generosity intercede for my offenses

,follow up my evil deeds with Thy pardon

,repay me not with the punishment that is my proper repayment

,spread over me Thy graciousness

,wrap me in Thy covering

,and do with me what is done by a mighty man

,when a lowly slave pleads to him and he shows him mercy

or a rich man, when a poor slave submits himself

!and he raises him to wealth

,O God,I have no protector against Thee -۲۵

!so let Thy might be my protector

,I have no intercessor with Thee

!so let Thy bounty be my intercessor

!My offenses have set me quaking, so let Thy pardon give me security

Not all that I have said rises up from -۲۶

my ignorance of my evil footsteps

,or forgetfulness of my blameworthy acts in the past

but in order that Thy heaven and those within it

and Thy earth and those upon it

may hear the remorse which I have professed to Thee

.and the repentance through which I have sought asylum with Thee

,Then perhaps one of them, through Thy mercy -۲۷

may show mercy upon my evil situation

.or be seized by tenderness for my evil state

There may come from him for my sake

a supplication to which Thou givest ear

more than to my supplication

or an intercession surer with

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Thee than my intercession

through which I may be delivered from Thy wrath

!and attain to Thy good pleasure

,O God -۲۸

(if remorse is a repentance toward Thee,(۱

!then I am the most remorseful of the remorseful

,If refraining from disobedience is a turning back to Thee

!then I am the first of those who turn back

,If praying for forgiveness alleviates sins

surely I am one of those who pray for Thy forgiveness!

۲۹- O God, as Thou hast commanded repentance

and guaranteed acceptance,

as Thou hast urged supplication,

and promised to respond,

so also bless Muhammad and his Household,

accept my repentance,

and return me not to the returning place

of disappointment in Thy mercy!

Surely Thou art Ever-turning toward the sinners, All-compassionate(۲) toward the offenders who turn back!

۳۰- O God, bless Muhammad and his Household

just as Thou hast guided us by him!

Bless Muhammad and his Household

just as Thou hast rescued us through him!(۳)

Bless Muhammad and his Household,

with a blessing that will intercede for us

on the Day of Resurrection,

the day of neediness toward Thee!

Thou art powerful over everything,(۴)

!and that is easy for Thee

His Supplication in the Night Prayer (۳۲

(۳۲) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ بَعْدَ الْفَرَاغِ مِنْ صَلَاهِ اللَّيْلِ لِنَفْسِهِ فِی الِاعْتِرَافِ بِالذَّنْبِ

His Supplication for himself in Confessing Sins after Finishing the Night Prayer

۱. اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُتَأَبِّدِ بِالْخُلُودِ

۲. وَ السُّلْطَانِ الْمُمْتَنِعِ بِغَيْرِ جُنُودٍ وَ لَا أَعْوَانٍ .

۳. وَ الْعِزِّ الْبَاقِی عَلَى مَرِّ الدُّهُورِ وَ خَوَالِی الْأَعْوَامِ وَ مَوَاضِی الْأَزْمَانِ وَ الْأَيَّامِ

۴. عَزَّ سُلْطَانُكَ عِزّاً لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ ، وَ لَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ

۵. وَ اسْتَعْلَى مُلْكُكَ عَلُوّاً

سَقَطَتِ الْأَشْيَاءُ دُونَ

۱- Allusion to the well-known prophetic saying: 'Remorse is a repentance' (Ibn Maja,
.(Zuhd ۳۰; Ahmad I, ۳۷۶, ۴۲۳; VI, ۲۶۴

۲- ۲:۱۲۸

۳- There is probably an allusion here to ۳:۱۰۳: You were upon the brink of a pit of Fire,
.and He rescued you from it

۴- ۳:۲۶

بُلُوغِ أَمَدِهِ

۶. وَ لَا يَبْلُغُ أَدْنَى مَا اسْتَأْثَرْتَ بِهِ مِنْ ذَلِكَ

أَقْصَى نَعْتِ النَّاعِتِينَ .

۷. ضَلَّتْ فِيكَ الصِّفَاتُ ،

وَ تَفَسَّخَتْ دُونَكَ النُّعُوتُ ،

وَ حَارَتْ فِی کِبْرِیَائِکَ لَطَائِفُ الْأَوْهَامِ

۸. کَذَلِکَ أَنْتَ اللَّهُ الْأَوَّلُ فِی أَوَّلِیَّتِکَ ،

وَ عَلَی ذَلِکَ أَنْتَ دَائِمٌ لَا تَزُولُ

۹. وَ أَنَا الْعَبْدُ الضَّعِیفُ عَمَلًا ،

الْجَسِیمُ أَمَلًا ،

خَرَجَتْ مِنْ یَدِی أَسْبَابُ الْوُصُلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُکَ ،

وَ تَقَطَّعَتْ عَنِّی عِصَمُ الْآمَالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِکَ

۱۰. قَلَّ عِنْدِی مَا أَعْتَدُّ بِهِ مِنْ طَاعَتِکَ ،

و کَثُرَ عَلَیَّ مَا أَبُوءُ بِهِ مِنْ مَعْصِیَتِکَ

وَ لَنْ یَضِیقَ عَلَیْکَ عَفْوٌ عَنْ عَبْدِکَ وَ إِنْ أَسَاءَ ،

فَاعْفُ عَنِّی .

۱۱. اللَّهُمَّ وَ قَدْ أَشْرَفَ عَلَی خَفَایَا الْأَعْمَالِ عِلْمُکَ ،

وَ انْکَشَفَ کُلُّ مَسْتُورٍ دُونَ خُبْرِکَ ،

وَ لَا تَنْطَوِی عَنْکَ دَقَائِقُ الْأُمُورِ ،

وَ لَا تَعْزُبُ عَنْکَ غَیِّبَاتُ السَّرَائِرِ

۱۲. وَ قَدِ اسْتَحْوَذَ عَلَیَّ عَدُوُّکَ

الَّذِی اسْتَنْظَرَکَ لِغَوَایَتِی فَأَنْظَرْتَهُ ،

وَ اسْتَمْهَلَکَ إِلَی یَوْمِ الدِّینِ لِإِضْلَالِی

فَأَمْهَلْتَهُ .

۱۳. فَأَوْقَعَنِی وَ قَدْ هَرَبْتُ إِلَیْکَ مِنْ

صَغَائِرِ ذُنُوبٍ مُوبِقَهٍ ،

وَ كَبائِرِ أَعْمَالٍ مُرْدِيَهٍ

حَتَّى إِذَا قَارَفْتُ مَعْصِيَتَكَ ،

وَ اسْتَوْجَبْتُ بِسُوءِ سَعْيِى سَخْطَتَكَ ،

فَتَلَ عَنِّى عِذَارَ غَدْرِهِ ،

وَ تَلَقَّانِى بِكَلِمَهِ كُفْرِهِ ،

وَ تَوَلَّى الْبَرَاءَهَ مِنِّى ،

وَ أَدْبَرَ مُوَلِّياً عَنِّى ،

فَأَصْحَرَنِى لِغَضَبِكَ فَرِيداً ،

وَ أَخْرَجَنِى إِلَى فِنَاءِ نَقِمَتِكَ طَرِيداً .

۱۴. لَا شَفِيعٌ يَشْفَعُ لِى إِلَيْكَ ،

وَ لَا خَفِيرٌ يُؤْمِنُنِى عَلَيْكَ ،

وَ لَا حِصْنٌ يَحْجُبُنِى عَنْكَ ،

وَ لَا مَلَاذٌ أَلْجَأُ إِلَيْهِ مِنْكَ .

۱۵. فَهَذَا مَقَامُ الْعَائِذِ بِكَ ،

وَ مَحَلُّ الْمُعْتَرِفِ لَكَ ،

فَلَا يَضِيقَنَّ عَنِّى فَضْلُكَ ،

وَ لَا يَقْصُرَنَّ دُونِى عَفْوُكَ ،

وَ لَا أَكُنْ أَخْيَبَ عِبَادِكَ التَّائِبِينَ ،

وَ لَا أَقْنَطَ وُفُودِكَ الْآمِلِينَ ،

وَ اغْفِرْ لِی ، إِنَّکَ خَیْرُ الْغَافِرِینَ .

۱۶. اللَّهُمَّ إِنَّکَ أَمَرْتَنِی فَتَرَکْتُ ،

وَ

نَهَیْتَنِی فَرَکِبْتُ ،

وَ سَوَّلَ لِیَ الْخَطَاءَ خَاطِرُ السُّوءِ فَفَرَّطْتُ .

۱۷. وَ لَا أَسْتَشْهِدُ عَلَی صِیَامِی نَهَاراً ،

وَ لَا أَسْتَجِیرُ بِتَهَجُّدِی لَیْلًا ،

وَ لَا تُثْنِی عَلَیَّ بِإِحْیَائِهَا سُنَّهٌ

حَاشَا فُرُوضِکَ الَّتِی مَنْ ضَیَّعَهَا هَلَکَ .

۱۸. وَ لَسْتُ أَتَوَسَّلُ إِلَیْکَ بِفَضْلِ نَافِلَهٍ

مَعَ کَثِیرِ مَا أَغْفَلْتُ مِنْ وَظَائِفِ فُرُوضِکَ ،

وَ تَعَدَّیْتُ عَنْ مَقَامَاتِ حُدُودِکَ

إِلَی حُرُمَاتٍ انْتَهَکْتُهَا ،

وَ کَبَائِرِ ذُنُوبٍ اجْتَرَحْتُهَا ،

کَانَتْ عَافِیَتُکَ لِی مِنْ فَضَائِحِهَا سِتْراً .

۱۹. وَ هَذَا مَقَامُ مَنِ

اسْتَحْیَا لِنَفْسِهِ مِنْکَ ،

وَ سَخِطَ عَلَیْهَا ، وَ رَضِیَ عَنْکَ ،

فَتَلَقَّاکَ بِنَفْسٍ خَاشِعَهٍ ،

وَ رَقَبَهٍ خَاضِعَهٍ ، وَ ظَهْرٍ مُثْقَلٍ مِنَ الْخَطَايَا

وَاقِفاً بَيْنَ الرَّغْبَهِ إِلَيْكَ وَ الرَّهْبَهِ مِنْكَ .

۲۰. وَ أَنْتَ أَوْلَى مَنْ رَجَاهُ ،

وَ أَحَقُّ مَنْ خَشِيَهُ وَ اتَّقَاهُ ،

فَأَعْطِنِی یَا رَبِّ مَا رَجَوْتُ ،

وَ آمِنِّی مَا حَذِرْتُ ، وَ عُدْ عَلَیَّ بِعَائِدَهِ رَحْمَتِکَ ،

إِنَّکَ أَکْرَمُ الْمَسْئُولِینَ .

۲۱. اللَّهُمَّ وَ إِذْ سَتَرْتَنِی بِعَفْوِکَ ،

وَ تَغَمَّدْتَنِی بِفَضْلِکَ

فِی دَارِ الْفَنَاءِ بِحَضْرَهِ الْأَکْفَاءِ ،

فَأَجِرْنِی مِنْ فَضِیحَاتِ دَارِ الْبَقَاءِ

عِنْدَ مَوَاقِفِ الْأَشْهَادِ

مِنَ الْمَلَائِکَهِ الْمُقَرَّبِینَ ، وَ الرُّسُلِ الْمُکَرَّمِینَ ،

وَ الشُّهَدَاءِ وَ الصَّالِحِینَ ،

مِنْ جَارٍ کُنْتُ أُکَاتِمُهُ سَیِّئَاتِی ،

وَ مِنْ ذِی رَحِمٍ کُنْتُ أَحْتَشِمُ مِنْهُ فِی سَرِیرَاتِی .

۲۲. لَمْ أَثِقْ بِهِمْ رَبِّ فِی السِّتْرِ عَلَیَّ ،

وَ وَثِقْتُ بِکَ رَبِّ فِی الْمَغْفِرَهِ لِی ،

وَ أَنْتَ أَوْلَى مَنْ وُثِقَ بِهِ ،

وَ أَعْطَى مَنْ رُغِبَ إِلَيْهِ ،

وَ أَرْأَفُ مَنِ اسْتُرْحِمَ ،

فَارْحَمْنِی .

٢٣. اللَّهُمَّ وَ أَنْتَ حَدَرْتَنِی مَاءً مَهِیناً

مِنْ صُلْبٍ مُتَضَایِقِ الْعِظَامِ ، حَرِجِ الْمَسَالِکِ

إِلَی رَحِمٍ ضَیِّقَهٍ سَتَرْتَهَا بِالْحُجُبِ ،

تُصَرِّفُنِی حَالًا عَنْ حَالٍ

حَتَّی انْتَهَیْتَ بِی إِلَی تَمَامِ الصُّورَهِ ،

وَ أَثْبَتَّ فِیَّ الْجَوَارِحَ

کَمَا نَعَتَّ فِی کِتَابِکَ

نُطْفَهً ثُمَّ عَلَقَهً

ثُمَّ مُضْغَهً ثُمَّ عَظْماً

ثُمَّ کَسَوْتَ الْعِظَامَ لَحْماً ،

ثُمَّ أَنْشَأْتَنِی خَلْقاً آخَرَ کَمَا شِئْتَ .

٢۴. حَتَّی إِذَا

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احْتَجْتُ إِلَی رِزْقِکَ ،

وَ لَمْ أَسْتَغْنِ عَنْ غِیَاثِ فَضْلِکَ ،

جَعَلْتَ لِی قُوتاً مِنْ فَضْلِ طَعَامٍ وَ شَرَابٍ أَجْرَیْتَهُ لِأَمَتِکَ

الَّتِی أَسْکَنْتَنِی جَوْفَهَا ،

وَ أَوْدَعْتَنِی قَرَارَ رَحِمِهَا .

۲۵. وَ لَوْ تَكِلُنِی یَا رَبِّ فِی تِلْکَ الْحَالَاتِ إِلَی حَوْلِی ،

أَوْ تَضْطَرُّنِی إِلَی قُوَّتِی

لَكَانَ الْحَوْلُ عَنِّی مُعْتَزِلًا ،

وَ لَكَانَتِ الْقُوَّهُ مِنِّی بَعِیدَهً .

۲۶. فَغَذَوْتَنِی بِفَضْلِکَ غِذَاءَ الْبَرِّ اللَّطِیفِ ،

تَفْعَلُ ذَلِکَ بِی تَطَوُّلًا عَلَیَّ

إِلَی غَایَتِی هَذِهِ ،

لَا أَعْدَمُ بِرَّکَ ،

وَ لَا یُبْطِئُ بِی حُسْنُ صَنِیعِکَ ،

وَ لَا تَتَأَكَّدُ مَعَ ذَلِکَ ثِقَتِی

فَأَتَفَرَّغَ لِمَا هُوَ أَحْظَی لِی عِنْدَکَ .

۲۷. قَدْ مَلَکَ الشَّیْطَانُ عِنَانِی

فِی سُوءِ الظَّنِّ وَ ضَعْفِ الْیَقِینِ ،

فَأَنَا أَشْكُو سُوءَ مُجَاوَرَتِهِ لِی ،

وَ طَاعَهَ نَفْسِی لَهُ ،

وَ أَسْتَعْصِمُکَ مِنْ مَلَكَتِهِ ،

وَ أَتَضَرَّعُ إِلَیْکَ فِی صَرْفِ كَیْدِهِ عَنِّی .

۲۸. وَ أَسْأَلُکَ فِی أَنْ تُسَهِّلَ إِلَی رِزْقِی سَبِیلًا ،

فَلَکَ الْحَمْدُ عَلَی ابْتِدَائِکَ بِالنِّعَمِ الْجِسَامِ ،

وَ إِلْهَامِکَ الشُّكْرَ عَلَی الْإِحْسَانِ وَ الْإِنْعَامِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ سَهِّلْ عَلَيَّ رِزْقِی ،

وَ أَنْ تُقَنِّعَنِی بِتَقْدِيرِکَ لِی ،

وَ أَنْ تُرْضِيَنِی بِحِصَّتِی فِيمَا قَسَمْتَ لِی ،

وَ أَنْ تَجْعَلَ مَا ذَهَبَ مِنْ جِسْمِی وَ عُمُرِی

فِی سَبِيلِ طَاعَتِکَ ،

إِنَّکَ خَيْرُ الرَّازِقِينَ .

۲۹. اللَّهُمَّ إِنِّی أَعُوذُ بِکَ مِنْ نَارٍ

تَغَلَّظْتَ بِهَا عَلَى مَنْ عَصَاکَ ،

وَ تَوَعَّدْتَ بِهَا مَنْ صَدَفَ عَنْ رِضَاکَ ،

وَ مِنْ نَارٍ

نُورُهَا ظُلْمَةٌ ، وَ هَيِّنُهَا أَلِيمٌ ، وَ بَعِيدُهَا قَرِيبٌ ،

وَ مِنْ نَارٍ

يَأْکُلُ بَعْضَهَا بَعْضٌ ،

وَ يَصُولُ بَعْضُهَا عَلَى بَعْضٍ .

۳۰. وَ مِنْ نَارٍ تَذَرُ الْعِظَامَ رَمِيماً ،

وَ تَسقِی أَهْلَهَا حَمِيماً ،

وَ مِنْ نَارٍ لَا تُبْقِی عَلَى مَنْ تَضَرَّعَ إِلَيْهَا ،

وَ لَا تَرْحَمُ مَنِ اسْتَعْطَفَهَا ،

وَ لَا تَقْدِرُ عَلَى التَّخْفِيفِ عَمَّنْ خَشَعَ لَهَا

وَ اسْتَسْلَمَ إِلَيْهَا

تَلْقَى سُكَّانَهَا بِأَحَرِّ مَا لَدَيْهَا

مِنْ أَلِيمِ النَّكَالِ وَ

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شَدِيدِ الْوَبَالِ

۳۱. وَ أَعُوذُ بِكَ مِنْ عَقَارِبِهَا الْفَاغِرَهِ أَفْوَاهُهَا ،

وَ حَيَّاتِهَا الصَّالِقَهِ بِأَنْيَابِهَا ،

وَ شَرَابِهَا الَّذِى يُقَطِّعُ أَمْعَاءَ وَ أَفْئِدَهَ سُكَّانِهَا ،

وَ يَنْزِعُ قُلُوبَهُمْ ،

وَ أَسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا ، وَ أَخَّرَ عَنْهَا .

۳۲. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَجِرْنِى مِنْهَا بِفَضْلِ رَحْمَتِكَ ،

وَ أَقِلْنِى عَثَرَاتِى بِحُسْنِ إِقَالَتِكَ ،

وَ لَا تَخْذُلْنِى

يَا خَيْرَ الْمُجِيرِينَ .

۳۳. اللَّهُمَّ إِنَّكَ تَقِى الْكَرِيهَهَ ،

وَ تُعْطِى الْحَسَنَهَ ،

وَ تَفْعَلُ مَا تُرِيدُ ،

وَ أَنْتَ عَلَى كُلِّ شَىْ ءٍ قَدِيرٌ .

۳۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، إِذَا ذُكِرَ الْأَبْرَارُ ،

وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، مَا اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ ،

صَلَاةً لَا يَنْقَطِعُ مَدَدُهَا ،

وَ لَا يُحْصَى عَدَدُهَا ،

صَلَاةً تَشْحَنُ الْهَوَاءَ ، وَ تَمْلَأُ الْأَرْضَ وَ السَّمَاءَ .

٣٥. صَلَّى اللَّهُ عَلَيْهِ حَتَّى يَرْضَى ،

وَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ الرِّضَا ،

صَلَاةً لَا حَدَّ لَهَا وَ لَا مُنْتَهَى ،

يَا أَرْحَمَ الرَّاحِمِينَ .

١- O God, O Possessor of kingdom perpetual in everlastingness,

٢- authority invincible without armies or helpers,

٣- might abiding through aeons past, years gone by, times and days elapsed!

٤- Thy authority is mighty with a might that knows no bound by being first

nor utmost end by being last!

٥- Thy kingdom towers high with a towering

before which all things fall down without reaching its term;

٦- the least of it which Thou hast kept to Thyself is not reached

by the furthest description of the describers!

٧- Attributes go astray in Thee,

descriptions fall apart below Thee,

the subtlest of imaginations are bewildered

by Thy magnificence!

۸- So art Thou:

God, the First in Thy firstness,

and

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so art Thou everlastingly.

Thou dost not pass away.

۹- But I am the slave, feeble in works,

immense in hopes.

The tying links are outside my hand,

except what is tied by Thy mercy;

the bonds of hopes have been cut away from me,

except the pardon to which I hold fast.

۱۰- Little on my part is the obedience toward Thee upon which I count,

and great against me the disobedience toward Thee to which I have reverted.

But pardoning Thy slave will not constrain Thee, even if he be bad,

so pardon me!

۱۱- O God, Thy knowledge watches over hidden works,

every covered thing is exposed before Thy awareness,

the intricacies of things are not concealed from Thee,

and unseen mysteries slip not away from Thee.

۱۲- But over me Thy enemy has gained mastery:

He asked a delay from Thee to lead me astray,

and Thou gavest him the delay!

He asked a respite from Thee until the Day of Doom to misguide me,

and Thou gavest him the respite![(۱)]

۱۳- So he threw me down, though I had fled to Thee from

small, ruinous sins

and great, deadly works,

until, when I had yielded to disobeying Thee

and merited Thy anger through my bad efforts,

he turned the bridle of his treachery away from me,

met me with the word of his ingratitude,

undertook to be quit of me,[(۲)]

turned his back to flee from me,

threw me to the desert of Thy wrath alone,

and sent me as an outcast

into the courtyard of Thy vengeance.

۱۴- There is no intercessor to intercede for me with Thee,

no protector to make

۱- Reference to the Qur'anic account of Iblis, in which Iblis asks from God and is given permission to try to lead His servants astray until the Day of Resurrection (۷:۱۴-۱۸, ۱۵:۳۶-۴۳, ۳۸:۷۹-۸۶).

۲- Reference to ۵۹:۱۶: Like Satan, when he said to man, 'Disbelieve!' Then, when he disbelieved, he said: 'Surely I am quit of you. Surely I fear God, the Lord of the worlds.'

me feel secure against Thee,

no fortress to veil me from Thee,

no shelter in which to seek asylum apart from Thee!

۱۵- This is the station of him who takes refuge with Thee,

the place of the confessor to Thee:

Let not Thy bounty be too narrow for me,

let not Thy pardon fall short of me!

Let me not be the most disappointed

of Thy repentant servants,

nor the most despairing

of those who come to Thee with expectations!

Forgive me,

surely Thou art the best of the forgivers!

۱۶- O God,

Thou commanded me, and I refrained,

Thou prohibited me, and I committed.

evil thoughts tempted me to offend,

and I was negligent.

١٧- I cannot call upon daytime to witness my fasting,

nor can I seek sanctuary in night because of my vigil;

no Sunna praises me for keeping it alive,

only Thy obligations,

he who neglects which has perished.

١٨- I cannot seek access to Thee through the excellence of a supererogatory work,

given the many duties of Thy obligations

of which I have been heedless

and the stations of Thy bounds which I have transgressed,

thereby violating sacred things and committing great sins,

though Thou hast given me safety from their disgraces as a covering.

١٩- This is the station of him who is

ashamed of himself before Thee,

angry with himself, and satisfied with Thee.

He meets Thee with a humble soul,

a neck bent down, a back heavy with offenses,

hesitating between longing for Thee and fear of Thee.

۲۰- Thou art the most worthy of those in whom he might hope,

the most deserving for him to dread and fear.

So

p: ۲۰۳

give me, my Lord, what I hope for,

make me secure against what frightens me, and act kindly toward me with the kindly act of mercy!

Surely Thou art the most generous

of those from whom are asked!

۲۱- O God, since Thou hast covered me with Thy pardon

and shielded me with Thy bounty

in the abode of annihilation and the presence of equals,

grant me sanctuary from the disgraces of the Abode of Subsistence

at the standing places of the Witnesses

(the angels brought nigh,

the messengers honoured,

the martyrs, the righteous)

before the neighbour from whom I have hidden my evil deeds

and the womb relative before whom I feel ashamed in my secret thoughts!

۲۲- I trust them not, my Lord, to cover me over,

!but I trust Thee, my Lord, to forgive me

,Thou art the most worthy of those in whom confidence is had

,the most giving of those who are besought

.and the most clement of those from whom mercy is asked

!So have mercy upon me

O God, Thou caused me to descend as mean water -٢٣

from loins of narrow bones and tight passages

(into a constricted womb which Thou hadst covered with veils;(١

Thou turned me about from state to state

until Thou tookest me to the completion of the form

,and fixed within me the bodily parts

:as Thou hast described in Thy Book

,a drop, then a clot

,then a tissue, then bones

,then Thou garmented the bones with flesh

then Thou produced me as another creature

(as Thou willed.(٢

,Then, when I needed Thy provision -٢۴

,and could not do without the aid of Thy bounty

Thou

Reference to ۳۲:۷: He originated the creation of man out of clay, then He fashioned -۱ his progeny of an extraction of mean water, then He shaped him and breathed His .spirit into him

Reference to a number of Qur'anic passages, especially ۲۳:۱۲-۱۴: We created man -۲ of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones with flesh; thereafter We produced him .as another creature

appointed for me a nourishment

from the bounty of the food and drink

which Thou bestowed upon Thy handmaid

in whose belly Thou gavest me to rest

and in the lodging of whose womb

.Thou deposited me

Hadst Thou entrusted me in those states, my Lord, to my own force -۲۵

,or driven me to have recourse to my own strength

force would have been removed from me

.and strength taken far away

So Thou hast fed me through Thy bounty .۲۶

;with the food of the Good, the Gentle

Thou hast done that for me in graciousness toward me

.up to this my present point

,I do not lack Thy goodness

.nor does Thy benefaction keep me waiting

,Yet with all that

my trust has not become firm enough

that I might free myself

.for that which is more favoured by Thee

Satan has taken possession of my reins -۲۷

.through my distrust and frail certainty

I complain of his evil neighbourhood with me

!and my soul's obedience toward him

,I ask Thee to preserve me against his domination

!and I plead with Thee to turn his trickery away from me

I ask Thee -۲۸

,to make the path to my provision easy

since to Thee belongs praise for

Thy beginning with immense favours

and Thy inspiring gratitude

!for beneficence and bestowing favour

,Bless Muhammad and his Household

!and make the way to my provision easy for me

I ask Thee] to make me content]

,with Thy ordainment for me

to make me satisfied with my lot

in that which Thou hast apportioned for me

and to place what has gone of my body and my life-span

(into the path of Thy obedience!(۱)

Surely Thou

p: ۲۰۵

As the commentators point out, this 'placing' is connected to the Qur'anic doctrine -۱ of the transformation of evil deeds into good deeds, e.g.: Whosoever does that shall meet the price of sin... save him who repents, has faith, and does righteous works - .(those, God will change their evil deeds into good deeds (۲۵:۶۸-۷۰

!art the Best of providers

O God, I seek refuge in Thee from the Fire -۲۹

through which Thou art harsh toward him who disobeys Thee

;and by which Thou hast threatened him who turns away from Thy good pleasure

from the Fire

,whose light is darkness, whose ease is pain

;and whose far is near

from the Fire

parts of which devour parts

;and parts of which leap upon parts

from the Fire which -۳۰

leaves bones decayed

;and lets its people drink boiling water

from the Fire which

(does not spare him who pleads to it,'(۱'

,has no mercy on him who seeks sympathy from it

and has no power to relieve him who humbles himself before it

;and yields himself to it

:it meets its inhabitants with the hottest that it possesses

.painful punishment and intense noxiousness

,I seek refuge in Thee from its gaping-jawed scorpions -۳۱

,its scraping-toothed serpents

and its drinks, which tear apart the intestines and hearts of its inhabitants

.and root out their marrows

!I ask guidance from Thee to that which will keep far from it and make it retreat

,O God, bless Muhammad and his Household -۳۲

,grant me sanctuary from it through the bounty of Thy mercy

,release me from my stumbles through Thy good releasing

,and abandon me not

!O Best of the sanctuary-granters

,O God, Thou protectest from the disliked -۳۳

,givest the good

,dost what Thou wilt

(and Thou art powerful over everything.(۲

O God, bless Muhammad and his Household -۳۴

when the pious are mentioned

and bless Muhammad and his Household as long as night and day come and go

with a blessing whose replenishment is never

p: ۲۰۶

.'This is part of a hadith; cf. Lane, Arabic-English Lexicon, s.v. ibqa -۱

۳:۲۶ -۲

cut off

,and whose number cannot be counted

a blessing that will fill up the air

!and crowd the earth and the heaven

God bless him until he is well pleased -۳۵

and God bless him and his Household after good pleasure

!with a blessing that has neither bound nor utmost limit

O Most Merciful of the merciful!

His Supplication in Asking for the Best (۳۳

(۳۳) وَ كَانَ ، مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الِاسْتِخَارَهِ

۱. اللَّهُمَّ إِنِّي أَسْتَخِيرُکَ بِعِلْمِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اقْضِ لِی بِالْخِيَرَهِ

۲. وَ أَلْهِمْنَا مَعْرِفَهَ الِاخْتِيَارِ ، وَ اجْعَلْ ذَلِکَ ذَرِيعَهً إِلَى

الرِّضَا بِمَا قَضَيْتَ لَنَا

وَ التَّسْلِيمِ لِمَا حَكَمْتَ

فَأَزِحْ عَنَّا رَيْبَ الِارْتِيَابِ ،

وَ أَيِّدْنَا بِيَقِينِ الْمُخْلِصِينَ .

۳. وَ لَا تَسُمْنَا عَجْزَ الْمَعْرِفَهِ عَمَّا تَخَيَّرْتَ

فَنَغْمِطَ قَدْرَکَ ، وَ نَكْرَهَ مَوْضِعَ رِضَاکَ ،

وَ نَجْنَحَ إِلَى الَّتِی هِیَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَهِ ،

وَ أَقْرَبُ إِلَى ضِدِّ الْعَافِيَهِ ،

۴. حَبِّبْ إِلَيْنَا مَا نَكْرَهُ مِنْ قَضَائِکَ ،

وَ سَهِّلْ عَلَيْنَا مَا نَسْتَصْعِبُ مِنْ حُكْمِکَ

۵. وَ أَلْهِمْنَا الِانْقِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيَّتِکَ

حَتَّى لَا نُحِبَّ تَأْخِيرَ مَا عَجَّلْتَ ،

وَ لَا تَعْجِيلَ مَا أَخَّرْتَ ،

وَ لَا نَكْرَهَ مَا أَحْبَبْتَ ، وَ لَا نَتَخَيَّرَ مَا كَرِهْتَ .

۶. وَ اخْتِمْ لَنَا بِالَّتِی هِیَ أَحْمَدُ عَاقِبَةً ،

وَ أَكْرَمُ مَصِيراً ،

إِنَّكَ تُفِيدُ الْكَرِيمَةَ ، وَ تُعْطِی الْجَسِيمَةَ ،

وَ تَفْعَلُ مَا تُرِيدُ ، وَ أَنْتَ عَلَى كُلِّ شَیْ ءٍ قَدِيرٌ .

۱- O God,

I ask from Thee the best in Thy knowledge,

so bless Muhammad and his Household

and decree for me the best!

۲- Inspire us with knowledge to chose the best

and make that a means to

being pleased with what Thou hast decreed for us

and submitting to what

p: ۲۰۷

Thou hast decided!

Banish from us the doubt of misgiving

and confirm us with the certainty of the sincere!

۳- Visit us not with incapacity to know what Thou hast chosen,

lest we despise Thy measuring out, dislike the place of Thy good pleasure,

and incline toward that which is further from good outcome

and nearer to the opposite of well-being!

۴- Make us love what we dislike in Thy decree

and make easy for us what we find difficult

in Thy decision!

۵- Inspire us to yield to that which Thou bringest upon us by Thy will,

lest we love the delay of what Thou hast hastened

and the hastening of what Thou hast delayed,

dislike what Thou lovest, and choose what Thou dislikest!

۶- Seal us with that which is most praised in outcome

and most generous in issue!

Surely Thou givest generous gain, bestowest the immense,

dost what Thou wilt,

and Thou art powerful over everything.(۱)

(۳۴ His Supplication when Afflicted

(۳۴) وَ کَانَ مِنْ دُعَائِهِ عَلَیْهِ السَّلَامُ إِذَا ابْتُلِیَ أَوْ رَأَى مُبْتَلًى بِفَضِیحَهٍ بِذَنْبٍ

His Supplication when he was Afflicted or saw Someone Afflicted with the Disgrace of Sin

۱- O God, to Thee belongs praise for Thy covering over after Thy knowledge

and Thy pardon after Thy awareness!

Each of us has committed faults, but Thou hast not made him notorious,

,done indecencies, but Thou hast not disgraced him

.and covered over evil deeds, but Thou hast not pointed to him

,How many are Thy prohibited acts which we have performed -۲

Thy commandments of which Thou hast told us

,which we have transgressed

,the evil deeds which we have earned

the

p: ۲۰۸

۱- ۳:۲۶

!offenses which we have committed

;Thou seest them to the exclusion of all observers

!Thou hast the power to make them public above all the powerful

By giving us safety Thou hast veiled their eyes

.and stoppled their ears

So make the shameful things Thou hast covered over -۳

and the inward reality Thou hast concealed

,our admonisher

,a restrainer upon bad character traits and committing offenses

[and a striving toward the repentance that erases [sins

!and the praiseworthy path

Bring the time of striving near -۴

!and visit us not with heedlessness of Thee

,Surely we are Thy beseechers

.the repenters of sins

,And bless Thy chosen, O God, from Thy creation -۵

,Muhammad and his descendants

,the friends selected from among Thy creatures, the pure

,and make us listeners to them and obeyers

(as Thou hast commanded!(۱

۱. اللَّهُمَّ لَکَ الْحَمْدُ عَلَى سِتْرِکَ بَعْدَ عِلْمِکَ ،

وَ مُعَافَاتِکَ بَعْدَ خُبْرِکَ ،

فَکُلُّنَا قَدِ اقْتَرَفَ الْعَائِبَهَ فَلَمْ تَشْهَرْهُ ،

وَ ارْتَکَبَ الْفَاحِشَهَ فَلَمْ تَفْضَحْهُ ،

وَ تَسَتَّرَ بِالْمَسَاوِئِ فَلَمْ تَدْلُلْ عَلَيْهِ .

۲. کَمْ نَهْيٍ لَکَ قَدْ أَتَيْنَاهُ ،

وَ أَمْرٍ قَدْ وَقَفْتَنَا عَلَيْهِ

فَتَعَدَّيْنَاهُ ،

وَ سَيِّئَهٍ اکْتَسَبْنَاهَا ،

وَ خَطِيئَهٍ ارْتَکَبْنَاهَا ،

کُنْتَ الْمُطَّلِعَ عَلَيْهَا دُونَ النَّاظِرِينَ ،

وَ الْقَادِرَ عَلَی إِعْلَانِهَا فَوْقَ الْقَادِرِینَ ،

کَانَتْ عَافِیَتُکَ لَنَا حِجَاباً دُونَ أَبْصَارِهِمْ ،

وَ رَدْماً دُونَ أَسْمَاعِهِمْ

۳. فَاجْعَلْ مَا سَتَرْتَ مِنَ الْعَوْرَهِ ،

وَ أَخْفَیْتَ مِنَ الدَّخِیلَهِ ،

وَاعِظاً لَنَا ،

وَ زَاجِراً عَنْ سُوءِ الْخُلُقِ ، وَ اقْتِرَافِ الْخَطِیئَهِ ،

وَ سَعْیاً إِلَی التَّوْبَهِ الْمَاحِیَهِ ،

وَ الطَّرِیقِ الْمَحْمُودَهِ

۴. وَ قَرِّبِ الْوَقْتَ فِیهِ ،

وَ لَا تَسُمْنَا الْغَفْلَهَ عَنْکَ ،

إِنَّا إِلَیْکَ رَاغِبُونَ ، وَ مِنَ الذُّنُوبِ تَائِبُونَ .

۵. وَ صَلِّ عَلَی خِیَرَتِکَ اللَّهُمَّ مِنْ خَلْقِکَ

مُحَمَّدٍ وَ عِتْرَتِهِ

الصِّفْوَهِ مِنْ بَرِیَّتِکَ

۱- Allusion to ۴:۵۹: O you who have faith, obey God, and obey the Messenger and those in authority among you!

الطَّاهِرِینَ ،

وَ اجْعَلْنَا لَهُمْ سَامِعِینَ وَ مُطِیعِینَ کَمَا أَمَرْتَ .

His Supplication in Satisfaction with the Decree (۳۵

(۳۵) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى الرِّضَا إِذَا نَظَرَ إِلَى أَصْحَابِ الدُّنْيَا

His Supplication in Satisfaction when he Looked upon the Companions of this World

Praise belongs to God in satisfaction with God's decision -۱!

I bear witness that God has apportioned the livelihoods of His servants with justice

and undertaken bounty for all His creatures.

O God, bless Muhammad and his Household -۲,

tempt me not with what Thou hast given to Thy creatures

and tempt them not with what Thou hast withheld from me.

Lest I envy Thy creatures

and despise Thy decision!

O God, bless Muhammad and his Household -۳,

delight my soul through Thy decree,

expand my breast through the instances of Thy decision,

give to me a trust through which I may admit

that Thy decree runs only to the best,

and let my gratitude to Thee for what Thou hast taken away from me

be more abundant than my gratitude to Thee

for what Thou hast conferred upon me!

Preserve me from imagining any meanness -۴

in someone who is destitute

,or imagining any superiority in someone who possesses wealth

for the noble is he whom obedience to Thee has ennobled

!and the exalted is he whom worship of Thee has exalted

٥. So bless Muhammad and his Household,

give us to enjoy a wealth

,which does not run out

,confirm us with an exaltation which will never be lost

and let us roam freely

!in the kingdom of everlastingness

;Surely Thou art the One, the Unique, the Eternal Refuge

,Thou hast not begotten

nor hast Thou been

p: ٢١٠

,begotten

(and equal to Thee is not any one!(١

١. الْحَمْدُ لِلَّهِ رِضًى بِحُكْمِ اللَّهِ ،

شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَايِشَ عِبَادِهِ بِالْعَدْلِ ،

وَ أَخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ .

٢. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ لَا تَفْتِنِّی بِمَا أَعْطَیْتَهُمْ ،

وَ لَا تَفْتِنْهُمْ بِمَا مَنَعْتَنِی

فَأَحْسُدَ خَلْقَکَ ،

وَ أَغْمَطَ حُکْمَکَ .

۳. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ طَیِّبْ بِقَضَائِکَ نَفْسِی ،

وَ وَسِّعْ بِمَوَاقِعِ حُکْمِکَ صَدْرِی ،

وَ هَبْ لِیَ الثِّقَهَ لِأُقِرَّ مَعَهَا

بِأَنَّ قَضَاءَکَ لَمْ یَجْرِ إِلَّا بِالْخِیَرَهِ ،

وَ اجْعَلْ شُکْرِی لَکَ عَلَی مَا زَوَیْتَ عَنِّی

أَوْفَرَ مِنْ شُکْرِی إِیَّاکَ عَلَی مَا خَوَّلْتَنِی

۴. وَ اعْصِمْنِی مِنْ أَنْ أَظُنَّ بِذِی عَدَمٍ خَسَاسَهً ،

أَوْ أَظُنَّ بِصَاحِبِ ثَرْوَهٍ فَضْلًا ،

فَإِنَّ الشَّرِیفَ مَنْ شَرَّفَتْهُ طَاعَتُکَ ،

وَ الْعَزِیزَ مَنْ أَعَزَّتْهُ عِبَادَتُکَ

۵. فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ مَتِّعْنَا بِثَرْوَهٍ لَا تَنْفَدُ ،

وَ أَیِّدْنَا بِعِزٍّ لَا یُفْقَدُ ،

وَ اسْرَحْنَا فِی مُلْکِ الْأَبَدِ ،

إِنَّکَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ ،

الَّذِی لَمْ تَلِدْ وَ لَمْ تُولَدْ

وَ لَمْ یَکُنْ لَکَ کُفُواً أَحَدٌ .

His Supplication upon Hearing Thunder (۳۶

(۳۶) وَ کَانَ مِنْ دُعَائِهِ عَلَیْهِ السَّلَامُ إِذَا نَظَرَ إِلَی السَّحَابِ وَ الْبَرْقِ وَ سَمِعَ صَوْتَ الرَّعْدِ

His Supplication when he Looked upon Clouds and Lightning and Heard the Sound of Thunder

O God, these are two of Thy signs -۱

.and these are two of Thy helpers

They rush to obey Thee

with beneficial mercy

,or injurious vengeance

so rain not down upon us from them

(the evil rain(۲

and clothe us not through them

!in the garment of affliction

,O God -۲

,bless Muhammad and his Household

send down upon us the benefit of these clouds

,and their blessing

,turn away from us their harm and their injury

strike us not through them

Sura ۱۱۲ -۱

.Allusion to ۲۵:۴۰ -۲

,with blight

!and loose not upon our livelihoods any bane

,O God -۳

if Thou hast incited them as vengeance

,and loosed them in anger

we seek sanctuary with Thee from Thy wrath

!and implore Thee in asking Thy pardon

So incline with wrath toward the idolaters

and set the millstone of Thy vengeance

(turning upon the heretics!(۱

,O God -۴

take away the barrenness of our lands

,with Thy watering

dislodge the malice from our breasts

,with Thy providing

,distract us not from Thee through other than Thee

and cut none of us off

from the stuff of Thy goodness,

for the rich is he to whom Thou hast given riches,

and the safe he whom Thou hast protected!

۵- No one has any defense against Thee,

nor any means to bar Thy penalty.

Thou decidest what Thou wilt for whom Thou wilt

and Thou decreest what Thou desirest

for any whom Thou desirest!

۶- So to Thee belongs praise for protecting us from affliction

and to Thee belongs thanks for conferring upon us blessings,

a praise which will leave behind the praise of the praisers,

a praise which will fill the earth and the heaven!

۷- Surely Thou art the All-kind through immense kindnesses,

the Giver of abounding favours,

the Accepter of small praise,

the Grateful for little gratitude,

the Beneficent, the Benevolent,

Possessor of graciousness!

There is no god but Thou;

(unto Thee is the homecoming.(۲)

۱. اللَّهُمَّ إِنَّ هَذَيْنِ آيَتَانِ مِنْ آيَاتِکَ ،

وَ هَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِکَ ،

يَبْتَدِرَانِ طَاعَتَکَ بِرَحْمَهٍ نَافِعَهٍ

أَوْ نَقِمَهٍ ضَارَّهٍ ،

فَلَا تُمْطِرْنَا بِهِمَا مَطَرَ السَّوْءِ ،

وَ لَا تُلْبِسْنَا بِهِمَا لِبَاسَ الْبَلَاءِ .

۲. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَنْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَائِبِ وَ

p: ۲۱۲

۱- Literally, those who 'deviate' from the right way.

۲- ۲:۲۸۵

بَرَكَتَهَا ،

وَ اصْرِفْ عَنَّا أَذَاهَا وَ مَضَرَّتَهَا ،

وَ لَا تُصِبْنَا فِيهَا بِآفَهٍ ،

وَ لَا تُرْسِلْ عَلَى مَعَايِشِنَا عَاهَهً .

۳. اللَّهُمَّ وَ إِنْ كُنْتَ بَعَثْتَهَا نَقِمَهً

وَ أَرْسَلْتَهَا سَخْطَهً

فَإِنَّا نَسْتَجِيرُکَ مِنْ غَضَبِکَ ،

وَ نَبْتَهِلُ إِلَيْکَ فِی سُؤَالِ عَفْوِکَ ،

فَمِلْ بِالْغَضَبِ إِلَى الْمُشْرِكِينَ ،

وَ أَدِرْ رَحَى نَقِمَتِکَ عَلَى الْمُلْحِدِينَ .

۴. اللَّهُمَّ أَذْهِبْ مَحْلَ بِلَادِنَا بِسُقْيَاکَ ،

وَ أَخْرِجْ وَحَرَ صُدُورِنَا بِرِزْقِکَ ،

وَ لَا تَشْغَلْنَا عَنْکَ بِغَيْرِکَ ،

وَ لَا تَقْطَعْ عَنْ كَافَّتِنَا مَادَّةَ بِرِّکَ ،

فَإِنَّ الْغَنِيَّ مَنْ أَغْنَيْتَ ،

وَ إِنَّ السَّالِمَ مَنْ وَقَيْتَ

۵. مَا عِنْدَ أَحَدٍ دُونَکَ دِفَاعٌ ،

وَ لَا بِأَحَدٍ عَنْ سَطْوَتِکَ امْتِنَاعٌ ،

تَحْكُمُ بِمَا شِئْتَ عَلَى مَنْ شِئْتَ ،

وَ تَقْضِي بِمَا أَرَدْتَ فِيمَنْ أَرَدْتَ

۶. فَلَکَ الْحَمْدُ عَلَى مَا وَقَيْتَنَا مِنَ الْبَلَاءِ ،

وَ لَکَ الشُّكْرُ عَلَى مَا خَوَّلْتَنَا مِنَ النَّعْمَاءِ ،

حَمْداً يُخَلِّفُ حَمْدَ الْحَامِدِينَ وَرَاءَهُ ،

حَمْداً يَمْلَأُ أَرْضَهُ وَ سَمَاءَهُ

۷. إِنَّکَ الْمَنَّانُ بِجَسِيمِ الْمِنَنِ ،

الْوَهَّابُ لِعَظِيمِ النِّعَمِ ،

الْقَابِلُ يَسِيرَ الْحَمْدِ ،

الشَّاكِرُ قَلِيلَ الشُّكْرِ ،

الْمُحْسِنُ الْمُجْمِلُ ذُو الطَّوْلِ ،

لَا إِلَهَ إِلَّا أَنْتَ ،

إِلَيْكَ الْمَصِيرُ .

His Supplication in Giving Thanks (۳۷

(۳۷) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اعْتَرَفَ بِالتَّقْصِيرِ عَنْ تَأْدِيَهِ الشُّكْرِ

His Supplication when Confessing his Shortcomings in Giving Thanks

,O God .۱

no one reaches a limit in thanking Thee

without acquiring that of Thy beneficence

,which enjoins upon him thanksgiving

,nor does anyone reach a degree in obeying Thee, even if he strives -۲

without falling short

.of what Thou deservest because of Thy bounty

,The most thankful of Thy servants has not the capacity to thank Thee -۳

.and the most worshipful of them falls short of obeying Thee

To none of them is due -۴

Thy forgiveness through what he

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himself deserves

.or Thy good pleasure for his own merit

۵- When Thou forgivest someone, it is through Thy graciousness,

and when Thou art pleased with someone, it is through Thy bounty.

۶- (۱) Thou showest gratitude for the paltry for which Thou showest gratitude

and Thou rewardest the small act in which Thou art obeyed,

so that it seems as if Thy servants' thanksgiving

for which Thou hast made incumbent their reward and made great their repayment

is an affair from which they could have held back without Thee,

and hence Thou wilt recompense them,

and whose cause is not in Thy hand,

and hence Thou wilt repay them.

۷- Nay, my God, Thou hadst power over their affair

before they had power to worship Thee,

and Thou hadst prepared their reward

before they began to obey Thee;

and that because Thy wont is bestowal of bounty,

Thy custom beneficence,

Thy way pardon.

۸- So all creatures confess

that Thou wrongest not him whom Thou punishest

and bear witness that Thou bestowest bounty upon him whom Thou pardonest.

.Each admits that he has fallen short of what Thou meritest

,Had Satan not misled them from Thy obedience -۹

,no disobeyer would have disobeyed Thee

and had he not shown falsehood to them in the likeness of truth

.no strayer would have gone astray from Thy path

!So glory be to Thee -۱۰

!How manifest is Thy generosity in dealing with him who obeys or disobeys Thee

Thou showest gratitude to the obedient

,for that which Thou undertakest for him

and Thou grantest a respite to the disobedient

in that within which Thou art able to hurry

The commentator suggests that the expression shakartahu, 'for which Thou showest gratitude', which is found in most texts, means qabaltahu, 'which Thou acceptest'. He adds that another ancient text has shukir bihi, 'for which Thou art thanked', and that this is clearer and more appropriate in the context. Cf. the similar .passages in ۴۶.۶-۷ - ۱

.him

,Thou givest to each of them that which is not his due -۱۱

and Thou bestowest bounty upon each

.in that wherein his works fall short

Wert Thou to counterbalance for the obedient servant -۱۲

,that which Thou Thyself hadst undertaken

he would be on the point of losing Thy reward

,and seeing the end of Thy favour

but through Thy generosity Thou hast repaid him

,for a short, perishing term with a long, everlasting term

.and for a near, vanishing limit with an extended, abiding limit

Then Thou dost not visit him with a settling of accounts for Thy provision -۱۳

,through which he gained strength to obey Thee

nor dost Thou force him to make reckonings

for the organs he employed

.to find the means to Thy forgiveness

,Wert Thou to do that to him

it would take away everything for which he had laboured

and all wherein he had exerted himself

as repayment for the smallest of Thy benefits

,and kindnesses

and he would remain hostage before Thee

.for Thy other favours

?So how can he deserve something of Thy reward

?Indeed, how

This, my God, is the state of him who obeys Thee -۱۴

.and the path of him who worships Thee

But as for him who disobeys Thy command

,and goes against Thy prohibition

,Thou dost not hurry him to Thy vengeance

so that he may seek to replace

his state in disobeying Thee

,with the state of turning back to obey Thee

though he deserved from the time he set out to disobey Thee

every punishment which Thou hast prepared

.for all Thy creatures

Through each chastisement which Thou hast kept back from -۱۵

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him

and each penalty of Thy vengeance and Thy punishment which Thou hast delayed ,from him

Thou hast refrained from Thy right

and shown good pleasure

.in place of what Thou hast made obligatory

?So who is more generous, my God, than Thou -۱۶

And who is more wretched than he who perishes

?in spite of Thee

?Indeed, who

Thou art too blessed to be described by any but beneficence

!and too generous for any but justice to be feared from Thee

There is no dread that Thou wilt be unjust

,toward him who disobeys Thee

nor any fear of Thy neglecting to reward

(him who satisfies Thee.(۱

,So bless Muhammad and his Household

,give me my hope

and increase me in that of Thy guidance

!through which I may be successful in my works

.Surely Thou art All-kind, Generous

۱. اللَّهُمَّ إِنَّ أَحداً لَا يَبْلُغُ مِنْ شُكْرِكَ غَايَةً

إِلَّا حَصَلَ عَلَيْهِ مِنْ إِحْسَانِكَ

مَا يُلْزِمُهُ شُكْراً .

۲. وَ لَا يَبْلُغُ مَبْلَغاً مِنْ طَاعَتِكَ وَ إِنِ اجْتَهَدَ

إِلَّا كَانَ مُقَصِّراً

دُونَ اسْتِحْقَاقِکَ بِفَضْلِکَ

۳. فَأَشْکَرُ عِبَادِکَ عَاجِزٌ عَنْ شُکْرِکَ ،

وَ أَعْبَدُهُمْ مُقَصِّرٌ عَنْ طَاعَتِکَ

۴. لَا یَجِبُ لِأَحَدٍ أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ ،

وَ لَا أَنْ تَرْضَى عَنْهُ بِاسْتِیجَابِهِ

۵. فَمَنْ غَفَرْتَ لَهُ فَبِطَوْلِکَ ،

وَ مَنْ رَضِیتَ عَنْهُ فَبِفَضْلِکَ

۶. تَشْکُرُ یَسِیرَ مَا شَکَرْتَهُ ،

وَ تُثِیبُ عَلَى قَلِیلِ مَا تُطَاعُ فِیهِ

حَتَّى کَأَنَّ شُکْرَ عِبَادِکَ

الَّذِی أَوْجَبْتَ عَلَیْهِ ثَوَابَهُمْ وَ أَعْظَمْتَ عَنْهُ جَزَاءَهُمْ

أَمْرٌ مَلَکُوا اسْتِطَاعَهَ الِامْتِنَاعِ مِنْهُ دُونَکَ

فَکَافَیْتَهُمْ ،

أَوْ لَمْ یَکُنْ سَبَبُهُ بِیَدِکَ

فَجَازَیْتَهُمْ

۷. بَلْ مَلَکْتَ یَا إِلَهِی أَمْرَهُمْ

قَبْلَ أَنْ یَمْلِکُوا عِبَادَتَکَ ،

وَ أَعْدَدْتَ ثَوَابَهُمْ

قَبْلَ أَنْ یُفِیضُوا فِی طَاعَتِکَ ،

وَ ذَلِکَ أَنَّ سُنَّتَکَ الْإِفْضَالُ ،

وَ عَادَتَکَ الْإِحْسَانُ ،

وَ سَبِیلَکَ الْعَفْوُ

۸. فَکُلُّ الْبَرِیَّهِ مُعْتَرِفَهٌ

بِأَنَّکَ غَیْرُ ظَالِمٍ

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۱ - Allusion to such Qur'anic verses as: Whoso brings a good deed shall have ten the like of it; and whoso brings an evil deed shall only be recompensed the like of it; they shall not be wronged Cf. ۴۰:۴۰.

لِمَنْ عَاقَبْتَ ،

وَ شَاهِدَهٌ بِأَنَّکَ مُتَفَضِّلٌ عَلَی مَنْ عَافَیْتَ ،

وَ کُلٌّ مُقِرٌّ عَلَی نَفْسِهِ بِالتَّقْصِیرِ عَمَّا اسْتَوْجَبْتَ

۹. فَلَوْ لَا أَنَّ الشَّیْطَانَ یَخْتَدِعُهُمْ عَنْ طَاعَتِکَ

مَا عَصَاکَ عَاصٍ ،

وَ لَوْ لَا أَنَّهُ صَوَّرَ لَهُمُ الْبَاطِلَ فِی مِثَالِ الْحَقِّ

مَا ضَلَّ عَنْ طَرِیقِکَ ضَالٌّ

۱۰. فَسُبْحَانَکَ

مَا أَبْیَنَ کَرَمَکَ فِی مُعَامَلَهِ مَنْ أَطَاعَکَ أَوْ عَصَاکَ

تَشْکُرُ لِلْمُطِیعِ

مَا أَنْتَ تَوَلَّیْتَهُ لَهُ ،

وَ تُمْلِی لِلْعَاصِی

فِيمَا تَمْلِكُ مُعَاجَلَتَهُ فِيهِ .

١١. أَعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَهُ ،

وَ تَفَضَّلْتَ عَلَى كُلٍّ مِنْهُمَا بِمَا يَقْصُرُ عَمَلُهُ عَنْهُ .

١٢. وَ لَوْ كَافَأْتَ الْمُطِيعَ

عَلَى مَا أَنْتَ تَوَلَّيْتَهُ

لَأَوْشَكَ أَنْ يَفْقِدَ ثَوَابَكَ ،

وَ أَنْ تَزُولَ عَنْهُ نِعْمَتُكَ ،

وَ لَكِنَّكَ بِكَرَمِكَ جَازَيْتَهُ

عَلَى الْمُدَّهِ الْقَصِيرَهِ الْفَانِيَهِ بِالْمُدَّهِ الطَّوِيلَهِ الْخَالِدَهِ ،

وَ عَلَى الْغَايَهِ الْقَرِيبَهِ الزَّائِلَهِ بِالْغَايَهِ الْمَدِيدَهِ الْبَاقِيَهِ .

١٣. ثُمَّ لَمْ تَسُمْهُ الْقِصَاصَ فِيمَا أَكَلَ مِنْ رِزْقِكَ

الَّذِى يَقْوَى بِهِ عَلَى طَاعَتِكَ ،

وَ لَمْ تَحْمِلْهُ عَلَى الْمُنَاقَشَاتِ

فِى الْآلَاتِ الَّتِى تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ ،

وَ لَوْ فَعَلْتَ ذَلِكَ بِهِ

لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ

وَ جُمْلَهِ مَا سَعَى فِيهِ

جَزَاءً لِلصُّغْرَى مِنْ أَيَادِيكَ وَ مِنَنِكَ ،

وَ لَبَقِيَ رَهِيناً بَيْنَ يَدَيْكَ بِسَائِرِ نِعَمِكَ ،

فَمَتَى كَانَ يَسْتَحِقُّ شَيْئاً مِنْ ثَوَابِكَ

لَا مَتَی

۱۴. هَذَا یَا إِلَهِی حَالُ مَنْ أَطَاعَکَ ،

وَ سَبِیلُ مَنْ تَعَبَّدَ لَکَ ،

فَأَمَّا الْعَاصِی أَمْرَکَ وَ الْمُوَاقِعُ نَهْیَکَ

فَلَمْ تُعَاجِلْهُ بِنَقِمَتِکَ

لِکَیْ یَسْتَبْدِلَ بِحَالِهِ فِی مَعْصِیَتِکَ

حَالَ الْإِنَابَهِ إِلَی طَاعَتِکَ ،

وَ لَقَدْ کَانَ یَسْتَحِقُّ فِی أَوَّلِ مَا هَمَّ بِعِصْیَانِکَ

کُلَّ مَا أَعْدَدْتَ لِجَمِیعِ خَلْقِکَ مِنْ عُقُوبَتِکَ .

۱۵. فَجَمِیعُ مَا أَخَّرْتَ عَنْهُ مِنَ الْعَذَابِ

وَ أَبْطَأْتَ بِهِ عَلَیْهِ مِنْ سَطَوَاتِ النَّقِمَهِ وَ الْعِقَابِ

تَرْکٌ مِنْ حَقِّکَ ،

وَ رِضًی بِدُونِ وَاجِبِکَ ،

۱۶. فَمَنْ أَکْرَمُ یَا إِلَهِی مِنْکَ ،

وَ مَنْ أَشْقَی مِمَّنْ هَلَکَ عَلَیْکَ

لَا مَنْ

فَتَبَارَکْتَ أَنْ تُوصَفَ

إِلَّا بِالْإِحْسَانِ ،

وَ کَرُمْتَ

أَنْ يُخَافَ مِنْکَ إِلَّا الْعَدْلُ ،

لَا يُخْشَى جَوْرُکَ عَلَى مَنْ عَصَاکَ ،

وَ لَا يُخَافُ إِغْفَالُکَ ثَوَابَ مَنْ أَرْضَاکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِی أَمَلِی ،

وَ زِدْنِی مِنْ هُدَاکَ

مَا أَصِلُ بِهِ إِلَى التَّوْفِيقِ فِی عَمَلِی ،

إِنَّکَ مَنَّانٌ کَرِيمٌ .

His Supplication in Asking Pardon (۳۸

(۳۸) وَ کَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی الِاعْتِذَارِ مِنْ تَبِعَاتِ الْعِبَادِ وَ مِنَ التَّقْصِيرِ فِی حُقُوقِهِمْ وَ فِی فَکَاکِ رَقَبَتِهِ مِنَ النَّارِ

His Supplication in Asking Pardon for Misdeeds to God's Servants and for Falling Short in their Rights and that his Neck be Set Free from the Fire

O God, I ask pardon from Thee for -۱

,the person wronged in my presence whom I did not help

,the favour conferred upon me for which I returned no thanks

,the evildoer who asked pardon from me and whom I did not pardon

,the needy person who asked from me and whom I preferred not over myself

,the right of a believer who possesses a right incumbent upon me which I did not fulfil

,the fault of a believer which became evident to me and which I did not conceal

.and every sin which presented itself to me and which I failed to avoid

,I ask pardon, my God -۲

,for all of these and their likes

with an asking of pardon in remorse

which may act as an admonisher

.against similar things ahead of me

So bless Muhammad and his Household -۳

and make my remorse

for the slips into which I have fallen

and my determination to refrain from the evil deeds which present themselves to me

a repentance which will make

p: ۲۱۸

Thy love for me obligatory

(O lover of those who repent!(۱

۱. اللَّهُمَّ إِنِّی أَعْتَذِرُ إِلَیْکَ

مِنْ مَظْلُومٍ ظُلِمَ بِحَضْرَتِی فَلَمْ أَنْصُرْهُ ،

وَ مِنْ مَعْرُوفٍ أُسْدِیَ إِلَیَّ فَلَمْ أَشْکُرْهُ ،

وَ مِنْ مُسِی ءٍ اعْتَذَرَ إِلَیَّ فَلَمْ أَعْذِرْهُ ،

وَ مِنْ ذِی فَاقَهٍ سَأَلَنِی فَلَمْ أُوثِرْهُ ،

وَ مِنْ حَقِّ ذِی حَقٍّ لَزِمَنِی لِمُؤْمِنٍ فَلَمْ أُوَفِّرْهُ ،

وَ مِنْ عَیْبِ مُؤْمِنٍ ظَهَرَ لِی فَلَمْ أَسْتُرْهُ ،

وَ مِنْ كُلِّ إِثْمٍ عَرَضَ لِی فَلَمْ أَهْجُرْهُ .

٢. أَعْتَذِرُ إِلَيْكَ يَا إِلَهِی

مِنْهُنَّ وَ مِنْ نَظَائِرِهِنَّ

اعْتِذَارَ نَدَامَهٍ يَكُونُ وَاعِظاً

لِمَا بَيْنَ يَدَیَّ مِنْ أَشْبَاهِهِنَّ .

٣. فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْ نَدَامَتِی

عَلَی مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ ،

وَ عَزْمِی عَلَی تَرْكِ مَا يَعْرِضُ لِی مِنَ السَّيِّئَاتِ ،

تَوْبَهً تُوجِبُ لِی مَحَبَّتَكَ ،

يَا مُحِبَّ التَّوَّابِينَ

His Supplication in Seeking Pardon and Mercy (٣٩

(٣٩) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی طَلَبِ الْعَفْوِ وَ الرَّحْمَهِ

١. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اكْسِرْ شَهْوَتِی عَنْ كُلِّ مَحْرَمٍ ،

وَ ازْوِ حِرْصِی عَنْ كُلِّ مَأْثَمٍ ،

وَ امْنَعْنِی عَنْ أَذَی كُلِّ مُؤْمِنٍ وَ مُؤْمِنَهٍ ،

وَ مُسْلِمٍ وَ مُسْلِمَهٍ .

٢. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ نَالَ مِنِّی مَا حَظَرْتَ عَلَيْهِ ،

وَ انْتَهَكَ مِنِّی مَا حَجَزْتَ عَلَيْهِ ،

فَمَضَى بِظُلَامَتِى مَيِّتاً ،

أَوْ حَصَلَتْ لِى قِبَلَهُ حَيّاً

فَاغْفِرْ لَهُ مَا أَلَمَّ بِهِ مِنِّى ،

وَ اعْفُ لَهُ عَمَّا أَدْبَرَ بِهِ عَنِّى ،

وَ لَا تَقِفْهُ عَلَى مَا ارْتَكَبَ فِيَّ ،

وَ لَا تَكْشِفْهُ عَمَّا اكْتَسَبَ بِى ،

وَ اجْعَلْ مَا سَمَحْتُ بِهِ مِنَ الْعَفْوِ عَنْهُمْ ،

وَ تَبَرَّعْتُ بِهِ مِنَ الصَّدَقَهِ عَلَيْهِمْ

أَزْكَى صَدَقَاتِ الْمُتَصَدِّقِينَ ،

وَ أَعْلَى صِلَاتِ الْمُتَقَرِّبِينَ

۳. وَ عَوِّضْنِى مِنْ عَفْوِى عَنْهُمْ عَفْوَكَ ،

وَ مِنْ دُعَائِى لَهُمْ رَحْمَتَكَ

حَتَّى يَسْعَدَ كُلُّ وَاحِدٍ مِنَّا بِفَضْلِكَ ،

وَ يَنْجُوَ كُلٌّ مِنَّا بِمَنِّكَ .

۴. اللَّهُمَّ وَ أَيُّمَا عَبْدٍ مِنْ

.Allusion to ۲:۲۲۲: Truly God loves those who repent -۱

عَبِيدِكَ

أَدْرَكَهُ مِنِّى دَرَكٌ ،

أَوْ مَسَّهُ مِنْ نَاحِيَتِى أَذًى ،

أَوْ لَحِقَهُ بِی أَوْ بِسَبَبِی ظُلْمٌ

فَفُتُّهُ بِحَقِّهِ ،

أَوْ سَبَقْتُهُ بِمَظْلِمَتِهِ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَرْضِهِ عَنِّی مِنْ وُجْدِکَ ،

وَ أَوْفِهِ حَقَّهُ مِنْ عِنْدِکَ

۵. ثُمَّ قِنِی مَا یُوجِبُ لَهُ حُکْمُکَ ،

وَ خَلِّصْنِی مِمَّا یَحْکُمُ بِهِ عَدْلُکَ ،

فَإِنَّ قُوَّتِی لَا تَسْتَقِلُّ بِنَقِمَتِکَ ،

وَ إِنَّ طَاقَتِی لَا تَنْهَضُ بِسُخْطِکَ ،

فَإِنَّکَ إِنْ تُکَافِنِی بِالْحَقِّ تُهْلِکْنِی ،

وَ إِلَّا تَغَمَّدْنِی بِرَحْمَتِکَ تُوبِقْنِی .

۶. اللَّهُمَّ إِنِّی أَسْتَوْهِبُکَ یَا إِلَهِی

مَا لَا یُنْقِصُکَ بَذْلُهُ ،

وَ أَسْتَحْمِلُکَ ، مَا لَا یَبْهَظُکَ حَمْلُهُ .

۷. أَسْتَوْهِبُکَ یَا إِلَهِی نَفْسِیَ

الَّتِی لَمْ تَخْلُقْهَا لِتَمْتَنِعَ بِهَا مِنْ سُوءٍ ،

أَوْ لِتَطَرَّقَ بِهَا إِلَى نَفْعٍ ،

وَ لَکِنْ أَنْشَأْتَهَا

إِثْبَاتاً لِقُدْرَتِکَ عَلَى مِثْلِهَا ،

وَ احْتِجَاجاً بِهَا عَلَى شَكْلِهَا .

٨. وَ أَسْتَحْمِلُكَ مِنْ ذُنُوبِى مَا قَدْ بَهَظَنِى حَمْلُهُ ،

وَ أَسْتَعِينُ بِكَ عَلَى مَا قَدْ فَدَحَنِى ثِقْلُهُ .

٩. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ هَبْ لِنَفْسِى عَلَى ظُلْمِهَا نَفْسِى ،

وَ وَكِّلْ رَحْمَتَكَ بِاحْتِمَالِ إِصْرِى ،

فَكَمْ قَدْ لَحِقَتْ رَحْمَتُكَ بِالْمُسِيئِينَ ،

وَ كَمْ قَدْ شَمِلَ عَفْوُكَ الظَّالِمِينَ .

١٠. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنِى أُسْوَةَ مَنْ قَدْ أَنْهَضْتَهُ بِتَجَاوُزِكَ

عَنْ مَصَارِعِ الْخَاطِئِينَ ،

وَ خَلَّصْتَهُ بِتَوْفِيقِكَ مِنْ وَرَطَاتِ الْمُجْرِمِينَ ،

فَأَصْبَحَ طَلِيقَ عَفْوِكَ مِنْ إِسَارِ سُخْطِكَ ،

وَ عَتِيقَ صُنْعِكَ مِنْ وَثَاقِ عَدْلِكَ .

١١. إِنَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِى

تَفْعَلْهُ بِمَنْ لَا يَجْحَدُ اسْتِحْقَاقَ عُقُوبَتِكَ ،

وَ لَا يُبَرِّئُ نَفْسَهُ مِنِ اسْتِيجَابِ نَقِمَتِكَ

١٢. تَفْعَلْ ذَلِكَ يَا إِلَهِى بِمَنْ

خَوْفُهُ مِنْكَ أَكْثَرُ مِنْ طَمَعِهِ فِيكَ ،

وَ بِمَنْ يَأْسُهُ مِنَ النَّجَاهِ أَوْكَدُ مِنْ رَجَائِهِ لِلْخَلَاصِ ،

لَا أَنْ يَكُونَ يَأْسُهُ قُنُوطاً ،

أَوْ أَنْ يَكُونَ طَمَعُهُ اغْتِرَاراً ،

بَلْ لِقِلَّهِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ ،

وَ ضَعْفِ حُجَجِهِ فِی جَمِیعِ تَبِعَاتِهِ

۱۳. فَأَمَّا

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أَنْتَ يَا إِلَهِی فَأَهْلٌ أَنْ لَا يَغْتَرَّ بِکَ الصِّدِّيقُونَ ،

وَ لَا يَيْأَسَ مِنْکَ الْمُجْرِمُونَ ،

لِأَنَّکَ الرَّبُّ الْعَظِيمُ الَّذِی

لَا يَمْنَعُ أَحَداً فَضْلَهُ ، وَ لَا يَسْتَقْصِی مِنْ أَحَدٍ حَقَّهُ .

۱۴. تَعَالَی ذِكْرُكَ عَنِ الْمَذْكُورِينَ ،

وَ تَقَدَّسَتْ أَسْمَاؤُکَ عَنِ الْمَنْسُوبِينَ ،

وَ فَشَتْ نِعْمَتُکَ فِی جَمِيعِ الْمَخْلُوقِينَ ،

فَلَکَ الْحَمْدُ عَلَی ذَلِکَ يَا رَبَّ الْعَالَمِينَ .

۱- O God, bless Muhammad and his Household,

break my passion for every unlawful thing,

take away my craving for any sin,

and bar me from harming any believer, male or female,

and any Muslim, male or female!

۲- O God, if any of Thy servants should harm me in what Thou hast forbidden

,or violate me in what Thou hast interdicted

and if he should pass into death with my complaint

,or I come to have a complaint against him while he is alive

forgive him what he did to me

!and pardon him that through which he turned his back on me

Inquire not from him about what he committed toward me

!and expose him not through what he earned by me

Make my open-handedness in pardoning such servants

and my contribution in charity toward them

the purest charity of the charitable

!and the highest gift of those seeking nearness to Thee

Recompense me for my pardoning them with Thy pardon -۳

and for my supplicating for them with Thy mercy

so that each one of us may gain felicity through Thy bounty

!and each may attain deliverance through Thy kindness

O God, if there is a servant from among Thy servants whom -۴

,an ill visits on my account

,a harm touches from my direction

or a

,wrong overtakes through me or because of me

and should I fail to take care of his right

,or go before him [in death] with his complaint

,bless Muhammad and his Household

,satisfy him toward me through Thy wealth

!and give him his full right from Thyself

۵- Then protect me from what Thy decision mandates

,and save me from what Thy justice decides

for my strength cannot bear Thy vengeance

!and my power cannot stand up to Thy displeasure

,If Thou recompensest me with the right

,Thou wilt destroy me

,and if Thou dost not shield me in Thy mercy

.Thou wilt lay me waste

۶- O God, I ask Thee to grant, my God,

,that whose giving will not decrease Thee

and I ask Thee to carry

:that whose carrying will not weigh Thee down

۷- My God, I ask Thee to give my soul,

which Thou didst not create to keep Thyself from evil

.nor to find the way to profit

No, Thou brought it forth

to demonstrate Thy power over its like

.and to provide an argument against its similar

I ask Thee to carry those of my sins whose carrying weighs me down -٨

.and I seek help from Thee in that whose heaviness oppresses me

,So bless Muhammad and his Household -٩

(give to me my soul in spite of its wrongdoing,(١

!and appoint Thy mercy to carry my burden

!How many evildoers Thy mercy has overtaken

!How many wrongdoers Thy pardon has embraced

So bless Muhammad and his Household -١٠

and make me the model of him whom Thou hast

aroused through Thy forbearance

from the deadly infirmities of the Senders

and

The Persian translators read this as meaning, 'pardon me (mara bibakhsh) in spite -١ of my wrongdoing against myself', and Mohani's English translation agrees:'Pardon my soul despite its having worked to its own hurt'. However this verse refers back to verse ٧, which suggests a different reading. Hence I follow the interpretation of Sayid

‘Alikhan, who explains the text as follows: ‘The soul is pledged to fulfil the covenant which it has made with God. This covenant, for which it is held accountable when it is sent down into this world, is that it must return to God safe from His displeasure, having observed His commandments and avoided stepping outside His paths which He established through the tongue of the Messenger of God. If the soul fulfils its covenant, it emerges from the ties of its pledge and its recompense is multiplied, just as God has said: Whoso fulfils his covenant made with God, God will give him a mighty wage (۴۸:۱۰). But if he breaks the covenant and commits that which has been prohibited, he remains a pledge to his works, just as God has said: Every soul shall be a pledge for what it has earned (۷۴:۳۸). Hence in this verse the Imam asks his Lord to be kind to him by releasing his soul from its pledge and giving it to him.’

saved through Thy giving success from the tangled plights of the sinners,

so that I may rise up freed by Thy pardon from the bonds of Thy displeasure

and released by Thy benefaction from the ties of Thy justice!

۱۱- Surely if Thou dost that, my God,

Thou wilt do it to one who does not

deny deserving Thy punishment

or acquit himself from merit for Thy vengeance.

۱۲- Do that, my God, for one

whose fear of Thee is greater than his craving from Thee,

whose hopelessness of deliverance is firmer than his hope for salvation!

Not that his hopelessness is despair,

nor that his expectation is deluded.

No, rather his good deeds are few

among his evil deeds

and his arguments are frail

.in face of everything due from his acts

But Thou, my God, art worthy that -۱۳

the righteous not be deluded concerning Thee

,and the sinners not lose hope in Thee

for Thou art the All-mighty Lord who

holds back His bounty from none

.and takes His full right from no one

!High exalted is Thy mention above those mentioned -۱۴

!Holy are Thy names beyond those described

!Spread is Thy favour among all creatures

,Thine is the praise for that

!O Lord of the worlds

His Supplication when Death was Mentioned (۴۰

(۴۰) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نُعِيَ إِلَيْهِ مَيِّتٌ ، أَوْ ذَكَرَ الْمَوْتَ

His Supplication when Someone's Death was Announced to him or when he Remembered Death

,O God, bless Muhammad and his Household -۱

spare us drawn out expectations

and cut them short in us through sincerity of works,

that we may not hope expectantly for completing an hour after an

hour,

closing a day after a day,

joining a breath to a breath,

or overtaking a step with a step!

۲- Keep us safe from the delusions of expectations,

make us secure from their evils,

set up death before us in display. and let not our remembering of it come and go!

۳- Appoint for us from among the righteous works a work

through which we will feel the homecoming to Thee as slow

and crave a quick joining with Thee,

so that death may be our intimate abode with which we are intimate,

our familiar place toward which we yearn,

and our next of kin whose coming we love!

۴- When Thou bringest it to us and sendest it down upon us,

make us happy with it as a visitor, comfort us with its arrival,

make us not wretched through entertaining it,

degrade us not through its visit,

and appoint it one of the gates to Thy forgiveness

!and the keys to Thy mercy

,Make us die guided, not astray -۵

,obedient, not averse

,repentant, not disobedient or persisting

O He who guarantees the repayment of the good-doers

!and seeks to set right the work of the corrupt

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اكْفِنَا طُولَ الْأَمَلِ ،

وَ قَصِّرْهُ عَنَّا بِصِدْقِ الْعَمَلِ

حَتَّى لَا نُؤَمِّلَ اسْتِتْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ ،

وَ لَا اسْتِيفَاءَ يَوْمٍ بَعْدَ يَوْمٍ ،

وَ لَا اتِّصَالَ نَفَسٍ بِنَفَسٍ ،

وَ لَا لُحُوقَ قَدَمٍ بِقَدَمٍ

۲. وَ سَلِّمْنَا مِنْ غُرُورِهِ ،

وَ آمِنَّا مِنْ شُرُورِهِ ،

وَ انْصِبِ الْمَوْتَ بَيْنَ أَيْدِينَا نَصْباً ، وَ لَا تَجْعَلْ ذِكْرَنَا لَهُ غِبّاً

۳. وَ اجْعَلْ لَنَا مِنْ صَالِحِ الْأَعْمَالِ عَمَلًا

نَسْتَبْطِئُ مَعَهُ

الْمَصِيرَ إِلَيْکَ ،

وَ نَحْرِصُ لَهُ عَلَى وَشْكِ اللَّحَاقِ بِکَ

حَتَّى يَكُونَ الْمَوْتُ مَأْنَسَنَا الَّذِی نَأْنَسُ بِهِ ،

وَ مَأْلَفَنَا الَّذِی نَشْتَاقُ إِلَيْهِ ،

وَ حَامَّتَنَا الَّتِی نُحِبُّ الدُّنُوَّ مِنْهَا

۴. فَإِذَا أَوْرَدْتَهُ عَلَيْنَا وَ أَنْزَلْتَهُ بِنَا

فَأَسْعِدْنَا بِهِ زَائِراً ، وَ آنِسْنَا بِهِ قَادِماً ،

وَ لَا تُشْقِنَا بِضِيَافَتِهِ ،

وَ لَا تُخْزِنَا بِزِيَارَتِهِ ،

وَ اجْعَلْهُ بَاباً مِنْ أَبْوَابِ مَغْفِرَتِکَ ،

وَ مِفْتَاحاً مِنْ مَفَاتِيحِ رَحْمَتِکَ

۵. أَمِتْنَا مُهْتَدِينَ غَيْرَ ضَالِّينَ ،

طَائِعِينَ غَيْرَ مُسْتَكْرِهِينَ ،

تَائِبِينَ غَيْرَ عَاصِينَ وَ لَا مُصِرِّينَ ،

يَا ضَامِنَ جَزَاءِ الْمُحْسِنِينَ ،

وَ مُسْتَصْلِحَ عَمَلِ الْمُفْسِدِينَ .

His Supplication in Asking for Covering and Protection (۴۱

(۴۱) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی طَلَبِ السِّتْرِ وَ الْوِقَايَهِ

۱. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَفْرِشْنِی مِهَادَ كَرَامَتِکَ ،

وَ أَوْرِدْنِی مَشَارِعَ رَحْمَتِکَ ،

وَ أَحْلِلْنِی بُحْبُوحَهَ جَنَّتِکَ ،

وَ لَا تَسُمْنِی بِالرَّدِّ عَنْکَ ،

وَ لَا تَحْرِمْنِی بِالْخَیْبَهِ مِنْکَ .

۲. وَ لَا تُقَاصَّنِی بِمَا اجْتَرَحْتُ

وَ لَا تُنَاقِشْنِی بِمَا اکْتَسَبْتُ ،

وَ لَا تُبْرِزْ مَکْتُومِی ،

وَ لَا تَکْشِفْ مَسْتُورِی ،

وَ لَا تَحْمِلْ عَلَی مِیزَانِ الْإِنْصَافِ عَمَلِی ،

وَ لَا تُعْلِنْ عَلَی عُیُونِ الْمَلَإِ خَبَرِی

۳. أَخْفِ عَنْهُمْ مَا یَکونُ نَشْرُهُ عَلَیَّ عَاراً ،

وَ اطْوِ عَنْهُمْ مَا یُلْحِقُنِی عِنْدَکَ شَنَاراً

۴. شَرِّفْ دَرَجَتِی بِرِضْوَانِکَ ،

وَ أَکْمِلْ کَرَامَتِی بِغُفْرَانِکَ ،

وَ انْظِمْنِی فِی أَصْحَابِ الْیَمِینِ ،

وَ وَجِّهْنِی فِی مَسَالِکِ الْآمِنِینَ ،

وَ اجْعَلْنِی فِی فَوْجِ الْفَائِزِینَ ،

وَ اعْمُرْ بِی مَجَالِسَ الصَّالِحِینَ ،

آمِینَ رَبَّ الْعَالَمِینَ .

۱- O God,

,bless Muhammad and his Household

,spread for me the bed of Thy honour

,bring me to the wateringholes of Thy mercy

,set me down in the midst of Thy Garden

,stamp me not with rejection by Thee

,deprive me not through disappointment by Thee

settle not accounts with me for what -٢

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,I have committed

,make no reckoning with me for what I have earned

,display not what I have hidden

,expose not what I have covered over

,weigh not my works on the scales of fairness

!and make not my tidings known to the eyes of the crowd

Conceal from them everything whose unfolding would shame me -٣

!and roll up before them all which would join me to disgrace with Thee

,Ennoble my degree through Thy good pleasure -۴

,perfect my honour through Thy forgiveness

,rank me among the companions of the right hand

,direct me to the roads of the secure

,place me in the throng of the triumphant

(and through me let the sessions of the righteous thrive!(١

!Amen, Lord of the worlds

His Supplication upon Completing a Reading of the Qur'an (۴۲

(۴۲) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ عِنْدَ خَتْمِ الْقُرْآنِ

۱. اللَّهُمَّ إِنَّكَ أَعَنْتَنِی عَلَی خَتْمِ كِتَابِكَ

الَّذِی أَنْزَلْتَهُ نُوراً ،

وَ جَعَلْتَهُ مُهَيْمِناً عَلَی كُلِّ كِتَابٍ أَنْزَلْتَهُ ،

وَ فَضَّلْتَهُ عَلَی كُلِّ حَدِيثٍ قَصَصْتَهُ .

۲. وَ فُرْقَاناً فَرَقْتَ بِهِ

بَيْنَ حَلَالِكَ وَ حَرَامِكَ ،

وَ قُرْآناً أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ أَحْكَامِكَ

وَ كِتَاباً فَصَّلْتَهُ لِعِبَادِكَ تَفْصِيلًا ،

وَ وَحْياً أَنْزَلْتَهُ

عَلَی نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ تَنْزِيلًا .

۳. وَ جَعَلْتَهُ

نُوراً نَهْتَدِی

مِنْ ظُلَمِ الضَّلَالَهِ وَ الْجَهَالَهِ بِاتِّبَاعِهِ ،

وَ شِفَاءً لِمَنْ أَنْصَتَ

بِفَهَمِ التَّصْدِيقِ إِلَی اسْتِمَاعِهِ ،

وَ مِيزَانَ قِسْطٍ لَا يَحِيفُ عَنِ الْحَقِّ لِسَانُهُ ،

وَ نُورَ هُدًى لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ ،

وَ عَلَمَ نَجاهٍ

لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ ،

وَ لا تَنَالُ أَيْدِی الْهَلَکَاتِ

مَنْ تَعَلَّقَ بِعُرْوَهِ عِصْمَتِهِ .

۴. اللَّهُمَّ

فَإِذْ أَفَدْتَنَا الْمَعُونَهَ عَلَی تِلَاوَتِهِ ،

وَ سَهَّلْتَ جَوَاسِیَ أَلْسِنَتِنَا بِحُسْنِ عِبَارَتِهِ ،

فَاجْعَلْنَا مِمَّنْ يَرْعَاهُ حَقَّ رِعَايَتِهِ ،

وَ يَدِينُ لَکَ بِاعْتِقَادِ التَّسْلِيمِ

لِمُحْکَمِ آيَاتِهِ ،

وَ يَفْزَعُ إِلَی الْإِقْرَارِ بِمُتَشَابِهِهِ

p: ۲۲۶

۱- Reference to several Qur'anic names for the people of paradise. The Companions of the Right Hand are mentioned in ۵۶:۲۷, ۳۸, ۹۰, ۹۱, and ۷۴:۳۹; the Secure in ۲۷:۸۹, ۳۴:۳۷, etc.; the Triumphant in ۹:۲۰, ۲۳:۱۱۱, ۵۹:۲۰; the Righteous in ۲:۱۳۰, ۱۲:۱۰۱, etc.

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وَ مُوضَحَاتِ بَيِّنَاتِهِ .

۵. اللَّهُمَّ إِنَّکَ أَنْزَلْتَهُ عَلَی نَبِيِّکَ مُحَمَّدٍ

صَلَّی اللَّهُ عَلَيْهِ وَ آلِهِ مُجْمَلًا ،

وَ أَلْهَمْتَهُ عِلْمَ عَجَائِبِهِ مُكَمَّلًا ،

وَ وَرَّثْتَنَا عِلْمَهُ مُفَسَّراً ،

وَ فَضَّلْتَنَا عَلَی مَنْ جَهِلَ عِلْمَهُ ،

وَ قَوَّيْتَنَا عَلَيْهِ

لِتَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِقْ حَمْلَهُ .

۶. اللَّهُمَّ فَكَمَا جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً ،

وَ عَرَّفْتَنَا بِرَحْمَتِكَ شَرَفَهُ وَ فَضْلَهُ ،

فَصَلِّ عَلَی مُحَمَّدٍ الْخَطِيبِ بِهِ ،

وَ عَلَی آلِهِ الْخُزَّانِ لَهُ ،

وَ اجْعَلْنَا مِمَّنْ يَعْتَرِفُ بِأَنَّهُ مِنْ عِنْدِكَ

حَتَّی لَا يُعَارِضَنَا الشَّكُّ فِی تَصْدِيقِهِ ،

وَ لَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ .

۷. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنَا مِمَّنْ يَعْتَصِمُ بِحَبْلِهِ ،

وَ يَأْوِی مِنَ الْمُتَشَابِهَاتِ إِلَی حِرْزِ مَعْقِلِهِ ،

وَ يَسْكُنُ فِی ظِلِّ جَنَاحِهِ ،

وَ يَهْتَدِی بِضَوْءِ صَبَاحِهِ ،

وَ يَقْتَدِی بِتَبَلُّجِ أَسْفَارِهِ ،

وَ يَسْتَصْبِحُ بِمِصْبَاحِهِ ،

وَ لَا يَلْتَمِسُ الْهُدَى فِی غَيْرِهِ .

٨. اللَّهُمَّ وَ كَمَا نَصَبْتَ بِهِ مُحَمَّداً

عَلَماً لِلدَّلَالَهِ عَلَيْکَ ،

وَ أَنْهَجْتَ بِآلِهِ سُبُلَ الرِّضَا إِلَيْکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلِ الْقُرْآنَ وَسِيلَهً لَنَا إِلَى أَشْرَفِ مَنَازِلِ الْكَرَامَهِ ،

وَ سُلَّماً نَعْرُجُ فِيهِ إِلَى مَحَلِّ السَّلَامَهِ ،

وَ سَبَباً نُجْزَى بِهِ

النَّجَاهَ فِی عَرْصَهِ الْقِيَامَهِ ،

وَ ذَرِيعَهً نَقْدَمُ بِهَا

عَلَى نَعِيمِ دَارِ الْمُقَامَهِ .

٩. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ احْطُطْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ ،

وَ هَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ ،

وَ اقْفُ بِنَا آثَارَ الَّذِينَ قَامُوا لَکَ بِهِ

آنَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ

حَتَّى تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ بِتَطْهِيرِهِ ،

وَ تَقْفُوَ بِنَا آثَارَ الَّذِينَ اسْتَضَاءُوا بِنُورِهِ ،

وَ لَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ

فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ .

١٠. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلِ الْقُرْآنَ لَنَا

فِی ظُلَمِ اللَّيَالِی مُونِساً ،

وَ مِنْ نَزَغَاتِ الشَّيْطَانِ وَ خَطَرَاتِ الْوَسَاوِسِ حَارِساً ،

وَ لِأَقْدَامِنَا عَنْ نَقْلِهَا إِلَى الْمَعَاصِی

p: ٢٢٧

حَابِساً ،

وَ لِأَلْسِنَتِنَا عَنِ الْخَوْضِ فِی الْبَاطِلِ مِنْ غَيْرِ مَا آفَهٍ مُخْرِساً ،

وَ لِجَوَارِحِنَا عَنِ اقْتِرَافِ الْآثَامِ زَاجِراً ،

وَ لِمَا طَوَتِ الْغَفْلَهُ عَنَّا مِنْ تَصَفُّحِ الِاعْتِبَارِ نَاشِراً ،

حَتَّى تُوصِلَ إِلَى قُلُوبِنَا فَهْمَ عَجَائِبِهِ ،

وَ زَوَاجِرَ أَمْثَالِهِ

الَّتِی ضَعُفَتِ الْجِبَالُ الرَّوَاسِی عَلَى صَلَابَتِهَا

عَنِ احْتِمَالِهِ .

١١. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَدِمْ بِالْقُرْآنِ صَلَاحَ ظَاهِرِنَا ،

وَ احْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ

عَنْ صِحَّهِ ضَمَائِرِنَا ،

وَ اغْسِلْ بِهِ دَرَنَ قُلُوبِنَا وَ عَلَائِقَ أَوْزَارِنَا ،

وَ اجْمَعْ بِهِ مُنْتَشَرَ أُمُورِنَا ،

وَ أَرْوِ بِهِ فِی مَوْقِفِ الْعَرْضِ عَلَیْکَ ظَمَأَ هَوَاجِرِنَا ،

وَ اکْسُنَا بِهِ حُلَلَ الْأَمَانِ

یَوْمَ الْفَزَعِ الْأَکْبَرِ فِی نُشُورِنَا .

۱۲. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْبُرْ بِالْقُرْآنِ خَلَّتَنَا مِنْ عَدَمِ الْإِمْلَاقِ ،

وَ سُقْ إِلَیْنَا بِهِ رَغَدَ الْعَیْشِ

وَ خِصْبَ سَعَهِ الْأَرْزَاقِ ،

وَ جَنِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَهَ وَ مَدَانِیَ الْأَخْلَاقِ ،

وَ اعْصِمْنَا بِهِ مِنْ هُوَّهِ الْکُفْرِ وَ دَوَاعِی النِّفَاقِ

حَتَّی یَکُونَ لَنَا فِی الْقِیَامَهِ

إِلَی رِضْوَانِکَ وَ جِنَانِکَ قَائِداً ،

وَ لَنَا فِی الدُّنْیَا عَنْ سُخْطِکَ وَ تَعَدِّی حُدُودِکَ ذَائِداً ،

وَ لِمَا عِنْدَکَ

بِتَحْلِیلِ حَلَالِهِ وَ تَحْرِیمِ حَرَامِهِ شَاهِداً .

۱۳. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ هَوِّنْ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَی أَنْفُسِنَا

کَرْبَ السِّیَاقِ ،

وَ جَهْدَ الْأَنِینِ ،

وَ تَرَادُفَ الْحَشَارِجِ إِذَا بَلَغَتِ النُّفُوسُ التَّرَاقِیَ ،

وَ قِیلَ مَنْ رَاقٍ

وَ تَجَلَّى مَلَكُ الْمَوْتِ لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ ،

وَ رَمَاهَا عَنْ قَوْسِ الْمَنَايَا بِأَسْهُمِ وَحْشَهِ الْفِرَاقِ ،

وَ دَافَ لَهَا مِنْ ذُعَافِ الْمَوْتِ

كَأْساً مَسْمُومَهَ الْمَذَاقِ ،

وَ دَنَا مِنَّا إِلَى الْآخِرَهِ رَحِيلٌ وَ انْطِلَاقٌ ،

وَ صَارَتِ الْأَعْمَالُ قَلَائِدَ فِي الْأَعْنَاقِ ،

وَ كَانَتِ الْقُبُورُ هِيَ الْمَأْوَى

إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ .

۱۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ بَارِكْ لَنَا فِي حُلُولِ دَارِ الْبِلَى ،

وَ طُولِ الْمُقَامَهِ بَيْنَ

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أَطْبَاقِ الثَّرَى ،

وَ اجْعَلِ الْقُبُورَ بَعْدَ فِرَاقِ الدُّنْيَا خَيْرَ مَنَازِلِنَا ،

وَ افْسَحْ لَنَا بِرَحْمَتِكَ فِي ضِيقِ مَلَاحِدِنَا ،

وَ لَا تَفْضَحْنَا فِي حَاضِرِي الْقِيَامَهِ

بِمُوبِقَاتِ آثَامِنَا .

۱۵. وَ ارْحَمْ بِالْقُرْآنِ

فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ذُلَّ مَقَامِنَا ،

وَ ثَبِّتْ بِهِ عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ

يَوْمَ الْمَجازِ عَلَيْهَا زَلَلَ أَقْدامِنَا ،

وَ نَوِّرْ بِهِ قَبْلَ الْبَعْثِ سُدَفَ قُبُورِنَا ،

وَ نَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ يَوْمَ الْقِيَامَهِ

وَ شَدَائِدِ أَهْوَالِ يَوْمِ الطَّامَّهِ

۱۶. وَ بَيِّضْ وُجُوهَنَا

يَوْمَ تَسْوَدُّ وُجُوهُ الظَّلَمَهِ

فِی يَوْمِ الْحَسْرَهِ وَ النَّدَامَهِ ،

وَ اجْعَلْ لَنَا فِی صُدُورِ الْمُؤْمِنِينَ وُدّاً ،

وَ لَا تَجْعَلِ الْحَيَاهَ عَلَيْنَا نَكَداً .

۱۷. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

كَما بَلَّغَ رِسَالَتَكَ ،

وَ صَدَعَ بِأَمْرِكَ ،

وَ نَصَحَ لِعِبَادِكَ .

۱۸. اللَّهُمَّ اجْعَلْ نَبِيَّنَا

صَلَوَاتُكَ عَلَيْهِ وَ عَلَى آلِهِ يَوْمَ الْقِيامَهِ

أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِساً ،

وَ أَمْكَنَهُمْ مِنْكَ شَفَاعَهً ،

وَ أَجَلَّهُمْ عِنْدَكَ قَدْراً ،

وَ أَوْجَهَهُمْ عِنْدَكَ جاهاً .

۱۹. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ شَرِّفْ بُنْيَانَهُ ، وَ عَظِّمْ بُرْهَانَهُ ،

وَ ثَقِّلْ مِيزَانَهُ ، وَ تَقَبَّلْ شَفَاعَتَهُ ،

وَ قَرِّبْ وَسِيلَتَهُ ،

وَ بَيِّضْ وَجْهَهُ ، وَ أَتِمَّ نُورَهُ ، وَ ارْفَعْ دَرَجَتَهُ

۲۰. وَ أَحْيِنَا عَلَى سُنَّتِهِ ،

وَ تَوَفَّنَا عَلَى مِلَّتِهِ

وَ خُذْ بِنَا مِنْهَاجَهُ ، وَ اسْلُكْ بِنَا سَبِيلَهُ ،

وَ اجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ ،

وَ احْشُرْنَا فِي زُمْرَتِهِ ، وَ أَوْرِدْنَا حَوْضَهُ ، وَ اسْقِنَا بِكَأْسِهِ

۲۱. وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً تُبَلِّغُهُ بِهَا

أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ وَ فَضْلِكَ وَ كَرَامَتِكَ ،

إِنَّكَ ذُو رَحْمَةٍ وَاسِعَةٍ ، وَ فَضْلٍ كَرِيمٍ .

۲۲. اللَّهُمَّ اجْزِهِ بِمَا بَلَّغَ مِنْ رِسَالَاتِكَ ،

وَ أَدَّى مِنْ آيَاتِكَ ،

وَ نَصَحَ لِعِبَادِكَ ،

وَ جَاهَدَ فِي سَبِيلِكَ ،

أَفْضَلَ مَا جَزَيْتَ أَحَداً مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ

،

وَ أَنْبِیَائِکَ الْمُرْسَلِینَ الْمُصْطَفَیْنَ ،

وَ السَّلَامُ عَلَیْهِ وَ عَلَی آلِهِ الطَّیِّبِینَ الطَّاهِرِینَ وَ رَحْمَهُ اللَّهِ وَ بَرَکَاتُهُ .

,O God -۱

,Thou hast helped me complete Thy Book

(which Thou sent down as a light(۱

(and appointed as a guardian over every book Thou hast sent down,(۲

(preferring it over every narrative which Thou hast recounted,(۳

a separator, through which Thou hast separated -۲

(Thy lawful from Thy unlawful,(۴

a Qur'an, through which Thou hast made plain

(the approaches to Thy ordinances,(۵

(a book, which Thou hast distinguished very distinctly for Thy servants,(۶

,a revelation, which Thou hast sent down

(a sending down, upon Thy prophet Muhammad(۷

.(Thy blessings be upon him and his Household)

Thou appointed it -۳

a light through following which we may be guided

(from the shadows of error and ignorance,(۸

a healing for him who turns ear toward hearing it with the understanding of (attestation,(۹

(a just balance whose tongue does not incline away from truth,(۱۰

(a light of guidance whose proof is not extinguished before the witnesses,(۱۱

and a guidepost of deliverance, so that

he who repairs straightway to its prescription

will not go astray

and he who clings to its preservation's handhold

.will not be touched by the hands of disasters

,O God -۴

since Thou hast given us help to recite it

and made smooth the roughness of our tongues

,through the beauty of its expression

place us among those who

,observe it as it should be observed

serve Thee by adhering in submission

,to the firm text of its verses

and seek refuge in admitting both its ambiguous parts

!and the elucidations of its clear signs

O God, Thou sent it -۵

.Allusion to ۴:۱۷۴: We have sent down to you a manifest light -۱

۲- Allusion to ۵:۴۸: We have sent down to thee the Book with the truth, confirming the Book that was before it, and guarding over it.

۳- There are allusions here to several Qur'anic verses, including ۴:۱۷۴, ۵:۴۸, and ۳۹:۲۳.

۴- The Qur'an calls itself a 'separator' in ۲:۱۸۵, ۳:۴, and ۲۵:۱.

۵- Allusion to the title given to itself by the Qur'an: 'the Arabic recitation' (۱۲:۲, ۲۰:۱۱۳, et al.). To 'make plain' (i'rab) also means to 'express in Arabic'.

۶- Cf. ۴۱:۳: A book whose signs have been distinguished as an Arabic Qur'an for a people having knowledge.

۷- Cf. ۷۶:۲۳: Surely We have sent down the Qur'an on thee, a sending down.

۸- Cf. ۱۴:۱: A book We have sent down to thee that thou mayest bring forth mankind from the shadows to the light by the leave of their Lord; cf. also ۵۷:۹, ۶۵:۱۱.

۹- For the name 'healing', cf. ۱۰:۵۷ and ۱۷:۸۲.

۱۰- Cf. ۵۷:۲۵.

۱۱- According to Sayyid "Alikhan, by 'witnesses' the Imam means either those who bear witness to God's Unity and to the prophets, since the Qur'an is their greatest proof, or the Prophet and his Household, who are (according to the Shi'ite interpretation) the witnesses referred to in the verse: Thus We appointed you a midmost nation that you might be witnesses to the people, and that the Messenger might be a witness to you (۲:۱۴۳).

down upon Thy prophet Muhammad

(God bless him and his household) in summary form,

Thou inspired him with the science of its wonders to complement it,

Thou made us the heirs of its knowledge as interpreters,(۱)

Thou made us to surpass him who is ignorant of its knowledge,

and Thou gave us strength over it

to raise us above those not able to carry it.

۶- O God, just as Thou hast appointed our hearts

as its carriers

and made known to us through Thy mercy

,its nobility and excellence

,so also bless Muhammad, its preacher

,and his Household, its guardians

,and place us among those who confess that it has come from Thee

,lest doubt about attesting to it assail us

!or deviation from its straightforward path shake us

O God, bless Muhammad and his Household -٧

,and make us one of those who hold fast to its cord

,seek haven from its ambiguities in its fortified stronghold

,rest in the shadow of its wing

,find guidance in the brightness of its morning

,follow the shining of its disclosure

,acquire light from its lamp

!and beg not guidance from any other

O God, just as through it Thou hast set up Muhammad -٨

as a guidepost to point to Thee

,and through his Household Thou hast made clear Thy good pleasure's roads to Thee

so also bless Muhammad and his Household

,and make the Qur'an our mediation to the noblest stations of Thy honour

a ladder by which we may climb

,to the place of safety

a cause for our being repaid

,with deliverance at the Plain of Resurrection

and a means whereby we may reach

the bliss of the

p: ٢٣١

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١ - Here the prayer's specific reference to the Imam's own situation leads the commentators to suggest altering the text when it is recited. Sayyid "Alikhan suggests that one should make the following changes: warrathtana -> warrathta awsiya'ahu; faddaltana -> faddaltahum; qawwaytana -> qawwaytahum; tarfa'ana -> tarfa'ahum. The meaning would then be: 'Thou madest his executors the heirs of its knowledge as interpreters, Thou preferred them over him who is ignorant of its .'...knowledge, and Thou gavest them strength to lift them above

!House of Permanence

,O God, bless Muhammad and his Household -٩

,lessen for us through the Qur'an the weight of heavy sins

,give to us the excellent qualities of the pious

and make us follow the tracks of those who stood before Thee

(in the watches of the night and the ends of the day,(١

such that Thou purifiest us from every defilement through its purification

and makest us to follow the tracks of those

who have taken illumination from its light

,and whom expectation has not distracted from works

!cutting them off through its delusions' deceptions

O God, bless Muhammad and his Household -١٠

and appoint the Qur'an

for us an intimate in the shadows of nights

and a guardian against the instigations of Satan

,and confusing thoughts

,for our feet an obstruction from passing to acts of disobedience

for our tongues a silencer without blight

,preventing a plunge into falsehood

,for our limbs a restrainer from committing sins

and for the scrutiny of heedfulness

,rolled up in heedlessness an unroller

such that Thou attachest to our hearts

the understanding of the Qur'an's wonders

and its restraining similitudes

which immovable mountains in all their solidity

(were too weak to carry!(٢

۱۱- O God, bless Muhammad and his Household

,and through the Qur'an make permanent the rightness of our outward selves

veil the ideas of confusing thoughts

,from the soundness of our innermost minds

,wash away the dirt of our hearts and the ties of our heavy sins

,gather our scattered affairs

quench the thirst of our burning heat in the standing place of the presentation to ,Thee

and clothe us in the robes of security

on the Day of the Greatest

p: ۲۳۲

۱- Allusion to ۲۰:۱۳۰: Proclaim thy Lord's praise.... in the watches of the night, and at the .ends of the day

۲- Allusion to ۵۹:۲۱: If We had sent down the Qur'an upon a mountain, thou wouldst .have seen it humbled, split asunder out of the fear of God

(Terror at our uprising!(۱

۱۲- O God, bless Muhammad and his Household

- and through the Qur'an redress our lack - our destitution in poverty

drive toward us the comforts of life

,and an abundance of plentiful provisions

turn aside blameworthy character traits

and base moral qualities,

and preserve us from the pit of unbelief

and the motives for hypocrisy,

such that the Qur'an may be

for us at the resurrection a leader

to Thy good pleasure and Thy gardens,

for us in this world a protector against Thy displeasure and transgressing Thy bounds

and for what is with Thee a witness

by its declaring lawful the lawful

and its declaring unlawful the unlawful!

۱۳- O God, bless Muhammad and his Household

and through the Qur'an make easy for our souls at death

the distress of the driving,(۲)

the effort of the moaning,

and the succession of the rattling, when souls reach the throats

and it is said, 'Where is the enchanter?';(۳)

when the angel of death discloses himself to seize them from behind the veils of unseen things,

letting loose at them from the bow of destinies

the arrows of the terror of lonesome separation,

and mixing for them from sudden death

;a cup poisoned to the taste

,and when departure and release for the hereafter come close to us

(works become collars around the necks,(۴

and the graves become the haven

!until the appointed time of the Day of Encounter

,O God, bless Muhammad and his Household-۱۴

make blessed for us the arrival at the house of decay

,and the drawn out residence between the layers of the earth

appoint the graves, after separation from this world, the best

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Allusion to two Qur'anic verses: They shall be secure from terror on that day (۲۷:۸۹); -۱
.(The Greatest Terror shall not grieve them (۲۱:۱۰۳

Allusion to: As though they were being driven into death with their eyes open (۸:۶) -۲
and: And death's agony comes in truth.... And every soul will come, with it a driver and
(a witness. (۵۰:۲۱

۷۵:۲۶-۲۷ -۳

Allusion to ۱۷:۱۳: And every man - We have fastened to him the bird of omen upon -۴
.his neck

,of our waystations

,make roomy for us through Thy mercy the narrowness of our tombs

and disgrace us not among those present at the Resurrection through our ruinous !sins

Through the Qur'an -۱۵

have mercy upon the lowliness of our station at the standing place of presentation to ,Thee

make firm the slips of our feet during the shaking of the bridge across hell on the day ,of passage over it

,illuminate the darkness of our graves before the Uprising

and deliver us from every distress on the Day of Resurrection

!and from the hardships of terrors on the Day of Disaster

(Whiten our faces on the day when the faces of wrongdoers are blackened(۱ -۱۶

,during the Day of Regret and Remorse

,appoint love for us in the breasts of the faithful

!and make not life for us troublesome

,O God, bless Muhammad, Thy servant and Thy messenger -۱۷

,just as He delivered Thy message

,executed Thy command

!and counselled Thy servants

O God, on the Day of Resurrection make our Prophet -۱۸

(Thy blessings be upon him and his Household)

,the nearest of the prophets to Thee in seat

,the ablest of them before Thee with intercession

,the greatest of them with Thee in measure

!and the most eminent of them with Thee in rank

,O God, bless Muhammad and the Household of Muhammad -۱۹

,ennoble his edifice, magnify his proof

,make weighty his balance, accept his intercession

(bring near his mediation,(۲

!whiten his face, complete his light, and raise his degree

,Make us live according to his Sunna -۲۰

,make us die in his creed

take us on his road, make

p: ۲۳۴

.Cf. ۱.۱۴ and ۳:۱۰۶ -۱

۲- The 'mediation' is mentioned in ۵:۳۵: O you who have faith, fear God and seek the mediation to Him. 'Mediation' may mean simply the means of access to God, defined in terms of any work of obedience or pious act. But most commentators point out the verse's connection to a well-known saying of the Prophet concerning 'mediation' as the highest station of Paradise, and this in turn is normally defined as the permission God will give to the Prophet at the Resurrection to intercede for his community. The Prophet said: 'When you hear the muezzin, repeat what he says, then call down blessings upon me. If someone calls down a blessing upon me, God will call down ten upon him. Then ask that I be given the mediation, for it is a station in the Garden suited only for one of God's servants, and I hope to be that one. If anyone asks that I be given the mediation, my intercession for him will become lawful' (Muslim, Salat ۱۱; Tirmidhi, Manaqib I; Abu Dawud, Salat ۳۶; Ahmad II, ۱۶۸, ۲۶۵; III ۸۳). Padwick discusses the connection between mediation and intercession in Muslim Devotions, Ch. ۲, 'The Prayer of Mediation' (the relationship between the two can be seen in the present

.work in ۶۵.۴-۵, ۶۶.۳-۴, ۷۸.۱). On the mediation of the Imams, see note ۲۱۷

,us travel his path

,place us among the people who obey him

(muster us in his band, lead us to up his pool,(۱

!and give us to drink of his cup

,And bless Muhammad and his Household -۲۱

with a blessing through which Thou wilt take him

to the most excellent of Thy good, Thy bounty, and Thy generosity for which he !hopes

Thou art Possessor of boundless mercy

.and generous bounty

,O God, repay him for Thy messages which he delivered -۲۲

,Thy signs which he passed on

,the good counsel he gave to Thy servants

,and the struggle he undertook in Thy way

with the best Thou hast repaid any of Thy angels brought nigh

!and Thy prophets sent out and chosen

,And upon him and his Household

,the good, the pure

!be peace, God's mercy, and His blessings

His Supplication when he Looked at the New Crescent Moon (۴۳

(۴۳) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا نَظَرَ إِلَى الْهِلَالِ

۱. أَيُّهَا الْخَلْقُ الْمُطِيعُ ،

الدَّائِبُ السَّرِيعُ ،

الْمُتَرَدِّدُ فِی مَنَازِلِ التَّقْدِيرِ ،

الْمُتَصَرِّفُ فِی فَلَكِ التَّدْبِيرِ .

۲. آمَنْتُ بِمَنْ نَوَّرَ بِكَ الظُّلَمَ ،

وَ أَوْضَحَ بِكَ الْبُهَمَ ،

وَ جَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ ،

وَ عَلَامَةً مِنْ عَلَامَاتِ سُلْطَانِهِ ،

وَ امْتَهَنَكَ بِالزِّيَادَهِ وَ النُّقْصَانِ ،

وَ الطُّلُوعِ وَ الْأُفُولِ ، وَ الْإِنَارَهِ وَ الْكُسُوفِ ،

فِی كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ ، وَ إِلَى إِرَادَتِهِ سَرِيعٌ

۳. سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ فِی أَمْرِكَ

وَ أَلْطَفَ مَا صَنَعَ فِی شَأْنِكَ

جَعَلَكَ مِفْتَاحَ شَهْرٍ حَادِثٍ لِأَمْرٍ حَادِثٍ

۴. فَأَسْأَلُ اللَّهَ رَبِّی وَ رَبَّكَ ،

وَ خَالِقِی وَ خَالِقَكَ ،

وَ مُقَدِّرِی وَ مُقَدِّرَكَ ،

وَ مُصَوِّرِی وَ مُصَوِّرَكَ

أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَنْ يَجْعَلَکَ هِلَالَ بَرَکَهٍ لَا تَمْحَقُهَا الْأَیَّامُ ،

وَ طَهَارَهٍ لَا

p: ۲۳۵

۱- Allusion to the 'Pool of Abundance' in Paradise, which, according to several hadith, is the meaning of the 'Abundance' which God gave to the Prophet as mentioned in ۱۰۸:۱.

تُدَنِّسُهَا الْآثَامُ

۵. هِلَالَ أَمْنٍ مِنَ الْآفَاتِ ، وَ سَلَامَهٍ مِنَ السَّیِّئَاتِ ،

هِلَالَ سَعْدٍ لَا نَحْسَ فِیهِ ،

وَ یُمْنٍ لَا نَکَدَ مَعَهُ ، وَ یُسْرٍ لَا یُمَازِجُهُ عُسْرٌ ،

وَ خَیْرٍ لَا یَشُوبُهُ شَرٌّ ،

هِلَالَ أَمْنٍ وَ إِیمَانٍ وَ نِعْمَهٍ وَ إِحْسَانٍ وَ سَلَامَهٍ وَ إِسْلَامٍ .

۶. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اجْعَلْنَا مِنْ أَرْضَی مَنْ طَلَعَ عَلَیْهِ ،

وَ أَزْکَی مَنْ نَظَرَ إِلَیْهِ ،

وَ أَسْعَدَ مَنْ تَعَبَّدَ لَکَ فِیهِ ،

وَ وَفِّقْنَا فِیهِ لِلتَّوْبَهِ ،

وَ اعْصِمْنَا فِیهِ مِنَ الْحَوْبَهِ ،

وَ احْفَظْنَا فِیهِ مِنْ مُبَاشَرَهِ مَعْصِیَتِکَ

۷. وَ أَوْزِعْنَا فِیهِ شُکْرَ نِعْمَتِکَ ،

وَ أَلْبِسْنَا فِيهِ جُنَنَ الْعَافِيَهِ ،

وَ أَتْمِمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِکَ فِيهِ الْمِنَّهَ ،

إِنَّکَ الْمَنَّانُ الْحَمِيدُ ،

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

١- O obedient creature,

speedy and untiring,

frequenter of the mansions of determination,(١)

moving about in the sphere of governance!

٢- I have faith in Him who lights up darknesses through thee,

illuminates jet-black shadows by thee,

appointed thee one of the signs of His kingdom

and one of the marks of His authority,

and humbled thee through increase and decrease,

rising and setting, illumination and eclipse.

In all of this thou art obedient to Him,

prompt toward His will.

٣- Glory be to Him!

How wonderful is what He has arranged in thy situation!

How subtle what He has made for thy task!

He has made thee the key to a new month

.for a new situation

,So I ask God, my Lord and thy Lord -۴

,my Creator and thy Creator

,my Determiner and thy Determiner

,my Form-giver and thy Form-giver

that He bless Muhammad and his Household

and appoint thee a

Allusion to ۳۶:۳۹: And the moon - We have determined it by mansions, till it returns -۱
.like an aged palm-bough

crescent of blessings not effaced by days

;and of purity not defiled by sins

;a crescent of security from blights and of safety from evil deeds -۵

,a crescent of auspiciousness containing no misfortune

,of prosperity accompanied by no adversity, of ease not mixed with difficulty

;of good unstained by evil

,a crescent of security and faith

!favour and good-doing, safety and submission

,O God -۶

,bless Muhammad and his Household

,place us among the most satisfied of those over whom the crescent has risen

,the purest of those who have looked upon it

;the most fortunate of those who have worshipped Thee under it

,give us the success during [the new month] to repent

,preserve us within it from misdeeds

,guard us therein from pursuing disobedience to Thee

,allot to us within it thanksgiving for Thy favour -۷

,clothe us during it in the shields of well-being

and complete for us Thy kindness

!by perfecting therein obedience to Thee

.Surely Thou art All-kind, Praiseworthy

.And bless Muhammad and his Household, the good, the pure

His Supplication for the Coming of the Month of Ramadan (۴۴

(۴۴) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ إِذَا دَخَلَ شَهْرُ رَمَضَانَ

۱. الْحَمْدُ لِلَّهِ الَّذِى هَدَانَا لِحَمْدِهِ ،

وَ جَعَلَنَا مِنْ أَهْلِهِ

لِنَكُونَ لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ ،

وَ لِيَجْزِيَنَا عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ .

۲. وَ الْحَمْدُ لِلَّهِ الَّذِى حَبَانَا بِدِينِهِ ،

وَ اخْتَصَّنَا بِمِلَّتِهِ ،

وَ سَبَّلَنَا فِی سُبُلِ إِحْسَانِهِ

لِنَسْلُکَهَا بِمَنِّهِ إِلَی رِضْوَانِهِ ،

حَمْداً یَتَقَبَّلُهُ مِنَّا ،

وَ یَرْضَی بِهِ عَنَّا .

۳. وَ الْحَمْدُ لِلَّهِ الَّذِی جَعَلَ مِنْ تِلْکَ السُّبُلِ شَهْرَهُ

شَهْرَ رَمَضَانَ ،

شَهْرَ الصِّیَامِ ،

وَ شَهْرَ الْإِسْلَامِ ،

وَ شَهْرَ الطَّهُورِ ،

وَ شَهْرَ التَّمْحِیصِ ،

وَ شَهْرَ الْقِیَامِ

الَّذِی أُنْزِلَ فِیهِ الْقُرْآنُ ، هُدًی لِلنَّاسِ ، وَ بَیِّنَاتٍ مِنَ

الْهُدَی وَ الْفُرْقَانِ

۴. فَأَبَانَ فَضِیلَتَهُ عَلَی سَائِرِ الشُّهُورِ

بِمَا جَعَلَ لَهُ مِنَ الْحُرُمَاتِ الْمَوْفُورَهِ ، وَ الْفَضَائِلِ الْمَشْهُورَهِ ،

فَحَرَّمَ فِیهِ مَا أَحَلَّ فِی غَیْرِهِ إِعْظَاماً ،

وَ حَجَرَ فِیهِ الْمَطَاعِمَ وَ الْمَشَارِبَ إِکْرَاماً ،

وَ جَعَلَ لَهُ وَقْتاً بَیِّناً لَا یُجِیزُ جَلَّ وَ عَزَّ

أَنْ یُقَدَّمَ قَبْلَهُ ، وَ لَا یَقْبَلُ أَنْ یُؤَخَّرَ عَنْهُ .

۵. ثُمَّ فَضَّلَ لَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ

عَلَى لَيَالِي أَلْفِ شَهْرٍ ،

وَ سَمَّاهَا لَيْلَةَ الْقَدْرِ ،

تَنَزَّلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا

بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ ،

دَائِمُ الْبَرَكَهِ إِلَى طُلُوعِ الْفَجْرِ

عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

بِمَا أَحْكَمَ مِنْ قَضَائِهِ .

۶. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَلْهِمْنَا مَعْرِفَهَ فَضْلِهِ وَ إِجْلَالَ حُرْمَتِهِ ،

وَ التَّحَفُّظَ مِمَّا حَظَرْتَ فِيهِ ،

وَ أَعِنَّا عَلَى صِيَامِهِ بِكَفِّ الْجَوَارِحِ عَنْ مَعَاصِيكَ ،

وَ اسْتِعْمَالِهَا فِيهِ بِمَا يُرْضِيكَ

حَتَّى لَا نُصْغِيَ بِأَسْمَاعِنَا إِلَى لَغْوٍ ،

وَ لَا نُسْرِعَ بِأَبْصَارِنَا إِلَى لَهْوٍ

۷. وَ حَتَّى لَا نَبْسُطَ أَيْدِيَنَا إِلَى مَحْظُورٍ ،

وَ لَا نَخْطُوَ بِأَقْدَامِنَا إِلَى مَحْجُورٍ ،

وَ حَتَّى لَا تَعِيَ بُطُونُنَا إِلَّا مَا أَحْلَلْتَ ،

وَ لَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَثَّلْتَ ،

وَ لَا نَتَكَلَّفَ إِلَّا مَا يُدْنِي مِنْ ثَوَابِكَ ،

وَ لَا نَتَعَاطَی إِلَّا الَّذِی یَقِی مِنْ عِقَابِکَ ،

ثُمَّ خَلِّصْ ذَلِکَ کُلَّهُ مِنْ رِئَاءِ الْمُرَاءِینَ ،

وَ سُمْعَهِ الْمُسْمِعِینَ ،

لَا نُشْرِکُ فِیهِ أَحَداً دُونَکَ ،

وَ لَا نَبْتَغِی فِیهِ مُرَاداً سِوَاکَ .

۸. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ قِفْنَا فِیهِ عَلَی مَوَاقِیتِ الصَّلَوَاتِ الْخَمْسِ

بِحُدُودِهَا الَّتِی حَدَّدْتَ ،

وَ فُرُوضِهَا الَّتِی فَرَضْتَ ،

وَ وَظَائِفِهَا الَّتِی وَظَّفْتَ ،

وَ أَوْقَاتِهَا الَّتِی وَقَّتَّ

۹. وَ أَنْزِلْنَا فِیهَا مَنْزِلَه الْمُصِیبِینَ لِمَنَازِلِهَا ،

الْحَافِظِینَ لِأَرْکَانِهَا ،

الْمُؤَدِّینَ لَهَا فِی أَوْقَاتِهَا

عَلَی مَا سَنَّهُ عَبْدُکَ وَ رَسُولُکَ

صَلَوَاتُکَ عَلَیْهِ وَ آلِهِ

فِی رُکُوعِهَا وَ سُجُودِهَا وَ جَمِیعِ

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فَوَاضِلِهَا

عَلَی أَتَمِّ الطَّهُورِ وَ أَسْبَغِهِ ،

وَ أَبْيَنِ الْخُشُوعِ وَ أَبْلَغِهِ .

۱۰. وَ وَفِّقْنَا فِيهِ لِأَنْ نَصِلَ أَرْحَامَنَا بِالْبِرِّ وَ الصِّلَهِ ،

وَ أَنْ نَتَعَاهَدَ جِيرَانَنَا بِالْإِفْضَالِ وَ الْعَطِيَّهِ ،

وَ أَنْ نُخَلِّصَ أَمْوَالَنَا مِنَ التَّبِعَاتِ ،

وَ أَنْ نُطَهِّرَهَا بِإِخْرَاجِ الزَّكَوَاتِ ،

وَ أَنْ نُرَاجِعَ مَنْ هَاجَرَنَا ،

وَ أَنْ نُنْصِفَ مَنْ ظَلَمَنَا ،

وَ أَنْ نُسَالِمَ مَنْ عَادَانَا

حَاشَی مَنْ عُودِیَ فِیکَ وَ لَکَ ،

فَإِنَّهُ الْعَدُوُّ الَّذِی لَا نُوَالِیهِ ،

وَ الْحِزْبُ الَّذِی لَا نُصَافِیهِ .

۱۱. وَ أَنْ نَتَقَرَّبَ إِلَیْکَ فِیهِ مِنَ الْأَعْمَالِ الزَّاکِیهِ

بِمَا تُطَهِّرُنَا بِهِ مِنَ الذُّنُوبِ ،

وَ تَعْصِمُنَا فِیهِ مِمَّا نَسْتَأْنِفُ مِنَ الْعُیُوبِ ،

حَتَّی لَا یُورِدَ عَلَیْکَ أَحَدٌ مِنْ مَلَائِکَتِکَ إِلَّا دُونَ مَا نُورِدُ مِنْ أَبْوَابِ الطَّاعَهِ لَکَ ، وَ أَنْوَاعِ الْقُرْبَهِ إِلَیْکَ .

۱۲. اللَّهُمَّ إِنِّی أَسْأَلُکَ بِحَقِّ هَذَا الشَّهْرِ ،

وَ بِحَقِّ مَنْ تَعَبَّدَ لَکَ فِیهِ

مِنِ ابْتِدَائِهِ إِلَی وَقْتِ فَنَائِهِ

مِنْ مَلَکٍ قَرَّبْتَهُ ،

أَوْ نَبِیٍّ أَرْسَلْتَهُ ،

أَوْ عَبْدٍ صَالِحٍ اخْتَصَصْتَهُ ،

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ أَهِّلْنَا فِيهِ لِمَا وَعَدْتَ أَوْلِيَاءَكَ مِنْ كَرَامَتِكَ ،

وَ أَوْجِبْ لَنَا فِيهِ مَا أَوْجَبْتَ

لِأَهْلِ الْمُبَالَغَهِ فِی طَاعَتِكَ ،

وَ اجْعَلْنَا فِی نَظْمِ مَنِ اسْتَحَقَّ الرَّفِيعَ الْأَعْلَى بِرَحْمَتِكَ .

۱۳. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ جَنِّبْنَا الْإِلْحَادَ فِی تَوْحِيدِكَ ،

وَ التَّقْصِيرَ فِی تَمْجِيدِكَ ،

وَ الشَّكَّ فِی دِينِكَ ،

وَ الْعَمَى عَنْ سَبِيلِكَ ،

وَ الْإِغْفَالَ لِحُرْمَتِكَ ،

وَ الِانْخِدَاعَ لِعَدُوِّكَ الشَّيْطَانِ الرَّجِيمِ .

۱۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ إِذَا كَانَ لَكَ فِی كُلِّ لَيْلَهٍ مِنْ لَيَالِی شَهْرِنَا هَذَا

رِقَابٌ يُعْتِقُهَا عَفْوُكَ ،

أَوْ يَهَبُهَا صَفْحُكَ

فَاجْعَلْ رِقَابَنَا مِنْ تِلْكَ الرِّقَابِ ،

وَ اجْعَلْنَا لِشَهْرِنَا مِنْ خَيْرِ أَهْلٍ وَ أَصْحَابٍ .

۱۵. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ امْحَقْ ذُنُوبَنَا مَعَ امِّحَاقِ هِلَالِهِ ،

وَ اسْلَخْ عَنَّا تَبِعَاتِنَا

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مَعَ انْسِلَاخِ أَيَّامِهِ

حَتَّى يَنْقَضِیَ عَنَّا وَ قَدْ صَفَّيْتَنَا فِيهِ مِنَ الْخَطِيئَاتِ ،

وَ أَخْلَصْتَنَا فِيهِ مِنَ السَّيِّئَاتِ .

۱۶. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ إِنْ مِلْنَا فِيهِ فَعَدِّلْنَا ،

وَ إِنْ زُغْنَا فِيهِ فَقَوِّمْنَا ،

وَ إِنِ اشْتَمَلَ عَلَيْنَا عَدُوُّکَ الشَّيْطَانُ

فَاسْتَنْقِذْنَا مِنْهُ .

۱۷. اللَّهُمَّ اشْحَنْهُ بِعِبَادَتِنَا إِيَّاکَ ،

وَ زَيِّنْ أَوْقَاتَهُ بِطَاعَتِنَا لَکَ ،

وَ أَعِنَّا فِی نَهَارِهِ عَلَى صِيَامِهِ ،

وَ فِی لَيْلِهِ عَلَى الصَّلَاهِ وَ التَّضَرُّعِ إِلَيْکَ ،

وَ الْخُشُوعِ لَکَ ، وَ الذِّلَّهِ بَيْنَ يَدَيْکَ

حَتَّى لَا يَشْهَدَ نَهَارُهُ عَلَيْنَا بِغَفْلَهٍ ،

وَ لَا لَيْلُهُ بِتَفْرِيطٍ .

۱۸. اللَّهُمَّ وَ اجْعَلْنَا فِی سَائِرِ الشُّهُورِ

وَ الْأَيَّامِ كَذَلِکَ مَا عَمَّرْتَنَا ،

وَ اجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ،

وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ ،

أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ،

وَ مِنَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ

وَ هُمْ لَهَا سَابِقُونَ .

۱۹. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

فِي كُلِّ وَقْتٍ وَ كُلِّ أَوَانٍ وَ عَلَى كُلِّ حَالٍ

عَدَدَ مَا صَلَّيْتَ عَلَى مَنْ صَلَّيْتَ عَلَيْهِ ،

وَ أَضْعَافَ ذَلِكَ كُلِّهِ بِالْأَضْعَافِ

الَّتِي لَا يُحْصِيهَا غَيْرُكَ ،

إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ

Praise belongs to God who guided us to His praise -۱

,and placed us among the people of praise

that we might be among the thankful for His beneficence

and that He might recompense us for that

!with the recompense of the good-doers

,And praise belongs to God who showed favour to us through His religion -۲

,singled us out for His creed

,and directed us onto the roads of His beneficence

,in order that through His kindness we might travel upon them to His good pleasure

a praise which He will accept from us

and through which He will be pleased with

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!us

,And praise belongs to God who appointed among those roads His month ۳

,the month of Ramadan

,the month of fasting

,the month of submission

,the month of purity

,the month of putting to test

,the month of standing in prayer

in which the Qur'an was sent down as guidance to the people, and as clear signs of (the Guidance and the Separator!(۱

He clarified its excellence over other months -۴

,by the many sacred things and well-known excellencies which He placed therein

for He made unlawful in it what He declared lawful in others

,to magnify it

,He prohibited foods and drinks in it to honour it

and He appointed for it a clear time which He

(majestic and mighty is He)

allows not to be set forward and accepts not to be placed behind.

۵- Then He made one of its nights surpass

the nights of a thousand months

and named it the Night of Decree;

in it the angels and the Spirit descend

by the leave of their Lord upon every command,

a peace[۲]

constant in blessings until the rising of the dawn

upon whomsoever He will of His servants

according to the decision He has made firm.

۶- O God, bless Muhammad and his Household,

inspire us with knowledge of its excellence,

veneration of its inviolability,

and caution against what Thou hast forbidden within it,

and help us to fast in it by our restraining our limbs from acts of disobedience toward Thee

and our employing them in that which pleases Thee,

so that we lend not our ears to idle talk

and hurry not with our eyes to diversion,

we stretch not our -۷

p: ۲۴۱

۱- ۲:۱۸۵

۲- ۹۷:۴-۵

hands toward the forbidden

,and stride not with our feet toward the prohibited

our bellies hold only what Thou hast made lawful

,and our tongues speak only what Thou hast exemplified

we undertake nothing but what brings close to

Thy reward

!and pursue nothing but what protects from Thy punishment

Then rid all of that from the false show of the false showers and the fame seeking of ,the fame seekers

lest we associate therein anything with Thee

!or seek therein any object of desire but Thee

,O God, bless Muhammad and his Household ۸

in it make us attend to the appointed moments of the five prayers

,within the bounds Thou hast set

,the obligations Thou hast decreed

,the duties Thou hast assigned

;and the times Thou hast specified

and in the prayers make us alight in the station of -٩

,the keepers of their stations

,the guardians of their pillars

,their performers in their times

as Thy servant and Thy messenger set down in his Sunna

(Thy blessings be upon him and his Household)

in their bowings, their prostrations, and all their

,excellent acts

with the most complete and ample ritual purity

!and the most evident and intense humility

,Give us success in this month to tighten our bonds of kin with devotion and gifts -١٠

,attend to our neighbours with bestowal and giving

,rid our possessions from claims

,purify them through paying the alms

,go back to him who has gone far from us

,treat justly him who has wronged us

make peace with him who shows enmity toward us

,except him who is regarded as an enemy in Thee and for Thee)

for he is the enemy whom we

,(will not befriend, the party whom we will not hold dear

and seek nearness to Thee through blameless works -۱۱

which will purify us from sins

,and preserve us from renewing faults

so that none of Thy angels will bring for Thee

the kinds of obedience and sorts of nearness-seeking unless they be less than what (we bring! (۱)

O God, I ask Thee by the right of this month -۱۲

and by the right of him who worships Thee within it

,from its beginning to the time of its passing

,whether angel Thou hast brought nigh to Thee

,prophet Thou hast sent

,or righteous servant Thou hast singled out

,that Thou bless Muhammad and his Household

,make us worthy of the generosity Thou hast promised Thy friends

make incumbent for us what Thou hast made incumbent

,for those who go to great lengths in obeying Thee

and place us in the ranks of those who deserve through Thy mercy the highest !elevation

,O God, bless Muhammad and his Household -۱۳

turn us aside from

,deviation in professing Thy Unity

,falling short in magnifying Thee

,doubt in Thy religion

,blindness toward Thy path

,heedlessness of Thy inviolability

!and being deceived by Thy enemy, the accursed Satan

,O God, bless Muhammad and his Household -۱۴

and when in every night of this month's nights

Thou hast necks which Thy pardon will release

,and Thy forgiveness disregard

place our necks among those necks

!and place us among the best folk and companions of this our month

,O God, bless Muhammad and his Household -۱۵

,efface our sins along with the effacing of its crescent moon

and make us pass forth

Sayyid "Alikhan offers four interpretations for this last clause, three given by earlier -۱ commentators and the fourth his own: (a) so that the acts of obedience and nearness-seeking of the angels will be less than ours; (b) so that none of the recording angels will bring the record of our sins except that they be less than the kinds of obedience

and sorts of nearness seeking that we bring; (c) so that none of the angels will bring the works of the servants except that they be less than the kinds of obedience and sorts of nearness seeking that we bring; (d) so that none of the angels will bring our good works except that they be less than the good works that we ourselves bring. In support of the last reading he cites a hadith from one of the Imams: 'The angel only writes down what it hears, but God has said, Remember thy Lord in thyself, in pleading and fear (۷:۲۰۵). So none knows the reward of the remembrance in the person's self except God.' He concludes that the best interpretation is to say that the passage includes all four of these meanings.

from the ill effects of our acts with the passing of its days,

until it leaves us behind, while within it Thou hast purified us of offenses

and rid us of evil deeds!

۱۶- O God, bless Muhammad and his Household,

and should we go off to one side in this month,

set us aright;

should we swerve, point us straight;

and should Thy enemy Satan enwrap us,

rescue us from him!

۱۷- O God, fill this month with our worship of Thee,

adorn its times with our obedience toward Thee,

help us during its daytime with its fast,

and in its night with prayer and pleading toward Thee,

humility toward Thee, and lowliness before Thee,

,so that its daytime may not bear witness against our heedlessness

!nor its night against our neglect

18 O God, make us like this in the other months and days as long as Thou givest us life,

,and place us among Thy righteous servants

(those who shall inherit Paradise, therein dwelling forever,(1

,those who give what they give, while their hearts quake

(that they are returning to their Lord,(2

,those who vie in good works

(outracing to them!(3

19- O God, bless Muhammad and his Household

,in every time, in all moments, and in every state

to the number that Thou hast blessed whomsoever Thou hast blessed

!and to multiples of all that, through multiples which none can count but Thee

!Surely Thou art Accomplisher of what Thou desirest

His Supplication in Bidding Farewell to the Month of Ramadan (45

(۴۵) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى وَدَاعِ شَهْرِ رَمَضَانَ

۱. اللَّهُمَّ يَا مَنْ لَا يَرْغَبُ فِى الْجَزَاءِ

۲. وَ يَا مَنْ لَا يَنْدَمُ عَلَى الْعَطَاءِ

۳. وَ

۱- ۲۳:۱۱

۲- ۲۳:۶۰

۳- ۲۳:۶۱

يَا مَنْ لَا يُكَافِئُ عَبْدَهُ عَلَى السَّوَاءِ .

۴. مِنَّتُكَ ابْتِدَاءٌ ،

وَ عَفْوُكَ تَفَضُّلٌ ،

وَ عُقُوبَتُكَ عَدْلٌ ، وَ قَضَاؤُكَ خِيَرَةٌ

۵. إِنْ أَعْطَيْتَ لَمْ تَشُبْ عَطَاءَكَ بِمَنٍّ ،

وَ إِنْ مَنَعْتَ لَمْ يَكُنْ مَنْعُكَ تَعَدِّياً .

۶. تَشْكُرُ مَنْ شَكَرَكَ وَ أَنْتَ أَلْهَمْتَهُ شُكْرَكَ .

۷. وَ تُكَافِئُ مَنْ حَمِدَكَ وَ أَنْتَ عَلَّمْتَهُ حَمْدَكَ .

۸. تَسْتُرُ عَلَى مَنْ لَوْ شِئْتَ فَضَحْتَهُ ،

وَ تَجُودُ عَلَى مَنْ لَوْ شِئْتَ مَنَعْتَهُ ،

وَ كِلَاهُمَا أَهْلٌ مِنْكَ لِلْفَضِيحَهِ وَ الْمَنْعِ

غَيْرَ أَنَّكَ بَنَيْتَ أَفْعَالَكَ عَلَى التَّفَضُّلِ ،

وَ أَجْرَيْتَ قُدْرَتَكَ عَلَى التَّجَاوُزِ .

۹. وَ تَلَقَّيْتَ مَنْ عَصَاكَ بِالْحِلْمِ ،

وَ أَمْهَلْتَ مَنْ قَصَدَ لِنَفْسِهِ بِالظُّلْمِ ،

تَسْتَنْظِرُهُمْ بِأَنَاتِكَ إِلَى الْإِنَابَهِ ،

وَ تَتْرُكُ مُعَاجَلَتَهُمْ إِلَى التَّوْبَهِ

لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُهُمْ ،

وَ لَا يَشْقَى بِنِعْمَتِکَ شَقِيُّهُمْ

إِلَّا عَنْ طُولِ الْإِعْذَارِ إِلَيْهِ ،

وَ بَعْدَ تَرَادُفِ الْحُجَّهِ عَلَيْهِ ،

کَرَماً مِنْ عَفْوِکَ يَا کَرِيمُ ،

وَ عَائِدَهً مِنْ عَطْفِکَ يَا حَلِيمُ .

۱۰. أَنْتَ الَّذِى فَتَحْتَ لِعِبَادِکَ بَاباً إِلَى عَفْوِکَ ،

وَ سَمَّيْتَهُ التَّوْبَهَ ،

وَ جَعَلْتَ عَلَى ذَلِکَ الْبَابِ

دَلِيلًا مِنْ وَحْيِکَ

لِئَلَّا يَضِلُّوا عَنْهُ ،

فَقُلْتَ تَبَارَکَ اسْمُکَ

تُوبُوا إِلَى اللَّهِ تَوْبَهً نَصُوحاً

عَسَى رَبُّکُمْ أَنْ يُکَفِّرَ عَنْکُمْ سَيِّئَاتِکُمْ

وَ يُدْخِلَکُمْ جَنَاتٍ

تَجْرِى مِنْ تَحْتِهَا الْأَنْهَارُ .

۱۱. يَوْمَ لَا يُخْزِى اللَّهُ النَّبِيَّ

وَ الَّذِينَ آمَنُوا مَعَهُ ،

نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بِأَيْمَانِهِمْ ،

يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا ، وَ اغْفِرْ لَنَا ،

إِنَّکَ عَلَى کُلِّ شَىْ ءٍ قَدِيرٌ .

فَمَا عُذْرُ مَنْ أَغْفَلَ دُخُولَ ذَلِکَ الْمَنْزِلِ

بَعْدَ فَتْحِ الْبَابِ

وَ إِقَامَهِ الدَّلِیلِ

۱۲. وَ أَنْتَ الَّذِی زِدْتَ فِی السَّوْمِ عَلَی نَفْسِکَ لِعِبَادِکَ ،

تُرِیدُ رِبْحَهُمْ فِی مُتَاجَرَتِهِمْ لَکَ ،

وَ فَوْزَهُمْ بِالْوِفَادَهِ عَلَیْکَ ،

وَ الزِّیَادَهِ مِنْکَ ،

فَقُلْتَ تَبَارَکَ اسْمُکَ وَ تَعَالَیْتَ

مَنْ جَاءَ بِالْحَسَنَهِ فَلَهُ عَشْرُ أَمْثَالِهَا ،

وَ مَنْ جَاءَ بِالسَّیِّئَهِ فَلَا یُجْزَی إِلَّا مِثْلَهَا .

۱۳. وَ

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قُلْتَ مَثَلُ الَّذِینَ یُنْفِقُونَ أَمْوَالَهُمْ فِی سَبِیلِ اللَّهِ

کَمَثَلِ حَبَّهٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ

فِی کُلِّ سُنْبُلَهٍ مِائَهُ حَبَّهٍ ،

وَ اللَّهُ یُضَاعِفُ لِمَنْ یَشَاءُ ،

وَ قُلْتَ مَنْ ذَا الَّذِی یُقْرِضُ اللَّهَ قَرْضاً حَسَناً

فَیُضَاعِفَهُ لَهُ أَضْعَافاً کَثِیرَهً .

وَ مَا أَنْزَلْتَ مِنْ نَظَائِرِهِنَّ فِی الْقُرْآنِ

مِنْ تَضَاعِیفِ الْحَسَنَاتِ .

۱۴. وَ أَنْتَ الَّذِی دَلَلْتَهُمْ

بِقَوْلِکَ مِنْ غَیْبِکَ

وَ تَرْغِیبِکَ الَّذِی فِیهِ حَظُّهُمْ عَلَی مَا

لَوْ سَتَرْتَهُ عَنْهُمْ لَمْ تُدْرِکْهُ أَبْصَارُهُمْ ،

وَ لَمْ تَعِهِ أَسْمَاعُهُمْ ،

وَ لَمْ تَلْحَقْهُ أَوْهَامُهُمْ ،

فَقُلْتَ اذْکُرُونِی أَذْکُرْکُمْ ،

وَ اشْکُرُوا لِی وَ لَا تَکْفُرُونِ ،

وَ قُلْتَ لَئِنْ شَکَرْتُمْ لَأَزِیدَنَّکُمْ ،

وَ لَئِنْ کَفَرْتُمْ إِنَّ عَذَابِی لَشَدِیدٌ .

۱۵. وَ قُلْتَ ادْعُونِی أَسْتَجِبْ لَکُمْ ،

إِنَّ الَّذِینَ یَسْتَکْبِرُونَ عَنْ عِبَادَتِی

سَیَدْخُلُونَ جَهَنَّمَ دَاخِرِینَ ،

فَسَمَّیْتَ دُعَاءَکَ عِبَادَةً ،

وَ تَرْکَهُ اسْتِکْبَاراً ،

وَ تَوَعَّدْتَ عَلَی تَرْکِهِ

دُخُولَ جَهَنَّمَ دَاخِرِینَ .

۱۶. فَذَکَرُوکَ بِمَنِّکَ ،

وَ شَکَرُوکَ بِفَضْلِکَ ،

وَ دَعَوْکَ بِأَمْرِکَ ،

وَ تَصَدَّقُوا لَکَ طَلَباً لِمَزِیدِکَ ،

وَ فِیهَا کَانَتْ نَجَاتُهُمْ مِنْ غَضَبِکَ ،

وَ فَوْزُهُمْ بِرِضَاکَ .

١٧. وَ لَوْ دَلَّ مَخْلُوقٌ مَخْلُوقاً مِنْ نَفْسِهِ

عَلَى مِثْلِ الَّذِی دَلَلْتَ عَلَیْهِ عِبَادَکَ مِنْکَ

کَانَ مَوْصُوفاً بِالْإِحْسَانِ ،

وَ مَنْعُوتاً بِالِامْتِنَانِ ،

وَ مَحْمُوداً بِکُلِّ لِسَانٍ ،

فَلَکَ الْحَمْدُ

مَا وُجِدَ فِی حَمْدِکَ مَذْهَبٌ ،

وَ مَا بَقِیَ لِلْحَمْدِ لَفْظٌ تُحْمَدُ بِهِ ،

وَ مَعْنًى یَنْصَرِفُ إِلَیْهِ .

١٨. یَا مَنْ تَحَمَّدَ إِلَى عِبَادِهِ بِالْإِحْسَانِ وَ الْفَضْلِ ،

وَ غَمَرَهُمْ بِالْمَنِّ وَ الطَّوْلِ ،

مَا أَفْشَى فِینَا نِعْمَتَکَ ،

وَ أَسْبَغَ عَلَیْنَا مِنَّتَکَ ،

وَ أَخَصَّنَا بِبِرِّکَ

١٩. هَدَیْتَنَا لِدِینِکَ الَّذِی اصْطَفَیْتَ ،

وَ مِلَّتِکَ الَّتِی ارْتَضَیْتَ ،

وَ سَبِیلِکَ الَّذِی سَهَّلْتَ ،

وَ بَصَّرْتَنَا الزُّلْفَهَ لَدَيْکَ ،

وَ الْوُصُولَ إِلَی کَرَامَتِکَ .

۲۰. اللَّهُمَّ وَ أَنْتَ جَعَلْتَ مِنْ صَفَایَا تِلْکَ الْوَظَائِفِ ،

وَ خَصَائِصِ تِلْکَ الْفُرُوضِ

شَهْرَ رَمَضَانَ الَّذِی اخْتَصَصْتَهُ مِنْ سَائِرِ الشُّهُورِ ،

وَ تَخَیَّرْتَهُ مِنْ جَمِیعِ الْأَزْمِنَهِ وَ الدُّهُورِ ،

وَ آثَرْتَهُ

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عَلَی کُلِّ أَوْقَاتِ السَّنَهِ

بِمَا أَنْزَلْتَ فِیهِ مِنَ الْقُرْآنِ وَ النُّورِ ،

وَ ضَاعَفْتَ فِیهِ مِنَ الْإِیمَانِ ،

وَ فَرَضْتَ فِیهِ مِنَ الصِّیَامِ ،

وَ رَغَّبْتَ فِیهِ مِنَ الْقِیَامِ ،

وَ أَجْلَلْتَ فِیهِ مِنْ لَیْلَهِ الْقَدْرِ الَّتِی هِیَ خَیْرٌ مِنْ أَلْفِ شَهْرٍ .

۲۱. ثُمَّ آثَرْتَنَا بِهِ عَلَی سَائِرِ الْأُمَمِ ،

وَ اصْطَفَیْتَنَا بِفَضْلِهِ دُونَ أَهْلِ الْمِلَلِ ،

فَصُمْنَا بِأَمْرِکَ نَهَارَهُ ،

وَ قُمْنَا بِعَوْنِکَ لَیْلَهُ ،

مُتَعَرِّضِینَ بِصِیَامِهِ وَ قِیَامِهِ لِمَا عَرَّضْتَنَا لَهُ مِنْ رَحْمَتِکَ ،

وَ تَسَبَّبْنَا إِلَیْهِ مِنْ مَثُوبَتِکَ ،

وَ أَنْتَ الْمَلِی ءُ بِمَا رُغِبَ فِیهِ إِلَیْکَ ،

الْجَوَادُ بِمَا سُئِلْتَ مِنْ فَضْلِکَ ،

الْقَرِیبُ إِلَی مَنْ حَاوَلَ قُرْبَکَ .

۲۲. وَ قَدْ أَقَامَ فِینَا هَذَا الشَّهْرُ مُقَامَ حَمْدٍ ،

وَ صَحِبَنَا صُحْبَهَ مَبْرُورٍ ،

وَ أَرْبَحَنَا أَفْضَلَ أَرْبَاحِ الْعَالَمِینَ ،

ثُمَّ قَدْ فَارَقَنَا عِنْدَ تَمَامِ وَقْتِهِ ،

وَ انْقِطَاعِ مُدَّتِهِ ، وَ وَفَاءِ عَدَدِهِ .

۲۳. فَنَحْنُ مُوَدِّعُوهُ وِدَاعَ مَنْ عَزَّ فِرَاقُهُ عَلَیْنَا ،

وَ غَمَّنَا وَ أَوْحَشَنَا انْصِرَافُهُ عَنَّا ،

وَ لَزِمَنَا لَهُ الذِّمَامُ الْمَحْفُوظُ ،

وَ الْحُرْمَهُ الْمَرْعِیَّهُ ،

وَ الْحَقُّ الْمَقْضِیُّ ،

فَنَحْنُ قَائِلُونَ السَّلَامُ عَلَیْکَ

یَا شَهْرَ اللَّهِ الْأَکْبَرَ ، وَ یَا عِیدَ أَوْلِیَائِهِ .

۲۴. السَّلَامُ عَلَیْکَ یَا أَکْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ ،

وَ یَا خَیْرَ شَهْرٍ فِی الْأَیَّامِ وَ السَّاعَاتِ .

۲۵. السَّلَامُ عَلَیْکَ مِنْ شَهْرٍ قَرُبَتْ فِیهِ الْآمَالُ ،

وَ نُشِرَتْ فِیهِ الْأَعْمَالُ .

۲۶. السَّلَامُ عَلَیْکَ مِنْ قَرِینٍ جَلَّ قَدْرُهُ مَوْجُوداً ،

وَ أَفْجَعَ فَقْدُهُ مَفْقُوداً ،

وَ مَرْجُوٍّ آلَمَ فِرَاقُهُ .

۲۷. السَّلَامُ عَلَيْکَ مِنْ أَلِيفٍ آنَسَ مُقْبِلًا فَسَرَّ ،

وَ أَوْحَشَ مُنْقَضِياً فَمَضَّ

۲۸. السَّلَامُ عَلَيْکَ مِنْ مُجَاوِرٍ

رَقَّتْ فِيهِ الْقُلُوبُ ،

وَ قَلَّتْ فِيهِ الذُّنُوبُ .

۲۹. السَّلَامُ عَلَيْکَ مِنْ نَاصِرٍ

أَعَانَ عَلَى الشَّيْطَانِ ،

وَ صَاحِبٍ سَهَّلَ سُبُلَ الْإِحْسَانِ

۳۰. السَّلَامُ عَلَيْکَ مَا أَكْثَرَ عُتَقَاءَ اللَّهِ فِيکَ ،

وَ مَا أَسْعَدَ مَنْ رَعَى حُرْمَتَکَ بِکَ

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۳۱. السَّلَامُ عَلَيْکَ مَا كَانَ أَمْحَاکَ لِلذُّنُوبِ ،

وَ أَسْتَرَکَ لِأَنْوَاعِ الْعُيُوبِ

۳۲. السَّلَامُ عَلَيْکَ مَا كَانَ أَطْوَلَکَ عَلَى الْمُجْرِمِينَ ،

وَ أَهْيَبَکَ فِی صُدُورِ الْمُؤْمِنِينَ

۳۳. السَّلَامُ عَلَيْکَ مِنْ شَهْرٍ لَا تُنَافِسُهُ الْأَيَّامُ .

۳۴. السَّلَامُ عَلَيْکَ مِنْ شَهْرٍ هُوَ مِنْ كُلِّ أَمْرٍ سَلَامٌ

۳۵. السَّلَامُ عَلَيْکَ غَيْرَ كَرِيهِ الْمُصَاحَبَةِ ،

وَ لَا ذَمِيمِ الْمُلَابَسَهِ

۳۶. السَّلَامُ عَلَيْکَ کَمَا وَفَدْتَ عَلَيْنَا بِالْبَرَکَاتِ ،

وَ غَسَلْتَ عَنَّا دَنَسَ الْخَطِيئَاتِ

۳۷. السَّلَامُ عَلَيْکَ غَيْرَ مُوَدَّعٍ بَرَماً

وَ لَا مَتْرُوکٍ صِيَامُهُ سَأَماً .

۳۸. السَّلَامُ عَلَيْکَ مِنْ مَطْلُوبٍ قَبْلَ وَقْتِهِ ،

وَ مَحْزُونٍ عَلَيْهِ قَبْلَ فَوْتِهِ .

۳۹. السَّلَامُ عَلَيْکَ کَمْ مِنْ سُوءٍ صُرِفَ بِکَ عَنَّا ،

وَ کَمْ مِنْ خَيْرٍ أُفِيضَ بِکَ عَلَيْنَا

۴۰. السَّلَامُ عَلَيْکَ وَ عَلَى لَيْلَهِ الْقَدْرِ

الَّتِی هِیَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

۴۱. السَّلَامُ عَلَيْکَ مَا کَانَ أَحْرَصَنَا بِالْأَمْسِ عَلَيْکَ ،

وَ أَشَدَّ شَوْقَنَا غَداً إِلَيْکَ .

۴۲. السَّلَامُ عَلَيْکَ

وَ عَلَى فَضْلِکَ الَّذِی حُرِمْنَاهُ ،

وَ عَلَى مَاضٍ مِنْ بَرَکَاتِکَ سُلِبْنَاهُ .

۴۳. اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ

الَّذِی شَرَّفْتَنَا بِهِ ،

وَ وَفَّقْتَنَا بِمَنِّکَ لَهُ

حِينَ جَهِلَ الْأَشْقِيَاءُ وَقْتَهُ ،

وَ حُرِمُوا لِشَقَائِهِمْ فَضْلَهُ .

۴۴. أَنْتَ وَلِيُّ مَا آثَرْتَنَا بِهِ مِنْ مَعْرِفَتِهِ ،

وَ هَدَيْتَنَا لَهُ مِنْ سُنَّتِهِ ،

وَ قَدْ تَوَلَّيْنَا بِتَوْفِيقِكَ

صِيَامَهُ وَ قِيَامَهُ عَلَى تَقْصِيرٍ ،

وَ أَدَّيْنَا فِيهِ قَلِيلًا مِنْ كَثِيرٍ .

۴۵. اللَّهُمَّ فَلَكَ الْحَمْدُ

إِقْرَاراً بِالْإِسَاءَةِ ،

وَ اعْتِرَافاً بِالْإِضَاعَةِ ،

وَ لَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدَمِ ،

وَ مِنْ أَلْسِنَتِنَا صِدْقُ الِاعْتِذَارِ ،

فَأْجُرْنَا عَلَى مَا أَصَابَنَا فِيهِ مِنَ التَّفْرِيطِ

أَجْراً نَسْتَدْرِكُ بِهِ الْفَضْلَ الْمَرْغُوبَ فِيهِ ،

وَ نَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الذُّخْرِ الْمَحْرُوصِ عَلَيْهِ .

۴۶. وَ أَوْجِبْ لَنَا عُذْرَكَ

عَلَى مَا قَصَّرْنَا فِيهِ مِنْ حَقِّكَ ،

وَ ابْلُغْ بِأَعْمَارِنَا مَا بَيْنَ أَيْدِينَا

مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ ،

فَإِذَا بَلَّغْتَنَاهُ

فَأَعِنَّا عَلَى تَنَاوُلِ مَا

أَنْتَ أَهْلُهُ مِنَ الْعِبَادَهِ ،

وَ أَدِّنَا إِلَى الْقِيَامِ بِمَا يَسْتَحِقُّهُ مِنَ الطَّاعَهِ ،

وَ أَجْرِ لَنَا مِنْ صَالِحِ الْعَمَلِ مَا يَكُونُ دَرَكاً لِحَقِّكَ

فِی الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ .

۴۷. اللَّهُمَّ وَ مَا أَلْمَمْنَا بِهِ فِی شَهْرِنَا هَذَا مِنْ لَمَمٍ أَوْ إِثْمٍ ،

أَوْ وَاقَعْنَا فِيهِ مِنْ ذَنْبٍ ،

وَ اكْتَسَبْنَا فِيهِ مِنْ خَطِيئَهٍ

عَلَى تَعَمُّدٍ مِنَّا ، أَوْ عَلَى نِسْيَانٍ

ظَلَمْنَا فِيهِ أَنْفُسَنَا ، أَوِ انْتَهَكْنَا بِهِ حُرْمَهً مِنْ غَيْرِنَا ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اسْتُرْنَا بِسِتْرِكَ ،

وَ اعْفُ عَنَّا بِعَفْوِكَ ،

وَ لَا تَنْصِبْنَا فِيهِ لِأَعْيُنِ الشَّامِتِينَ ،

وَ لَا تَبْسُطْ عَلَيْنَا فِيهِ أَلْسُنَ الطَّاعِنِينَ ،

وَ اسْتَعْمِلْنَا بِمَا يَكُونُ حِطَّهً وَ كَفَّارَهً

لِمَا أَنْكَرْتَ مِنَّا فِيهِ بِرَأْفَتِكَ الَّتِی لَا تَنْفَدُ ،

وَ فَضْلِكَ الَّذِی لَا يَنْقُصُ .

۴۸. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اجْبُرْ مُصِيبَتَنَا بِشَهْرِنَا ،

وَ بَارِكْ لَنَا فِی یَوْمِ عِیدِنَا وَ فِطْرِنَا ،

وَ اجْعَلْهُ مِنْ خَیْرِ یَوْمٍ مَرَّ عَلَیْنَا

أَجْلَبِهِ لِعَفْوٍ ،

وَ أَمْحَاهُ لِذَنْبٍ ،

وَ اغْفِرْ لَنَا مَا خَفِیَ مِنْ ذُنُوبِنَا وَ مَا عَلَنَ .

۴۹. اللَّهُمَّ اسْلَخْنَا بِانْسِلَاخِ هَذَا الشَّهْرِ مِنْ خَطَایَانَا ،

وَ أَخْرِجْنَا بِخُرُوجِهِ مِنْ سَیِّئَاتِنَا ،

وَ اجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ بِهِ ،

وَ أَجْزَلِهِمْ قِسْماً فِیهِ ،

وَ أَوْفَرِهِمْ حَظّاً مِنْهُ .

۵۰. اللَّهُمَّ وَ مَنْ رَعَی هَذَا الشَّهْرَ حَقَّ رِعَایَتِهِ ،

وَ حَفِظَ حُرْمَتَهُ حَقَّ حِفْظِهَا ،

وَ قَامَ بِحُدُودِهِ حَقَّ قِیَامِهَا ،

وَ اتَّقَی ذُنُوبَهُ حَقَّ تُقَاتِهَا ،

أَوْ تَقَرَّبَ إِلَیْکَ بِقُرْبَةٍ

أَوْجَبَتْ رِضَاکَ لَهُ ،

وَ عَطَفَتْ رَحْمَتَکَ عَلَیْهِ ،

فَهَبْ لَنَا مِثْلَهُ مِنْ وُجْدِکَ ،

وَ أَعْطِنَا أَضْعَافَهُ مِنْ فَضْلِکَ ،

فَإِنَّ فَضْلَکَ لَا یَغِیضُ ،

وَ إِنَّ خَزَائِنَکَ لَا تَنْقُصُ بَلْ تَفِیضُ ،

وَ إِنَّ مَعَادِنَ إِحْسَانِکَ لَا تَفْنَی ،

وَ إِنَّ عَطَاءَکَ لَلْعَطَاءُ الْمُهَنَّا .

۵۱. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اکْتُبْ

لَنَا مِثْلَ أُجُورِ مَنْ صَامَهُ ،

أَوْ تَعَبَّدَ لَکَ فِیهِ إِلَی یَوْمِ الْقِیَامَهِ .

۵۲. اللَّهُمَّ إِنَّا نَتُوبُ إِلَیْکَ فِی یَوْمِ فِطْرِنَا

الَّذِی جَعَلْتَهُ لِلْمُؤْمِنِینَ

عِیداً وَ سُرُوراً ،

وَ لِأَهْلِ مِلَّتِکَ مَجْمَعاً وَ مُحْتَشَداً

مِنْ کُلِّ ذَنْبٍ أَذْنَبْنَاهُ ،

أَوْ سُوءٍ أَسْلَفْنَاهُ ،

أَوْ خَاطِرِ شَرٍّ أَضْمَرْنَاهُ ،

تَوْبَهَ مَنْ لَا یَنْطَوِی عَلَی رُجُوعٍ إِلَی ذَنْبٍ ،

وَ لَا یَعُودُ بَعْدَهَا فِی خَطِیئَهٍ ،

تَوْبَهً نَصُوحاً خَلَصَتْ مِنَ الشَّکِّ وَ الِارْتِیَابِ ،

فَتَقَبَّلْهَا مِنَّا ، وَ ارْضَ عَنَّا ،

وَ ثَبِّتْنَا عَلَیْهَا .

۵۳. اللَّهُمَّ ارْزُقْنَا خَوْفَ عِقَابِ الْوَعِيدِ ،

وَ شَوْقَ ثَوَابِ الْمَوْعُودِ

حَتَّى نَجِدَ لَذَّهَ مَا نَدْعُوكَ بِهِ ،

وَ كَأْبَهَ مَا نَسْتَجِيرُكَ مِنْهُ .

۵۴. وَ اجْعَلْنَا عِنْدَكَ مِنَ التَّوَّابِينَ

الَّذِينَ أَوْجَبْتَ لَهُمْ مَحَبَّتَكَ ،

وَ قَبِلْتَ مِنْهُمْ مُرَاجَعَهَ طَاعَتِكَ ،

يَا أَعْدَلَ الْعَادِلِينَ .

۵۵. اللَّهُمَّ تَجَاوَزْ عَنْ آبَائِنَا وَ أُمَّهَاتِنَا

وَ أَهْلِ دِينِنَا جَمِيعاً

مَنْ سَلَفَ مِنْهُمْ وَ مَنْ غَبَرَ

إِلَى يَوْمِ الْقِيَامَهِ .

۵۶. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ نَبِيِّنَا وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ ،

وَ صَلِّ عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ الْمُرْسَلِينَ ،

وَ صَلِّ عَلَيْهِ وَ آلِهِ

كَمَا صَلَّيْتَ عَلَى عِبَادِكَ الصَّالِحِينَ ،

وَ أَفْضَلَ مِنْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ ،

صَلَاهً تَبْلُغُنَا بَرَكَتُهَا ،

وَ يَنَالُنَا نَفْعُهَا ،

وَ يُسْتَجَابُ لَهَا دُعَاؤُنَا ،

إِنَّكَ أَكْرَمُ مَنْ رُغِبَ إِلَيْهِ ،

وَ أَكْفَى مَنْ تُوُكِّلَ عَلَيْهِ ،

وَ أَعْطَى مَنْ سُئِلَ مِنْ فَضْلِهِ ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

١- O God,

O He who desires no repayment!

٢- O He who shows no remorse at bestowal!

٣- O He who rewards not His servant tit for tat!

٤- Thy kindness is a new beginning,

Thy pardon gratuitous bounty,(١)

Thy punishment justice, Thy decree a choice for the best!

٥- If Thou bestowest,

Thou stainest not Thy bestowal with

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١ - In other words, Thou art kind without the servants having done anything to deserve it. Cf. ١٢.٣.

obligation,

and if Thou withholdest,

.Thou withholdest not in transgression

Thou showest gratitude to him who thanks Thee, while Thou hast inspired him to -۶
.thank Thee

,Thou rewardest him who praises Thee -۷

.while though Thou hast taught him Thy praise

,Thou coverest him whom, if Thou willed -۸

,Thou wouldst expose

,and Thou art generous toward him from whom

.if Thou willed,Thou wouldst withhold

,Both are worthy of Thy exposure and withholding

,but Thou hast founded Thy acts upon gratuitous bounty

,channelled Thy power into forbearance

,received him who disobeyed Thee with clemency -۹

.and disregarded him who intended wrongdoing against himself

Thou awaitest their turning back without haste

,and refrainest from rushing them toward repentance

so that the perisher among them may not perish

because of Thee

and the wretched may not be wretched through

,Thy favour

but only after Thy prolonged excusing him

,and successive arguments against him

,as an act of generosity through Thy pardon, O Generous

!and an act of kindliness through Thy tenderness, O Clement

It is Thou who hast opened for Thy servants -۱۰

,a door to Thy pardon

.'which Thou hast named 'repentance

Thou hast placed upon that door

,a pointer from Thy revelation

:lest they stray from it

,(Thou hast said (blessed are Thy names

!Repent toward God with unswerving repentance

It may be that Thy Lord will acquit of your evil deeds

and will admit you into gardens

,beneath which rivers flow

upon the day when God will not degrade the Prophet -۱۱

,and those who have faith along with him

,their light running before them and on their right hands

and they say: 'Our Lord, complete for us our light, and

!forgive us

(Surely Thou art powerful over everything.'(١

What is the excuse of him who remains heedless of entering that house

after the opening of the door

?and the setting up of the pointer

It is Thou who hast raised the price against Thyself to the advantage of Thy .١٢
,servants

,desiring their profit in their trade with Thee

,their triumph through reaching Thee

,and their increase on account of Thee

,(for Thou hast said (blessed is Thy Name and high art Thou exalted

Whoso brings a good deed shall have ten the like of it, and whoso brings an evil deed

(shall only be recompensed the like of it.(٢

Thou hast said, The likeness of those who expend their wealth in the way of God -١٣

is as the likeness of a grain of corn

,that sprouts seven ears

;in every ear a hundred grains

(so God multiplies unto whom He wills.(٣

,Thou hast said, Who is he that will lend to God a good loan

(and He will multiply it for him manifold?(٤

And Thou hast sent down in the Qur'an

.similar verses on the multiplying of good deeds

It is Thou who hast pointed them -۱۴

through Thy speech from Thy Unseen

and Thy encouragement in which lies their good fortune toward that which

- hadst Thou covered it from them -

,their eyes would not have perceived

,their ears would not have heard

,and their imaginations would not have grasped

for Thou hast said, Remember Me

and I will remember you

,be thankful to Me

(and be you not thankless towards Me!(۵

,Thou hast said, If you are thankful

,surely I will increase you

but if you

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۱- ۸:۶۶

۲- ۶:۱۶۰

۳- ۲:۲۶۱

۴- ۲:۲۴۵

,are thankless

(My chastisement is surely terrible;(۱

,And Thou hast said, Supplicate Me and I will respond to you -۱۵

surely those who wax too proud to worship Me

(shall enter Gehenna utterly abject.(۲

'Hence Thou hast named supplicating Thee 'worship

,'and refraining from it 'waxing proud

and Thou hast threatened that the refraining from it

.would yield entrance into Gehenna in utter abjection

,So they remember Thee for Thy kindness -۱۶

,they thank Thee for Thy bounty

,they supplicate Thee by Thy command

and they donate for Thee

;in order to seek Thy increase

in all this lies their deliverance from Thy wrath

.and their triumph through Thy good pleasure

Were any creature himself to direct another creature -۱۷

,to the like of that to which Thou Thyself hast directed Thy servants

,he would be described by beneficence

,qualified by kindness

.and praised by every tongue

So to Thee belongs praise

as long as there is found a way to praise Thee

and as long as there remains for praising

words by which Thou may be praised

!and meanings which may be spent in praise

۱۸ - O He who shows Himself praiseworthy to His servants through beneficence and ,bounty

!flooding them with kindness and graciousness

,How much Thy favour has been spread about among us

,Thy kindness lavished upon us

!and Thy goodness singled out for us

۱۹- Thou hast guided us to

,Thy religion which Thou hast chosen

,Thy creed with which Thou art pleased

,and Thy path which Thou hast made smooth

and Thou hast shown us proximity to Thee

!and arrival at Thy generosity

۲۰- O God,

among the choicest of those duties

and the most special of those

۱- ۱۴:۷

۲- ۴۰:۶۰

obligations

,Thou hast appointed the month of Ramadan

,which Thou hast singled out from other months

,chosen from among all periods and eras

and preferred over all times of the year

,through the Qur'an and the Light which Thou sent down within it

,the faith which Thou multiplied by means of it

,the fasting which Thou obligated therein

,the standing in prayer which Thou encouraged at its time

and the Night of Decree which Thou magnified therein, the night which is better than (a thousand months.(۱

۲۱- Through it Thou hast preferred us over the other communities

and through its excellence Thou hast chosen us

.to the exclusion of the people of the creeds

,We fasted by Thy command in its daylight

,we stood in prayer with Thy help in its night

presenting ourselves by its fasting and its standing to the mercy which Thou hast held ,up before us

.and we found through it the means to Thy reward

,And Thou art full of what is sought from Thee

,munificent with what is asked of Thy bounty

.and near to him who strives for Thy nearness

,This month stood among us in a standing place of praise -۲۲

,accompanied us with the companionship of one approved

.and profited us with the most excellent profit of the world's creatures

,Then it parted from us at the completion of its time

.the end of its term, and the fulfilment of its number

,So we bid farewell to it with the farewell of one whose parting pains us -۲۳

,whose leaving fills us with gloom and loneliness

and to whom we have come to owe

a safeguarded

۱- ۹۷:۳

,claim

,an observed inviolability

.and a discharged right

,We say: Peace be upon thee

!O greatest month of God

!O festival of His friends

,Peace be upon thee -۲۴

!O most noble of accompanying times

!O best of months in days and hours

,Peace be upon thee -۲۵

month in which expectations come near

!and good works are scattered about

,Peace be upon thee -۲۶

Comrade who is great in worth when found

,and who torments through absence when lost

!anticipated friend whose parting gives pain

Peace be upon thee, familiar -۲۷

,who brought comfort in coming, thus making happy

!who left loneliness in going, thus giving anguish

Peace be upon thee, neighbour-۲۸

in whom hearts became tender

!and sins became few

۲۹- Peace be upon thee, helper

who aided against Satan,

companion

who made easy the paths of good-doing!

۳۰- Peace be upon thee -

How many became freedmen of God within thee!

How happy those who observed the respect due to thee!

۳۱- Peace be upon thee -

How many the sins thou erased!

How many the kinds of faults thou covered over!

۳۲- Peace be upon thee -

How drawn out wert thou for the sinners!

How awesome wert thou in the hearts of the faithful!

۳۳- Peace be upon thee,

month with which no days compete!

۳۴- Peace be upon thee,

month which is peace in all affairs!

۳۵- Peace be upon thee,

thou whose companionship is not disliked,

thou whose friendly mixing is not blamed!

۳۶- Peace be upon thee,

just as thou hast entered upon us with blessings

and cleansed us of the defilement of offenses!

۳۷- Peace be upon thee -

Thou art not bid

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farewell in annoyance

nor is thy fasting left in weariness!

۳۸- Peace be upon thee,

object of seeking before thy time,

object of sorrow before thy passing!

۳۹- Peace be upon thee -

How much evil was turned away from us through thee!

How much good flowed upon us because of thee!

۴۰- Peace be upon thee

and upon the Night of Decree

which is better than a thousand months!(۱)

۴۱- Peace be upon thee -

How much we craved thee yesterday!

How intensely we shall yearn for thee tomorrow!

Peace be upon thee -۴۲

and upon thy bounty which has now been made unlawful to us

!and upon thy blessings gone by which have now been stripped away from us

.O God, we are the people of this month -۴۳

Through it Thou hast ennobled us

,and given us success because of Thy kindness

.while the wretched are ignorant of its time

.Made unlawful to them is its bounty because of their wretchedness

,Thou art the patron of the knowledge of it by which Thou hast preferred us -۴۴

.and its prescribed practices to which Thou hast guided us

,We have undertaken, through Thy giving success

,its fasting and its standing in prayer

,but with shortcomings

.and we have performed little of much

,O God, so to Thee belongs praise -۴۵

in admission of evil doing

,and confession of negligence

and to Thee belongs remorse firmly knitted in our hearts

.and seeking of pardon sincerely uttered by our tongues

,Reward us, in spite of the neglect that befell us in this month

with a reward through which we may reach the bounty desired from it

and

۱- ۹۷:۳

!win the varieties of its craved stores

Make incumbent upon us Thy pardon -۴۶

for our falling short of Thy right in this month

and make our lives which lie before us

!reach the coming month of Ramadan

,Once Thou hast made us reach it

,help us perform the worship of which Thou art worthy

,cause us to undertake the obedience which Thou deservest

and grant us righteous works that we may fulfil Thy right

(in these two months of the months of time.(۱

,O God .۴۷

as for the small and large sins

,which we have committed in this our month

,the misdeeds into which we have fallen

and the offenses which we have earned

,purposefully or in forgetfulness

,wronging ourselves thereby or violating the respect due to others

,bless Muhammad and his Household

,cover us over with Thy covering

,pardon us through Thy pardoning

,place us not before the eyes of the gloaters because of that

,stretch not toward us the tongues of the defamers

and employ us in that which will alleviate and expiate

whatever Thou disapprovest from us within it

,through Thy clemency which does not run out

!and Thy bounty which does not diminish

,O God, bless Muhammad and his Household .۴۸

(redress our being afflicted by our month,(۲

,bless us in this day of our festival and our fast-breaking

,make it one of the best of days that have passed over us

,the greatest in attracting Thy pardon

,and the most effacing toward sins

!and forgive us our sins, both the concealed and the public

O God, with the passing of this month -۴۹

,make us pass forth from our offenses

with its departure make

.That is, the Ramadan of the year that has just passed and that of the coming year -۱

That is, we have been afflicted by the hardship of having to fast. This interpretation -۲ follows Sayyid ''Alikhan's reading; the Persian translators interpret the sentence to mean: 'our being afflicted by grief at the passing of our month', a reading which .Sayyid ''Alikhan rejects

,us depart from our evil deeds

,and appoint us thereby among its most felicitous people

,the most plentiful of them in portion

!and the fullest of them in share

,O God -۵۰

,when any person observes this month as it should be observed

,safeguards its inviolability as it should be safeguarded

,attends to its bounds as they should be attended to

,fears its misdeeds as they should be feared

or seeks nearness to Thee with any act of nearness-seeking

which makes incumbent upon him Thy good pleasure

,and bends toward him Thy mercy

give to us the like [of that](۱) from Thy wealth

,and bestow it upon us in multiples through Thy bounty

,for Thy bounty does not diminish

Thy treasuries do not decrease but overflow,

the mines of Thy beneficence are not exhausted,

and Thy bestowal is the bestowal full of delight!

۵۱- O God, bless Muhammad and his Household

and write for us the like of the wages of him who fasted in it

or worshipped Thee within it

until the Day of Resurrection!

۵۲- O God, we repent to Thee in our day of fast-breaking,

which Thou hast appointed for the faithful

a festival and a joy

and for the people of Thy creed

a time of assembly and gathering,

from every misdeed we did,

ill work we sent ahead,

or evil thought we secretly conceived,

the repentance of one who does not harbour a return to sin

and who afterwards will not go back to offense,

an unswerving repentance rid of doubt and wavering.

So accept it from us, be pleased with us,

and fix us within it!

,O God -۵۳

provide us with fear of the threatened

p: ۲۵۸

.i.e., that good pleasure and mercy -۱

punishment

,and yearning for the promised reward

so that we may find the pleasure of that for which we supplicate Thee

!and the sorrow of that from which we seek sanctuary in Thee

,And place us with Thee among the repenters -۵۴

those upon whom Thou hast made Thy love obligatory

(and from whom Thou hast accepted the return to obeying Thee!(۱

!O Most Just of the just

O God, show forbearance toward our fathers and our mothers -۵۵

,and all the people of our religion

,those who have gone and those who will pass by

!until the Day of Resurrection

,O God, bless our prophet Muhammad and his Household -۵۶

,as Thou hast blessed Thy angels brought nigh

,bless him and his Household

,as Thou hast blessed Thy prophets sent out

,bless him and his Household

as Thou hast blessed Thy righteous servants

- !and better than that, O Lord of the worlds -

,a blessing whose benediction will reach us

,whose benefit will attain to us

!and through which our supplication may be granted

,Thou art the most generous of those who are beseeched

,the most sufficient of those in whom confidence is had

,the most bestowing of those from whom bounty is asked

(and Thou art powerful over everything!(۲

His Supplication on the Day of Fast-Breaking and on Friday (۴۶

(۴۶) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی يَوْمِ الْفِطْرِ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ قَامَ قَائِماً ثُمَّ اسْتَقْبَلَ الْقِبْلَهَ ، وَ فِی يَوْمِ الْجُمُعَهِ ، فَقَالَ :

:When he finished his prayer, he would stand in place, face the qibla, and say

۱. يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحَمُهُ الْعِبَادُ

۲. وَ يَا مَنْ يَقْبَلُ مَنْ لَا تَقْبَلُهُ الْبِلَادُ

۱- Allusion to Qur'anic verses such as: Truly God loves the repenters (۲:۲۲۲) and God is .(He who accepts repentance from His servants (۹:۱۰۴; cf. ۴۲:۲۵

۲- ۳:۲۶

۳. وَ يَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجهِ إِلَيْهِ

۴. وَ يَا مَنْ لَا يُخَيِّبُ الْمُلِحِّينَ عَلَيْهِ .

۵. وَ يَا مَنْ لَا يَجْبَهُ بِالرَّدِّ أَهْلَ الدَّالَّهِ عَلَيْهِ

۶. وَ يَا مَنْ يَجْتَبِى صَغِيرَ مَا يُتْحَفُ بِهِ ،

وَ يَشْكُرُ يَسِيرَ مَا يُعْمَلُ لَهُ .

۷. وَ يَا مَنْ يَشْكُرُ عَلَى الْقَلِيلِ وَ يُجَازِى بِالْجَلِيلِ

۸. وَ يَا مَنْ يَدْنُو إِلَى مَنْ دَنَا مِنْهُ .

۹. وَ يَا مَنْ يَدْعُو إِلَى نَفْسِهِ مَنْ أَدْبَرَ عَنْهُ .

۱۰. وَ يَا مَنْ لَا يُغَيِّرُ النِّعْمَهَ ،

وَ لَا يُبَادِرُ بِالنَّقِمَهِ .

۱۱. وَ يَا مَنْ يُثْمِرُ الْحَسَنَهَ حَتَّى يُنْمِيَهَا ،

وَ يَتَجَاوَزُ عَنِ السَّيِّئَهِ حَتَّى يُعَفِّيَهَا .

۱۲. انْصَرَفَتِ الْآمَالُ دُونَ مَدَى كَرَمِكَ بِالْحَاجَاتِ ،

وَ امْتَلَأَتْ بِفَيْضِ جُودِكَ أَوْعِيَهُ الطَّلِبَاتِ ،

وَ تَفَسَّخَتْ دُونَ بُلُوغِ نَعْتِكَ الصِّفَاتُ ،

فَلَكَ الْعُلُوُّ الْأَعْلَى

فَوْقَ كُلِّ عَالٍ ،

وَ الْجَلَالُ الْأَمْجَدُ

فَوْقَ كُلِّ جَلَالٍ .

۱۳. كُلُّ جَلِيلٍ عِنْدَكَ صَغِيرٌ ،

وَ كُلُّ شَرِيفٍ فِى جَنْبِ شَرَفِكَ حَقِيرٌ ،

خَابَ الْوَافِدُونَ عَلَى غَيْرِكَ ،

وَ خَسِرَ الْمُتَعَرِّضُونَ إِلَّا لَکَ ،

وَ ضَاعَ الْمُلِمُّونَ إِلَّا بِکَ ،

وَ أَجْدَبَ الْمُنْتَجِعُونَ إِلَّا مَنِ انْتَجَعَ فَضْلَکَ

۱۴. بَابُکَ مَفْتُوحٌ لِلرَّاغِبِینَ ،

وَ جُودُکَ مُبَاحٌ لِلسَّائِلِینَ ،

وَ إِغَاثَتُکَ قَرِیبَهٌ مِنَ الْمُسْتَغِیثِینَ .

۱۵. لَا یَخِیبُ مِنْکَ الْآمِلُونَ ،

وَ لَا یَیْأَسُ مِنْ عَطَائِکَ الْمُتَعَرِّضُونَ ،

وَ لا یَشْقَی بِنَقِمَتِکَ الْمُسْتَغْفِرُونَ .

۱۶. رِزْقُکَ مَبْسُوطٌ لِمَنْ عَصَاکَ ،

وَ حِلْمُکَ مُعْتَرِضٌ لِمَنْ نَاوَاکَ ،

عَادَتُکَ الْإِحْسَانُ إِلَی الْمُسِیئِینَ ،

وَ سُنَّتُکَ الْإِبْقَاءُ عَلَی الْمُعْتَدِینَ

حَتَّی لَقَدْ غَرَّتْهُمْ أَنَاتُکَ عَنِ الرُّجُوعِ ،

وَ صَدَّهُمْ إِمْهَالُکَ عَنِ النُّزُوعِ .

۱۷, وَ إِنَّمَا تَأَنَّیْتَ بِهِمْ لِیَفِیئُوا إِلَی أَمْرِکَ ،

وَ أَمْهَلْتَهُمْ ثِقَهً بِدَوَامِ مُلْکِکَ ،

فَمَنْ کَانَ مِنْ أَهْلِ السَّعَادَهِ خَتَمْتَ لَهُ بِهَا ،

وَ مَنْ کَانَ مِنْ أَهْلِ الشَّقَاوَهِ خَذَلْتَهُ لَهَا .

۱۸. کُلُّهُمْ صَائِرُونَ ، إِلَی

حُکْمِکَ ،

وَ أَمُورُهُمْ آئِلَهٌ إِلَی أَمْرِکَ ،

لَمْ یَهِنْ عَلَی طُولِ مُدَّتِهِمْ سُلْطَانُکَ ،

وَ لَمْ یَدْحَضْ لِتَرْکِ مُعَاجَلَتِهِمْ بُرْهَانُکَ .

۱۹. حُجَّتُکَ قَائِمَهٌ لَا تُدْحَضُ ،

وَ سُلْطَانُکَ ثَابِتٌ لَا یَزُولُ ،

فَالْوَیْلُ الدَّائِمُ

لِمَنْ جَنَحَ عَنْکَ ،

وَ الْخَیْبَهُ الْخَاذِلَهُ

لِمَنْ خَابَ مِنْکَ ،

وَ الشَّقَاءُ الْأَشْقَی

لِمَنِ اغْتَرَّ بِکَ .

۲۰. مَا أَکْثَرَ تَصَرُّفَهُ فِی عَذَابِکَ ،

وَ مَا أَطْوَلَ تَرَدُّدَهُ فِی عِقَابِکَ ،

وَ مَا أَبْعَدَ غَایَتَهُ مِنَ الْفَرَجِ ،

وَ مَا أَقْنَطَهُ مِنْ سُهُولَهِ الْمَخْرَجِ

عَدْلًا مِنْ قَضَائِکَ لَا تَجُورُ فِیهِ ،

وَ إِنْصَافاً مِنْ حُکْمِکَ لَا تَحِیفُ عَلَیْهِ .

۲۱. فَقَدْ ظَاهَرْتَ الْحُجَجَ ،

وَ أَبْلَيْتَ الْأَعْذَارَ ،

وَ قَدْ تَقَدَّمْتَ بِالْوَعِيدِ ،

وَ تَلَطَّفْتَ فِى التَّرْغِيبِ ،

وَ ضَرَبْتَ الْأَمْثَالَ ،

وَ أَطَلْتَ الْإِمْهَالَ ،

وَ أَخَّرْتَ وَ أَنْتَ مُسْتَطِيعٌ لِلمُعَاجَلَهِ ،

وَ تَأَنَّيْتَ وَ أَنْتَ مَلِى ءٌ بِالْمُبَادَرَهِ

۲۲. لَمْ تَكُنْ أَنَاتُكَ عَجْزاً ،

وَ لَا إِمْهَالُكَ وَهْناً ،

وَ لَا إِمْسَاكُكَ غَفْلَهً ،

وَ لَا انْتِظَارُكَ مُدَارَاهً ،

بَلْ لِتَكُونَ حُجَّتُكَ أَبْلَغَ ،

وَ كَرَمُكَ أَكْمَلَ ،

وَ إِحْسَانُكَ أَوْفَى ،

وَ نِعْمَتُكَ أَتَمَّ ،

كُلُّ ذَلِكَ كَانَ وَ لَمْ تَزَلْ ، وَ هُوَ كَائِنٌ وَ لَا تَزَالُ .

۲۳. حُجَّتُكَ أَجَلُّ مِنْ أَنْ تُوصَفَ بِكُلِّهَا ،

وَ مَجْدُكَ أَرْفَعُ مِنْ أَنْ يُحَدَّ بِكُنْهِهِ ،

وَ نِعْمَتُكَ أَكْثَرُ مِنْ أَنْ تُحْصَى بِأَسْرِهَا ،

وَ إِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرَ عَلَى أَقَلِّهِ

۲۴. وَ قَدْ قَصَّرَ بِیَ السُّکوتُ عَنْ تَحْمِیدِکَ ،

وَ فَهَّهَنِی الْإِمْسَاکُ عَنْ تَمْجِیدِکَ ،

وَ قُصَارَایَ الْإِقْرَارُ بِالْحُسُورِ ،

لَا رَغْبَهً یَا إِلَهِی بَلْ عَجْزاً .

۲۵. فَهَا أَنَا ذَا أَؤُمُّکَ بِالْوِفَادَهِ ،

وَ أَسْأَلُکَ حُسْنَ الرِّفَادَهِ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

وَ اسْمَعْ نَجْوَایَ ،

وَ اسْتَجِبْ دُعَائِی ،

وَ لَا تَخْتِمْ یَوْمِی بِخَیْبَتِی ،

وَ لَا تَجْبَهْنِی بِالرَّدِّ فِی مَسْأَلَتِی ،

وَ أَکْرِمْ مِنْ عِنْدِکَ مُنْصَرَفِی ، وَ إِلَیْکَ مُنْقَلَبِی ،

إِنَّکَ غَیْرُ ضَائِقٍ

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بِمَا تُرِیدُ ، وَ لَا عَاجِزٍ عَمَّا تُسْأَلُ ،

وَ أَنْتَ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ ،

وَ لَا حَوْلَ وَ لَا قُوَّهَ إِلَّا بِاللَّهِ الْعَلِیِّ الْعَظِیمِ .

۱- O He who has mercy upon him toward whom the servants show no mercy!

۲- O He who accepts him whom the cities will not accept!

۳- O He who looks not down upon those who have need of Him!

۴- O He who disappoints not those who implore Him!

۵- O He who slaps not the brow of the people of boldness toward Him with rejection!

۶- O He who collects the little that is given to Him

and shows gratitude for the paltry that is done for Him!

۷- O He who shows gratitude for the small and rewards with the great!

۸- O He who comes close to him who comes close to Him!

۹- O He who invites to Himself him who turns his back on Him!

۱۰- O He who changes not favour[۱] and rushes not to vengeance!

۱۱- O He who causes the good deed to bear fruit

so that He may make it grow,

and overlooks the evil deed so that He may efface it!

۱۲- Hopes turn back with needs fulfilled short of the extent of Thy generosity,

the cups of requests fill up with the overflow of Thy munificence,

and attributes fall apart without reaching Thy description.

For to Thee belongs the highest highness

above everything high,

and the most glorious majesty

beyond every majesty!

۱۳- Everything majestic before Thee is small,

everything eminent beside Thy

Allusion to ۸:۵۳: God would never change His favour that He conferred on a people -۱ .until they changed what was within themselves

!eminence vile

,Those who reach other than Thee are disappointed

those who present themselves to other than Thee

,have lost

,those who stay with other than Thee have perished

!and those who retreat - except those who retreat to Thy bounty - are desolate

,Thy door is open to the beseechers -۱۴

,Thy munificence free to the askers

!Thy help near to the help-seekers

,The expectant are not disappointed by Thee -۱۵

those who present themselves

,despair not of Thy bestowal

the forgiveness-seekers

!become not wretched through Thy vengeance

,Thy provision is spread among those who disobey Thee -۱۶

,Thy clemency presents itself to those hostile toward Thee

,Thy habit is beneficence toward the evildoers

and Thy wont is to spare the transgressors,

so much so that Thy lack of haste deludes them from returning,

and Thy disregard bars them from desisting!

۱۷- Thou actest without haste toward them

so that they will come back to Thy command

and Thou disregardest them confident in the permanence of Thy kingdom,

so Thou sealest him who is worthy of it with felicity,

and Thou abandonest him who is worthy of it to wretchedness!

۱۸- All of them come home to Thy decree,

their affairs revert to Thy command;

Thy authority grows not feeble through their drawn out term,

Thy proof is not refuted by the failure to hurry after them.

۱۹- Thy argument is established, never refuted,

Thy authority fixed, never removed.

Permanent woe belongs

to him who inclines away from Thee,

forsaking disappointment

to him who is disappointed by Thee,

and the most wretched wretchedness

to him who is deluded about Thee!

How much he will move about in Thy -٢٠

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!chastisement

!How long he will frequent Thy punishment

!How far his utmost end from relief

!How he will despair of an easy exit

All of this] as justice from Thy decree]

,(!Thou art not unjust in it)

and equity from Thy judgement

.(!Thou dost not act wrongfully against him)

,Thou supported the arguments -٢١

,tested the excuses

,began with threats

,showed gentleness with encouragement

,struck similitudes

,made long the respite

,delayed

,while Thou art able to hurry

,and acted without haste

!while Thou art full of quick accomplishment

Not because of -۲۲

,incapacity is Thy slowness

,feebleness Thy giving respite

,heedlessness Thy showing restraint

!dissemblance Thy waiting

,But that Thy argument be more conclusive

,Thy generosity more perfect

,Thy beneficence more exhaustive

!Thy favour more complete

,All of this has been and always was

.is and ever will be

Thy argument is greater -۲۳

,than that its totality be described

Thy glory more elevated

,than that it be limited in its core

Thy favour more abundant

,than that its entirety be counted

Thy beneficence more abundant

!than that thanks be given for its least amount

,Speechlessness has made me fall short of praising Thee -۲۴

,restraint has made me powerless to glorify Thee

,and the most I can do is admit to inability

.not out of desire, my God, but out of incapacity

:So here I am -۲۵

,I repair to Thee by coming forward

and I ask from Thee good support

,So bless Muhammad and his Household

,hear my whispered words, grant my supplication

,seal not my day with disappointment

,slap not my brow by rejecting my request

!and make noble my coming from Thee and my going back to Thee

,Surely Thou art not constrained by what Thou desirest

nor incapable of what

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!Thou art asked

(Thou art powerful over everything,(۱

'(and 'There is no force and no strength save in God, the All-high, the All-mighty!(۲

His Supplication on the Day of 'Arafa (۴۷

(His Supplication on the Day of 'Arafa(۳

(۴۷) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی يَوْمِ عَرَفَهَ

۱. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

۲. اللَّهُمَّ لَکَ الْحَمْدُ

بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ،

ذَا الْجَلَالِ وَ الْإِكْرَامِ ،

رَبَّ الْأَرْبَابِ ،

وَ إِلَهَ كُلِّ مَأْلُوهٍ ،

وَ خَالِقَ كُلِّ مَخْلُوقٍ ،

وَ وَارِثَ كُلِّ شَيْ ءٍ ،

لَيْسَ كَمِثْلِهِ شَيْ ءٌ ، وَ لَا يَعْزُبُ عَنْهُ عِلْمُ شَيْ ءٍ ،

وَ هُوَ بِكُلِّ شَيْ ءٍ مُحِيطٌ ، وَ هُوَ عَلَى كُلِّ شَيْ ءٍ رَقِيبٌ .

۳. أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْأَحَدُ الْمُتَوَحِّدُ الْفَرْدُ الْمُتَفَرِّدُ

۴. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْكَرِيمُ الْمُتَكَرِّمُ ،

الْعَظِيمُ الْمُتَعَظِّمُ ،

الْكَبِيرُ الْمُتَكَبِّرُ

۵. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْعَلِيُّ الْمُتَعَالِ ،

الشَّدِيدُ الْمِحَالِ

۶. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الرَّحْمَنُ الرَّحِيمُ ،

الْعَلِيمُ الْحَكِيمُ .

۷. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

السَّمِيعُ الْبَصِيرُ ، الْقَدِيمُ الْخَبِيرُ

۸. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْكَرِيمُ الْأَكْرَمُ ، الدَّائِمُ الْأَدْوَمُ ،

۹. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ ، وَ الْآخِرُ بَعْدَ كُلِّ عَدَدٍ

۱۰. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الدَّانِی فِی عُلُوِّهِ ، وَ الْعَالِی فِی دُنُوِّهِ

۱۱. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

ذُو الْبَهَاءِ وَ الْمَجْدِ ، وَ الْكِبْرِيَاءِ وَ الْحَمْدِ

۱۲. وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ،

الَّذِی أَنْشَأْتَ الْأَشْيَاءَ مِنْ غَيْرِ سِنْخٍ ،

وَ صَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ ،

وَ ابْتَدَعْتَ الْمُبْتَدَعَاتِ بِلَا احْتِذَاءٍ .

۱۳. أَنْتَ الَّذِی قَدَّرْتَ كُلَّ شَیْ ءٍ تَقْدِيراً ،

وَ

۱– ۳:۲۶

٢- An oft-repeated formula found in many hadith.

٣ - The ninth of Dhu l-Hijja, the last day of the hajj, when the pilgrims occupy themselves with prayer at Mount 'Arafa. Cf. Imam Husayn's long supplication for the day, translated in Chittick, A Shi'ite Anthology, pp. ٩٣-١١٣.

يَسَّرْتَ كُلَّ شَيْ ءٍ تَيْسِيراً ،

وَ دَبَّرْتَ مَا دُونَكَ تَدْبِيراً

١۴. أَنْتَ الَّذِی لَمْ يُعِنْكَ عَلَى خَلْقِكَ شَرِيكٌ ،

وَ لَمْ يُوَازِرْكَ فِی أَمْرِكَ وَزِيرٌ ،

وَ لَمْ يَكُنْ لَكَ مُشَاهِدٌ وَ لَا نَظِيرٌ .

١۵. أَنْتَ الَّذِی أَرَدْتَ فَكَانَ حَتْماً مَا أَرَدْتَ ،

وَ قَضَيْتَ فَكَانَ عَدْلًا مَا قَضَيْتَ ،

وَ حَكَمْتَ فَكَانَ نِصْفاً مَا حَكَمْتَ .

١۶. أَنْتَ الَّذِی لَا يَحْوِيكَ مَكَانٌ ،

وَ لَمْ يَقُمْ لِسُلْطَانِكَ سُلْطَانٌ ،

وَ لَمْ يُعْيِكَ بُرْهَانٌ وَ لَا بَيَانٌ .

١٧. أَنْتَ الَّذِی أَحْصَيْتَ كُلَّ شَيْ ءٍ عَدَداً ،

وَ جَعَلْتَ لِكُلِّ شَيْ ءٍ أَمَداً ،

وَ قَدَّرْتَ كُلَّ شَيْ ءٍ تَقْدِيراً .

١٨. أَنْتَ الَّذِی قَصُرَتِ الْأَوْهَامُ عَنْ ذَاتِيَّتِكَ ،

وَ عَجَزَتِ الْأَفْهَامُ عَنْ كَيْفِيَّتِكَ ،

وَ لَمْ تُدْرِكِ الْأَبْصَارُ مَوْضِعَ أَيْنِيَّتِكَ .

١٩. أَنْتَ الَّذِی لَا تُحَدُّ فَتَكُونَ مَحْدُوداً ،

وَ لَمْ تُمَثَّلْ فَتَكُونَ مَوْجُوداً ،

وَ لَمْ تَلِدْ فَتَكُونَ مَوْلُوداً .

٢٠. أَنْتَ الَّذِی لَا ضِدَّ مَعَكَ فَيُعَانِدَكَ ،

وَ لَا عِدْلَ لَكَ فَيُكَاثِرَكَ ،

وَ لَا نِدَّ لَكَ فَيُعَارِضَكَ .

٢١. أَنْتَ الَّذِی ابْتَدَأَ ،

وَ اخْتَرَعَ ، وَ اسْتَحْدَثَ ،

وَ ابْتَدَعَ ، وَ أَحْسَنَ صُنْعَ مَا صَنَعَ .

٢٢. سُبْحَانَكَ مَا أَجَلَّ شَأْنَكَ ،

وَ أَسْنَى فِی الْأَمَاكِنِ مَكَانَكَ ،

وَ أَصْدَعَ بِالْحَقِّ فُرْقَانَكَ

٢٣. سُبْحَانَكَ مِنْ لَطِيفٍ مَا أَلْطَفَكَ ،

وَ رَءُوفٍ مَا أَرْأَفَكَ ،

وَ حَكِيمٍ مَا أَعْرَفَكَ

٢٤. سُبْحَانَكَ مِنْ مَلِيكٍ مَا أَمْنَعَكَ ،

وَ جَوَادٍ مَا أَوْسَعَكَ ،

وَ رَفِيعٍ مَا أَرْفَعَكَ

ذُو الْبَهَاءِ وَ الْمَجْدِ وَ الْكِبْرِيَاءِ وَ الْحَمْدِ .

٢٥. سُبْحَانَكَ بَسَطْتَ بِالْخَيْرَاتِ يَدَكَ ،

وَ عُرِفَتِ الْهِدَایَهُ مِنْ عِنْدِکَ ،

فَمَنِ الْتَمَسَکَ لِدِینٍ أَوْ دُنْیَا وَجَدَکَ

۲۶. سُبْحَانَکَ

خَضَعَ لَکَ مَنْ جَرَی فِی عِلْمِکَ ،

وَ خَشَعَ لِعَظَمَتِکَ مَا دُونَ عَرْشِکَ ،

وَ انْقَادَ لِلتَّسْلِیمِ لَکَ کُلُّ خَلْقِکَ

۲۷. سُبْحَانَکَ لَا تُحَسُّ وَ لَا تُجَسُّ

وَ لَا تُمَسُّ وَ لَا تُکَادُ

وَ

p: ۲۶۶

لَا تُمَاطُ وَ لَا تُنَازَعُ

وَ لَا تُجَارَی وَ لَا تُمَارَی

وَ لَا تُخَادَعُ وَ لَا تُمَاکَرُ

۲۸. سُبْحَانَکَ سَبِیلُکَ جَدَدٌ .

وَ أَمْرُکَ رَشَدٌ ،

وَ أَنْتَ حَیٌّ صَمَدٌ .

۲۹. سُبْحَانَکَ قَوْلُکَ حُکْمٌ ،

وَ قَضَاؤُکَ حَتْمٌ ،

وَ إِرَادَتُکَ عَزْمٌ .

۳۰. سُبْحَانَکَ لَا رَادَّ لِمَشِیَّتِکَ ،

وَ لَا مُبَدِّلَ لِكَلِمَاتِكَ .

۳۱. سُبْحَانَكَ بَاهِرَ الْآيَاتِ ،

فَاطِرَ السَّمَاوَاتِ ، بَارِئَ النَّسَمَاتِ

۳۲. لَكَ الْحَمْدُ حَمْداً يَدُومُ بِدَوَامِكَ

۳۳. وَ لَكَ الْحَمْدُ حَمْداً خَالِداً بِنِعْمَتِكَ .

۳۴. وَ لَكَ الْحَمْدُ حَمْداً يُوَازِي صُنْعَكَ

۳۵. وَ لَكَ الْحَمْدُ حَمْداً يَزِيدُ عَلَى رِضَاكَ .

۳۶. وَ لَكَ الْحَمْدُ حَمْداً مَعَ حَمْدِ كُلِّ حَامِدٍ ،

وَ شُكْراً يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ

۳۷. حَمْداً لَا يَنْبَغِي إِلَّا لَكَ ،

وَ لَا يُتَقَرَّبُ بِهِ إِلَّا إِلَيْكَ

۳۸. حَمْداً يُسْتَدَامُ بِهِ الْأَوَّلُ ،

وَ يُسْتَدْعَى بِهِ دَوَامُ الْآخِرِ .

۳۹. حَمْداً يَتَضَاعَفُ عَلَى كُرُورِ الْأَزْمِنَهِ ،

وَ يَتَزَايَدُ أَضْعَافاً مُتَرَادِفَهً .

۴۰. حَمْداً يَعْجِزُ عَنْ إِحْصَائِهِ الْحَفَظَهُ ،

وَ يَزِيدُ عَلَى مَا أَحْصَتْهُ فِي كِتَابِكَ الْكَتَبَهُ

۴۱. حَمْداً يُوازِنُ عَرْشَكَ الْمَجِيدَ

وَ يُعَادِلُ كُرْسِيَّكَ الرَّفِيعَ .

۴۲. حَمْداً يَكْمُلُ لَدَيْكَ ثَوَابُهُ ،

وَ یَسْتَغْرِقُ کُلَّ جَزَاءٍ جَزَاؤُهُ

۴۳. حَمْداً ظَاهِرُهُ وَفْقٌ لِبَاطِنِهِ ،

وَ بَاطِنُهُ وَفْقٌ لِصِدْقِ النِّیَّهِ

۴۴. حَمْداً لَمْ یَحْمَدْکَ خَلْقٌ مِثْلَهُ ،

وَ لَا یَعْرِفُ أَحَدٌ سِوَاکَ فَضْلَهُ

۴۵. حَمْداً یُعَانُ مَنِ اجْتَهَدَ فِی تَعْدِیدِهِ ،

وَ یُؤَیَّدُ مَنْ أَغْرَقَ نَزْعاً فِی تَوْفِیَتِهِ .

۴۶. حَمْداً یَجْمَعُ مَا خَلَقْتَ مِنَ الْحَمْدِ ،

وَ یَنْتَظِمُ مَا أَنْتَ خَالِقُهُ مِنْ بَعْدُ .

۴۷. حَمْداً لَا حَمْدَ أَقْرَبُ إِلَی قَوْلِکَ مِنْهُ ،

وَ لَا أَحْمَدَ مِمَّنْ یَحْمَدُکَ بِهِ .

۴۸. حَمْداً یُوجِبُ بِکَرَمِکَ الْمَزِیدَ بِوُفُورِهِ ،

وَ تَصِلُهُ بِمَزِیدٍ بَعْدَ مَزِیدٍ طَوْلًا مِنْکَ ،

۴۹. حَمْداً یَجِبُ لِکَرَمِ وَجْهِکَ ،

وَ یُقَابِلُ عِزَّ جَلَالِکَ .

۵۰.

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رَبِّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

الْمُنْتَجَبِ الْمُصْطَفَی الْمُکَرَّمِ الْمُقَرَّبِ ،

أَفْضَلَ صَلَوَاتِکَ ،

وَ بَارِکْ عَلَیْهِ أَتَمَّ بَرَکَاتِکَ ،

وَ تَرَحَّمْ عَلَیْهِ أَمْتَعَ رَحَمَاتِکَ .

۵۱. رَبِّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً زَاکِیَةً

لَا تَکُونُ صَلَاةٌ أَزْکَی مِنْهَا ،

وَ صَلِّ عَلَیْهِ صَلَاةً نَامِیَةً

لَا تَکُونُ صَلَاةٌ أَنْمَی مِنْهَا ،

وَ صَلِّ عَلَیْهِ صَلَاةً رَاضِیَةً

لَا تَکُونُ صَلَاةٌ فَوْقَهَا .

۵۲. رَبِّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً تُرْضِیهِ

وَ تَزِیدُ عَلَی رِضَاهُ ،

وَ صَلِّ عَلَیْهِ صَلَاةً تُرْضِیکَ

و تَزِیدُ عَلَی رِضَاکَ لَهُ

وَ صَلِّ عَلَیْهِ صَلَاةً

لَا تَرْضَی لَهُ إِلَّا بِهَا ،

وَ لَا تَرَی غَیْرَهُ لَهَا أَهْلًا .

۵۳. رَبِّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ

صَلَاةً تُجَاوِزُ رِضْوَانَکَ ،

وَ یَتَّصِلُ اتِّصَالُهَا بِبَقَائِکَ ،

وَ لَا يَنْفَدُ كَمَا لَا تَنْفَدُ كَلِمَاتُكَ .

۵۴. رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

صَلَاةً تَنْتَظِمُ صَلَوَاتِ

مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَهْلِ طَاعَتِكَ ،

وَ تَشْتَمِلُ عَلَى صَلَوَاتِ عِبَادِكَ

مِنْ جِنِّكَ وَ إِنْسِكَ

وَ أَهْلِ إِجَابَتِكَ ،

وَ تَجْتَمِعُ عَلَى صَلَاةِ كُلِّ مَنْ

ذَرَأْتَ وَ بَرَأْتَ مِنْ أَصْنَافِ خَلْقِكَ .

۵۵. رَبِّ صَلِّ عَلَيْهِ وَ آلِهِ ،

صَلَاةً تُحِيطُ بِكُلِّ صَلَاةٍ

سَالِفَةٍ وَ مُسْتَأْنَفَةٍ ،

وَ صَلِّ عَلَيْهِ وَ عَلَى آلِهِ ،

صَلَاةً مَرْضِيَّةً لَكَ

وَ لِمَنْ دُونَكَ ،

وَ تُنْشِئُ مَعَ ذَلِكَ صَلَوَاتٍ

تُضَاعِفُ مَعَهَا تِلْكَ الصَّلَوَاتِ عِنْدَهَا ،

وَ تَزِيدُهَا عَلَى كُرُورِ الْأَيَّامِ

زِيَادَةً فِي تَضَاعِيفَ لَا يَعُدُّهَا غَيْرُكَ .

۵۶. رَبِّ صَلِّ عَلَى أَطَايِبِ أَهْلِ بَيْتِهِ

الَّذِينَ اخْتَرْتَهُمْ لِأَمْرِکَ ،

وَ جَعَلْتَهُمْ خَزَنَهَ عِلْمِکَ ،

وَ حَفَظَهَ دِینِکَ ،

وَ خُلَفَاءَکَ فِی أَرْضِکَ ،

وَ حُجَجَکَ عَلَی عِبَادِکَ ،

وَ طَهَّرْتَهُمْ مِنَ الرِّجْسِ وَ الدَّنَسِ تَطْهِیراً بِإِرَادَتِکَ ،

وَ جَعَلْتَهُمُ الْوَسِیلَهَ إِلَیْکَ ،

وَ الْمَسْلَکَ إِلَی جَنَّتِکَ .

۵۷. رَبِّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِهِ ،

صَلَاهً تُجْزِلُ لَهُمْ بِهَا مِنْ نِحَلِکَ وَ کَرَامَتِکَ ،

وَ تُکْمِلُ لَهُمُ الْأَشْیَاءَ مِنْ عَطَایَاکَ وَ نَوَافِلِکَ

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وَ تُوَفِّرُ عَلَیْهِمُ الْحَظَّ مِنْ عَوَائِدِکَ وَ فَوَائِدِکَ .

۵۸. رَبِّ صَلِّ عَلَیْهِ وَ عَلَیْهِمْ

صَلَاهً لَا أَمَدَ فِی أَوَّلِهَا ،

وَ لَا غَایَهَ لِأَمَدِهَا ، وَ لَا نِهَایَهَ لِآخِرِهَا .

۵۹. رَبِّ صَلِّ عَلَیْهِمْ زِنَهَ عَرْشِکَ وَ مَا دُونَهُ ،

وَ مِلْ ءَ سَمَاوَاتِکَ وَ مَا فَوْقَهُنَّ ،

وَ عَدَدَ أَرَضِیکَ وَ مَا تَحْتَهُنَّ وَ مَا بَیْنَهُنَّ ،

صَلَاهً تُقَرِّبُهُمْ مِنْکَ زُلْفَی ،

وَ تَکُونُ لَکَ وَ لَهُمْ رِضًی ،

وَ مُتَّصِلَهً بِنَظَائِرِهِنَّ أَبَداً .

۶۰. اللَّهُمَّ إِنَّکَ أَیَّدْتَ دِینَکَ فِی کُلِّ أَوَانٍ

بِإِمَامٍ أَقَمْتَهُ عَلَماً لِعِبَادِکَ ،

وَ مَنَاراً فِی بِلَادِکَ

بَعْدَ أَنْ وَصَلْتَ حَبْلَهُ بِحَبْلِکَ ،

وَ جَعَلْتَهُ الذَّرِیعَهَ إِلَی رِضْوَانِکَ ،

وَ افْتَرَضْتَ طَاعَتَهُ ،

وَ حَذَّرْتَ مَعْصِیَتَهُ ،

وَ أَمَرْتَ بِامْتِثَالِ أَوَامِرِهِ ،

وَ الِانْتِهَاءِ عِنْدَ نَهْیِهِ ،

وَ أَلَّا یَتَقَدَّمَهُ مُتَقَدِّمٌ ،

وَ لَا یَتَأَخَّرَ عَنْهُ مُتَأَخِّرٌ

فَهُوَ عِصْمَهُ اللَّائِذِینَ ،

وَ کَهْفُ الْمُؤْمِنِینَ

وَ عُرْوَهُ الْمُتَمَسِّکِینَ ، وَ بَهَاءُ الْعَالَمِینَ .

۶۱. اللَّهُمَّ فَأَوْزِعْ لِوَلِیِّکَ شُکْرَ

مَا أَنْعَمْتَ بِهِ عَلَیْهِ ،

وَ أَوْزِعْنَا مِثْلَهُ فِیهِ ،

وَ آتِهِ مِنْ لَدُنْکَ سُلْطَاناً نَصِیراً ،

وَ افْتَحْ لَهُ فَتْحاً یَسِیراً ،

وَ أَعِنْهُ بِرُکْنِکَ الْأَعَزِّ ،

وَ اشْدُدْ أَزْرَهُ ،

وَ قَوِّ عَضُدَهُ ،

وَ رَاعِهِ بِعَیْنِکَ ، وَ احْمِهِ بِحِفْظِکَ

وَ انْصُرْهُ بِمَلَائِکَتِکَ ،

وَ امْدُدْهُ بِجُنْدِکَ الْأَغْلَبِ .

۶۲. وَ أَقِمْ بِهِ کِتَابَکَ وَ حُدُودَکَ وَ شَرَائِعَکَ

وَ سُنَنَ رَسُولِکَ ،

صَلَوَاتُکَ اللَّهُمَّ عَلَیْهِ وَ آلِهِ ،

وَ أَحْیِ بِهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دِینِکَ ،

وَ اجْلُ بِهِ صَدَاءَ الْجَوْرِ عَنْ طَرِیقَتِکَ ،

وَ أَبِنْ بِهِ الضَّرَّاءَ مِنْ سَبِیلِکَ ،

وَ أَزِلْ بِهِ النَّاکِبِینَ عَنْ صِرَاطِکَ ،

وَ امْحَقْ بِهِ بُغَاةَ قَصْدِکَ عِوَجاً

۶۳. وَ أَلِنْ جَانِبَهُ لِأَوْلِیَائِکَ ،

وَ ابْسُطْ یَدَهُ عَلَی أَعْدَائِکَ ،

وَ هَبْ لَنَا رَأْفَتَهُ ، وَ رَحْمَتَهُ وَ تَعَطُّفَهُ وَ تَحَنُّنَهُ ،

وَ اجْعَلْنَا لَهُ سَامِعِینَ مُطِیعِینَ ،

وَ فِی رِضَاهُ سَاعِینَ ،

وَ إِلَی

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نُصْرَتِهِ وَ الْمُدَافَعَهِ عَنْهُ مُکْنِفِینَ ،

وَ إِلَیْکَ وَ إِلَی رَسُولِکَ صَلَوَاتُکَ اللَّهُمَّ عَلَیْهِ وَ آلِهِ بِذَلِکَ مُتَقَرِّبِینَ .

۶۴. اللَّهُمَّ وَ صَلِّ عَلَی أَوْلِیَائِهِمُ

الْمُعْتَرِفِینَ بِمَقَامِهِمُ ،

الْمُتَّبِعِینَ مَنْهَجَهُمُ ،

الْمُقْتَفِینَ آثَارَهُمُ ،

الْمُسْتَمْسِکِینَ بِعُرْوَتِهِمُ ،

الْمُتَمَسِّکِینَ بِوِلَایَتِهِمُ ،

الْمُؤْتَمِّینَ بِإِمَامَتِهِمُ ،

الْمُسَلِّمِینَ لِأَمْرِهِمُ ،

الْمُجْتَهِدِینَ فِی طَاعَتِهِمُ ،

الْمُنْتَظِرِینَ أَیَّامَهُمُ ،

الْمَادِّینَ إِلَیْهِمْ أَعْیُنَهُمُ ،

الصَّلَوَاتِ الْمُبَارَکَاتِ الزَّاکِیَاتِ النَّامِیَاتِ الْغَادِیَاتِ الرَّائِحَاتِ .

۶۵. وَ سَلِّمْ عَلَیْهِمْ وَ عَلَی أَرْوَاحِهِمْ ،

وَ اجْمَعْ عَلَی التَّقْوَی أَمْرَهُمْ ،

وَ أَصْلِحْ لَهُمْ شُئُونَهُمْ ، وَ تُبْ عَلَیْهِمْ ،

إِنَّکَ أَنْتَ التَّوَّابُ الرَّحِیمُ ، وَ خَیْرُ الْغَافِرِینَ ،

وَ اجْعَلْنَا مَعَهُمْ فِی دَارِ السَّلَامِ بِرَحْمَتِکَ ،

یَا أَرْحَمَ الرَّاحِمِینَ .

۶۶. اللَّهُمَّ هَذَا یَوْمُ عَرَفَهَ

یَوْمٌ شَرَّفْتَهُ وَ کَرَّمْتَهُ وَ عَظَّمْتَهُ ،

نَشَرْتَ فِیهِ رَحْمَتَکَ ،

وَ مَنَنْتَ فِیهِ بِعَفْوِکَ ،

وَ أَجْزَلْتَ فِیهِ عَطِیَّتَکَ ، وَ تَفَضَّلْتَ بِهِ عَلَی عِبَادِکَ .

۶۷. اللَّهُمَّ وَ أَنَا عَبْدُکَ الَّذِی أَنْعَمْتَ عَلَیْهِ قَبْلَ خَلْقِکَ لَهُ

وَ بَعْدَ خَلْقِکَ إِیَّاهُ ،

فَجَعَلْتَهُ مِمَّنْ هَدَیْتَهُ لِدِینِکَ ،

وَ وَفَّقْتَهُ لِحَقِّکَ ،

وَ عَصَمْتَهُ بِحَبْلِکَ ،

وَ أَدْخَلْتَهُ فِی حِزْبِکَ ،

وَ أَرْشَدْتَهُ لِمُوَالَاهِ أَوْلِیَائِکَ ، وَ مُعَادَاهِ أَعْدَائِکَ .

۶۸. ثُمَّ أَمَرْتَهُ فَلَمْ یَأْتَمِرْ ،

وَ زَجَرْتَهُ فَلَمْ یَنْزَجِرْ ،

وَ نَهَیْتَهُ عَنْ مَعْصِیَتِکَ ،

فَخَالَفَ أَمْرَکَ إِلَی نَهْیِکَ ،

لَا مُعَانَدَهً لَکَ ،

وَ لَا اسْتِكْبَاراً عَلَيْكَ ،

بَلْ دَعَاهُ هَوَاهُ

إِلَى مَا زَيَّلْتَهُ وَ إِلَى مَا حَذَّرْتَهُ ،

وَ أَعَانَهُ عَلَى ذَلِكَ عَدُوُّكَ وَ عَدُوُّهُ ،

فَأَقْدَمَ عَلَيْهِ عَارِفاً بِوَعِيدِكَ ،

رَاجِياً لِعَفْوِكَ ،

وَاثِقاً بِتَجَاوُزِكَ ،

وَ كَانَ أَحَقَّ عِبَادِكَ مَعَ مَا مَنَنْتَ عَلَيْهِ أَلَّا يَفْعَلَ .

۶۹. وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ

صَاغِراً ذَلِيلًا خَاضِعاً خَاشِعاً خَائِفاً ،

مُعْتَرِفاً بِعَظِيمٍ مِنَ الذُّنُوبِ تَحَمَّلْتُهُ ،

وَ جَلِيلٍ مِنَ الْخَطَايَا اجْتَرَمْتُهُ ،

مُسْتَجِيراً بِصَفْحِكَ ،

لَائِذاً بِرَحْمَتِكَ ،

مُوقِناً أَنَّهُ لَا يُجِيرُنِي مِنْكَ مُجِيرٌ ،

وَ لَا يَمْنَعُنِي مِنْكَ مَانِعٌ .

۷۰. فَعُدْ عَلَيَّ بِمَا تَعُودُ

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بِهِ عَلَى

مَنِ اقْتَرَفَ مِنْ تَغَمُّدِكَ ،

وَ جُدْ عَلَيَّ بِمَا تَجُودُ بِهِ عَلَى

مَنْ أَلْقَى بِيَدِهِ إِلَيْکَ مِنْ عَفْوِکَ ،

وَ امْنُنْ عَلَيَّ بِمَا لَا يَتَعَاظَمُکَ أَنْ تَمُنَّ بِهِ

عَلَى مَنْ أَمَّلَکَ مِنْ غُفْرَانِکَ ،

۷۱. وَ اجْعَلْ لِي فِي هَذَا الْيَوْمِ نَصِيباً

أَنَالُ بِهِ حَظّاً مِنْ رِضْوَانِکَ ،

وَ لَا تَرُدَّنِي صِفْراً

مِمَّا يَنْقَلِبُ بِهِ الْمُتَعَبِّدُونَ لَکَ مِنْ عِبَادِکَ

۷۲. وَ إِنِّي وَ إِنْ لَمْ أُقَدِّمْ

مَا قَدَّمُوهُ مِنَ الصَّالِحَاتِ

فَقَدْ قَدَّمْتُ تَوْحِيدَکَ

وَ نَفْيَ الْأَضْدَادِ وَ الْأَنْدَادِ وَ الْأَشْبَاهِ عَنْکَ ،

وَ أَتَيْتُکَ مِنَ الْأَبْوَابِ

الَّتِي أَمَرْتَ أَنْ تُؤْتَى مِنْهَا ،

وَ تَقَرَّبْتُ إِلَيْکَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْکَ إِلَّا بِالتَّقَرُّبِ بِهِ .

۷۳. ثُمَّ أَتْبَعْتُ ذَلِکَ بِالْإِنَابَهِ إِلَيْکَ ،

وَ التَّذَلُّلِ وَ الِاسْتِکَانَهِ لَکَ ،

وَ حُسْنِ الظَّنِّ بِکَ ،

وَ الثِّقَهِ بِمَا عِنْدَکَ ،

وَ شَفَعْتُهُ بِرَجَائِکَ

الَّذِی قَلَّ مَا یَخِیبُ عَلَیْهِ رَاجِیکَ .

۷۴. وَ سَأَلْتُکَ مَسْأَلَهَ الْحَقِیرِ الذَّلِیلِ

الْبَائِسِ الْفَقِیرِ الْخَائِفِ الْمُسْتَجِیرِ ،

وَ مَعَ ذَلِکَ خِیفَهً وَ تَضَرُّعاً

وَ تَعَوُّذاً وَ تَلَوُّذاً ،

لَا مُسْتَطِیلًا بِتَکَبُّرِ الْمُتَکَبِّرِینَ ،

وَ لَا مُتَعَالِیاً بِدَالَّهِ الْمُطِیعِینَ ،

وَ لَا مُسْتَطِیلًا بِشَفَاعَهِ الشَّافِعِینَ .

۷۵. وَ أَنَا بَعْدُ أَقَلُّ الْأَقَلِّینَ ،

وَ أَذَلُّ الْأَذَلِّینَ ،

وَ مِثْلُ الذَّرَّهِ أَوْ دُونَهَا ،

فَیَا مَنْ لَمْ یُعَاجِلِ الْمُسِیئِینَ ،

وَ لَا یَنْدَهُ الْمُتْرَفِینَ ،

وَ یَا مَنْ یَمُنُّ بِإِقَالَهِ الْعَاثِرِینَ ،

وَ یَتَفَضَّلُ بِإِنْظَارِ الْخَاطِئِینَ .

۷۶. أَنَا الْمُسِی ءُ الْمُعْتَرِفُ الْخَاطِئُ الْعَاثِرُ .

۷۷. أَنَا الَّذِی أَقْدَمَ عَلَیْکَ مُجْتَرِئاً .

۷۸. أَنَا الَّذِی عَصَاکَ مُتَعَمِّداً .

۷۹. أَنَا الَّذِی اسْتَخْفَی مِنْ عِبَادِکَ وَ بَارَزَکَ .

۸۰. أَنَا الَّذِی هَابَ عِبَادَکَ وَ أَمِنَکَ .

۸۱. أَنَا الَّذِی لَمْ یَرْهَبْ سَطْوَتَکَ ، وَ لَمْ یَخَفْ بَأْسَکَ .

۸۲. أَنَا الْجَانِی عَلَی نَفْسِهِ

۸۳. أَنَا الْمُرْتَهَنُ بِبَلِیَّتِهِ .

۸۴. أَنَا القَلِیلُ الْحَیَاءِ .

۸۵. أَنَا الطَّوِیلُ الْعَنَاءِ .

۸۶. بِحَقِّ مَنِ انْتَجَبْتَ مِنْ خَلْقِکَ ،

وَ

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بِمَنِ اصْطَفَیْتَهُ لِنَفْسِکَ ،

بِحَقِّ مَنِ اخْتَرْتَ مِنْ بَرِیَّتِکَ ،

وَ مَنِ اجْتَبَیْتَ لِشَأْنِکَ ،

بِحَقِّ مَنْ وَصَلْتَ طَاعَتَهُ بِطَاعَتِکَ ،

وَ مَنْ جَعَلْتَ مَعْصِیَتَهُ کَمَعْصِیَتِکَ ،

بِحَقِّ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِکَ ،

وَ مَنْ نُطْتَ مُعَادَاتَهُ بِمُعَادَاتِکَ ،

تَغَمَّدْنِی فِی یَوْمِی هَذَا

بِمَا تَتَغَمَّدُ بِهِ

مَنْ جارَ إِلَیْکَ مُتَنَصِّلًا ،

وَ عَاذَ بِاسْتِغْفَارِکَ تَائِباً .

۸۷. وَ تَوَلَّنِی بِمَا تَتَوَلَّی بِهِ

أَهْلَ طَاعَتِکَ وَ الزُّلْفَی لَدَیْکَ

وَ الْمَکَانَهِ مِنْکَ .

۸۸. وَ تَوَحَّدْنِی بِمَا تَتَوَحَّدُ بِهِ

مَنْ وَفَی بِعَهْدِکَ ،

وَ أَتْعَبَ نَفْسَهُ فِی ذَاتِکَ ،

وَ أَجْهَدَهَا فِی مَرْضَاتِکَ .

۸۹. وَ لَا تُؤَاخِذْنِی بِتَفْرِیطِی فِی جَنْبِکَ ،

وَ تَعَدِّی طَوْرِی فِی حُدُودِکَ ،

وَ مُجَاوَزَهِ أَحْکَامِکَ .

۹۰. وَ لَا تَسْتَدْرِجْنِی بِإِمْلَائِکَ لِی

اسْتِدْرَاجَ مَنْ مَنَعَنِی خَیْرَ مَا عِنْدَهُ

وَ لَمْ یَشْرَکْکَ فِی حُلُولِ نِعْمَتِهِ بِی .

۹۱. وَ نَبِّهْنِی مِنْ رَقْدَهِ الْغَافِلِینَ ،

وَ سِنَهِ الْمُسْرِفِینَ ،

وَ نَعْسَهِ الْمَخْذُولِینَ

۹۲. وَ خُذْ بِقَلْبِی إِلَی مَا اسْتَعْمَلْتَ بِهِ الْقَانِتِینَ ،

وَ اسْتَعْبَدْتَ بِهِ الْمُتَعَبِّدِینَ ،

وَ اسْتَنْقَذْتَ بِهِ الْمُتَهَاوِنِینَ .

۹۳. وَ أَعِذْنِی مِمَّا یُبَاعِدُنِی عَنْکَ ،

وَ یَحُولُ بَیْنِی وَ بَیْنَ حَظِّی مِنْکَ ،

وَ یَصُدُّنِی عَمَّا أَحاوِلُ لَدَیْکَ

۹۴. وَ سَهِّلْ لِی مَسْلَکَ الْخَیْرَاتِ إِلَیْکَ ،

وَ الْمُسَابَقَهَ إِلَیْهَا مِنْ حَیْثُ أَمَرْتَ ،

وَ الْمُشَاحَّهَ فِیهَا عَلَی مَا أَرَدْتَ .

۹۵. وَ لَا تَمْحَقْنِی فِیمَن تَمْحَقُ مِنَ الْمُسْتَخِفِّینَ بِمَا أَوْعَدْتَ

۹۶. وَ لَا تُهْلِکْنِی مَعَ مَنْ تُهْلِکُ مِنَ الْمُتَعَرِّضِینَ لِمَقْتِکَ

۹۷. وَ لَا تُتَبِّرْنِی فِیمَنْ تُتَبِّرُ مِنَ الْمُنْحَرِفِینَ عَنْ سُبُلِکَ

۹۸. وَ نَجِّنِی مِنْ غَمَرَاتِ الْفِتْنَهِ ،

وَ خَلِّصْنِی مِنْ لَهَوَاتِ الْبَلْوَی ،

وَ أَجِرْنِی مِنْ أَخْذِ الْإِمْلَاءِ .

۹۹. وَ حُلْ بَیْنِی وَ بَیْنَ عَدُوٍّ یُضِلُّنِی ،

وَ هَوًی یُوبِقُنِی ،

وَ مَنْقَصَهٍ تَرْهَقُنِی

۱۰۰. وَ لَا تُعْرِضْ عَنِّی

إِعْرَاضَ مَنْ لَا تَرْضَی عَنْهُ بَعْدَ غَضَبِکَ

۱۰۱. وَ لَا تُؤْیِسْنِی مِنَ الْأَمَلِ فِیکَ

فَیَغْلِبَ

عَلَیَّ الْقُنُوطُ مِنْ رَحْمَتِکَ

۱۰۲. وَ لَا تَمْنَحْنِی بِمَا لَا طَاقَهَ لِی بِهِ

فَتَبْهَظَنِی مِمَّا تُحَمِّلُنِيهِ مِنْ فَضْلِ مَحَبَّتِکَ .

۱۰۳. وَ لَا تُرْسِلْنِی مِنْ يَدِکَ إِرْسَالَ مَنْ لَا خَيْرَ فِيهِ ،

وَ لَا حَاجَةَ بِکَ إِلَيْهِ ،

وَ لَا إِنَابَةَ لَهُ

۱۰۴. وَ لَا تَرْمِ بِی رَمْیَ مَنْ سَقَطَ مِنْ عَيْنِ رِعَايَتِکَ ،

وَ مَنِ اشْتَمَلَ عَلَيْهِ الْخِزْیُ مِنْ عِنْدِکَ ،

بَلْ خُذْ بِيَدِی مِنْ سَقْطَهِ الْمُتَرَدِّينَ ،

وَ وَهْلَهِ الْمُتَعَسِّفِينَ ،

وَ زَلَّهِ الْمَغْرُورِينَ ،

وَ وَرْطَهِ الْهَالِکِينَ .

۱۰۵. وَ عَافِنِی مِمَّا ابْتَلَيْتَ بِهِ طَبَقَاتِ عَبِيدِکَ وَ إِمَائِکَ ،

وَ بَلِّغْنِی مَبَالِغَ مَنْ عُنِيتَ بِهِ ،

وَ أَنْعَمْتَ عَلَيْهِ ،

وَ رَضِيتَ عَنْهُ ،

فَأَعَشْتَهُ حَمِيداً ، وَ تَوَفَّيْتَهُ سَعِيداً

۱۰۶. وَ طَوِّقْنِی طَوْقَ الْإِقْلَاعِ

عَمَّا يُحْبِطُ الْحَسَنَاتِ ،

وَ يَذْهَبُ بِالْبَرَکَاتِ

۱۰۷. وَ أَشْعِرْ قَلْبِیَ الِازْدِجَارَ عَنْ قَبَائِحِ السَّيِّئَاتِ ،

وَ فَوَاضِحِ الْحَوْبَاتِ .

۱۰۸. وَ لَا تَشْغَلْنِی

بِمَا لَا أُدْرِکُهُ إِلَّا بِکَ عَمَّا لَا یُرْضِیکَ عَنِّی غَیْرُهُ

۱۰۹. وَ انْزِعْ مِنْ قَلْبِی حُبَّ دُنْیَا دَنِیَّهٍ

تَنْهَی عَمَّا عِنْدَکَ ،

وَ تَصُدُّ عَنِ ابْتِغَاءِ الْوَسِیلَهِ إِلَیْکَ ،

وَ تُذْهِلُ عَنِ التَّقَرُّبِ مِنْکَ .

۱۱۰. وَ زَیِّنْ لِیَ التَّفَرُّدَ

بِمُنَاجَاتِکَ بِاللَّیْلِ وَ النَّهَارِ

۱۱۱. وَ هَبْ لِی عِصْمَهً تُدْنِینِی مِنْ خَشْیَتِکَ ،

وَ تَقْطَعُنِی عَنْ رُکُوبِ مَحَارِمِکَ ،

وَ تَفُکَّنِی مِنْ أَسْرِ الْعَظَائِمِ .

۱۱۲. وَ هَبْ لِیَ التَّطْهِیرَ مِنْ دَنَسِ الْعِصْیَانِ ،

وَ أَذْهِبْ عَنِّی دَرَنَ الْخَطَایَا ،

وَ سَرْبِلْنِی بِسِرْبَالِ عَافِیَتِکَ ،

وَ رَدِّنِی رِدَاءَ مُعَافَاتِکَ ،

وَ جَلِّلْنِی سَوَابِغَ نَعْمَائِکَ ،

وَ ظَاهِرْ لَدَیَّ فَضْلَکَ وَ طَوْلَکَ

۱۱۳. وَ أَیِّدْنِی بِتَوْفِیقِکَ وَ تَسْدِیدِکَ ،

وَ أَعِنِّی عَلَی صَالِحِ النِّیَّهِ ،

وَ مَرْضِیِّ الْقَوْلِ ، وَ مُسْتَحْسَنِ الْعَمَلِ ،

وَ لَا تَكِلْنِی إِلَی حَوْلِی وَ قُوَّتِی دُونَ حَوْلِكَ وَ قُوَّتِكَ .

۱۱۴. وَ لَا تُخْزِنِی یَوْمَ تَبْعَثُنِی لِلِقَائِكَ ،

وَ لَا تَفْضَحْنِی بَیْنَ

یَدَیْ أَوْلِیَائِكَ ،

وَ لَا تُنْسِنِی ذِكْرَكَ ،

وَ لَا تُذْهِبْ عَنِّی شُكْرَكَ ،

بَلْ أَلْزِمْنِیهِ فِی أَحْوَالِ السَّهْوِ عِنْدَ غَفَلَاتِ الْجَاهِلِینَ لِآلَائِكَ ،

وَ أَوْزِعْنِی أَنْ أُثْنِیَ بِمَا أَوْلَیْتَنِیهِ ،

وَ أَعْتَرِفَ بِمَا أَسْدَیْتَهُ إِلَیَّ .

۱۱۵. وَ اجْعَلْ رَغْبَتِی إِلَیْكَ فَوْقَ رَغْبَهِ الرَّاغِبِینَ ،

وَ حَمْدِی إِیَّاكَ فَوْقَ حَمْدِ الْحَامِدِینَ

۱۱۶. وَ لَا تَخْذُلْنِی عِنْدَ فَاقَتِی إِلَیْكَ ،

وَ لَا تُهْلِكْنِی بِمَا أَسْدَیْتُهُ إِلَیْكَ ،

وَ لَا تَجْبَهْنِی بِمَا جَبَهْتَ بِهِ

الْمُعَانِدِینَ لَكَ ،

فَإِنِّی لَكَ مُسَلِّمٌ ،

أَعْلَمُ أَنَّ الْحُجَّهَ لَكَ ،

وَ أَنَّكَ أَوْلَی بِالْفَضْلِ ،

وَ أَعْوَدُ بِالْإِحْسَانِ ،

وَ أَهْلُ التَّقْوَى ، وَ أَهْلُ الْمَغْفِرَهِ ،

وَ أَنَّکَ بِأَنْ تَعْفُوَ أَوْلَی مِنْکَ بِأَنْ تُعَاقِبَ ،

وَ أَنَّکَ بِأَنْ تَسْتُرَ أَقْرَبُ مِنْکَ إِلَی أَنْ تَشْهَرَ .

۱۱۷. فَأَحْیِنِی حَیَاهً طَیِّبَهً

تَنْتَظِمُ بِمَا أُرِیدُ ،

وَ تَبْلُغُ مَا أُحِبُّ مِنْ حَیْثُ لَا آتِی مَا تَکْرَهُ ،

وَ لَا أَرْتَکِبُ مَا نَهَیْتَ عَنْهُ ،

وَ أَمِتْنِی مِیتَهَ مَنْ

یَسْعَی نُورُهُ بَیْنَ یَدَیْهِ وَ عَنْ یَمِینِهِ .

۱۱۸. وَ ذَلِّلْنِی بَیْنَ یَدَیْکَ ،

وَ أَعِزَّنِی عِنْدَ خَلْقِکَ ،

وَ ضَعْنِی إِذَا خَلَوْتُ بِکَ ،

وَ ارْفَعْنِی بَیْنَ عِبَادِکَ ،

وَ أَغْنِنِی عَمَّنْ هُوَ غَنِیٌّ عَنِّی ،

وَ زِدْنِی إِلَیْکَ فَاقَهً وَ فَقْراً .

۱۱۹. وَ أَعِذْنِی مِنْ شَمَاتَهِ الْأَعْدَاءِ ،

وَ مِنْ حُلُولِ الْبَلَاءِ ،

وَ مِنَ الذُّلِّ وَ الْعَنَاءِ ،

تَغَمَّدْنِی فِیمَا اطَّلَعْتَ عَلَیْهِ مِنِّی

بِمَا یَتَغَمَّدُ بِهِ الْقَادِرُ عَلَی الْبَطْشِ لَوْ لَا حِلْمُهُ ،

وَ الْآخِذُ عَلَى الْجَرِيرَهِ لَوْ لَا أَنَاتُهُ

۱۲۰. وَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَهً أَوْ سُوءاً

فَنَجِّنِی مِنْهَا لِوَاذاً بِکَ ،

وَ إِذْ لَمْ تُقِمْنِی مَقَامَ فَضِیحَهٍ فِی دُنْیَاکَ

فَلَا تُقِمْنِی مِثْلَهُ فِی آخِرَتِکَ

۱۲۱. وَ اشْفَعْ لِی أَوَائِلَ مِنَنِکَ بِأَوَاخِرِهَا ،

وَ قَدِیمَ فَوَائِدِکَ بِحَوَادِثِهَا ،

وَ لَا تَمْدُدْ لِی مَدّاً یَقْسُو مَعَهُ قَلْبِی ،

وَ لَا تَقْرَعْنِی قَارِعَهً یَذْهَبُ لَهَا بَهَائِی ،

وَ

p: ۲۷۴

لَا تَسُمْنِی خَسِیسَهً یَصْغُرُ لَهَا قَدْرِی

وَ لَا نَقِیصَهً یُجْهَلُ مِنْ أَجْلِهَا مَکَانِی .

۱۲۲. وَ لَا تَرُعْنِی رَوْعَهً أُبْلِسُ بِهَا ،

وَ لَا خِیفَهً أُوجِسُ دُونَهَا ،

اجْعَلْ هَیْبَتِی فِی وَعِیدِکَ ،

وَ حَذَرِی مِنْ إِعْذَارِکَ وَ إِنْذَارِکَ ،

وَ رَهْبَتِی عِنْدَ تِلَاوَهِ آیَاتِکَ .

۱۲۳. وَ اعْمُرْ لَیْلِی بِإِیقَاظِی فِیهِ لِعِبَادَتِکَ ،

وَ تَفَرُّدِی بِالتَّهَجُّدِ لَکَ ،

وَ تَجَرُّدِی بِسُکُونِی إِلَیْکَ ،

وَ إِنْزَالِ حَوَائِجِی بِکَ ،

وَ مُنَازَلَتِی إِیَّاکَ فِی فَکَاکِ رَقَبَتِی مِنْ نَارِکَ ،

وَ إِجَارَتِی مِمَّا فِیهِ أَهْلُهَا مِنْ عَذَابِکَ .

۱۲۴. وَ لَا تَذَرْنِی فِی طُغْیَانِی عَامِهاً ،

وَ لَا فِی غَمْرَتِی سَاهِیاً حَتَّی حِینٍ ،

وَ لَا تَجْعَلْنِی عِظَهً لِمَنِ اتَّعَظَ ،

وَ لَا نَکَالًا لِمَنِ اعْتَبَرَ ،

وَ لَا فِتْنَهً لِمَنْ نَظَرَ ،

وَ لَا تَمْکُرْ بِی فِیمَنْ تَمْکُرُ بِهِ ،

وَ لَا تَسْتَبْدِلْ بِی غَیْرِی ،

وَ لَا تُغَیِّرْ لِی اسْماً ،

وَ لَا تُبَدِّلْ لِی جِسْماً ،

وَ لَا تَتَّخِذْنِی هُزُواً لِخَلْقِکَ ،

وَ لَا سُخْرِیّاً لَکَ ،

وَ لَا تَبَعاً إِلَّا لِمَرْضَاتِکَ ،

وَ لَا مُمْتَهَناً إِلَّا بِالِانْتِقَامِ لَکَ

۱۲۵. وَ أَوْجِدْنِی بَرْدَ عَفْوِکَ ،

وَ حَلَاوَهَ رَحْمَتِکَ

وَ رَوْحِکَ وَ رَیْحَانِکَ ،

وَ جَنَّهِ نَعِیمِکَ ،

وَ أَذِقْنِی طَعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَهٍ مِنْ سَعَتِکَ ،

وَ الِاجْتِهَادِ فِیمَا یُزْلِفُ

لَدَیْکَ وَ عِنْدَکَ ،

وَ أَتْحِفْنِی بِتُحْفَهٍ مِنْ تُحَفَاتِکَ .

۱۲۶. وَ اجْعَلْ تِجَارَتِی رَابِحَهً ،

وَ کَرَّتِی غَیْرَ خَاسِرَهٍ ،

وَ أَخِفْنِی مَقَامَکَ ،

وَ شَوِّقْنِی لِقَاءَکَ ،

وَ تُبْ عَلَیَّ تَوْبَهً نَصُوحاً

لَا تُبْقِ مَعَهَا ذُنُوباً صَغِیرَهً وَ لَا کَبِیرَهً ،

وَ لَا تَذَرْ مَعَهَا عَلَانِیَهً وَ لَا سَرِیرَهً .

۱۲۷. وَ انْزِعِ الْغِلَّ مِنْ صَدْرِی لِلْمُؤْمِنِینَ ،

وَ اعْطِفْ بِقَلْبِی عَلَی الْخَاشِعِینَ ،

وَ کُنْ لِی کَمَا تَکُونُ لِلصَّالِحِینَ ،

وَ حَلِّنِی حِلْیَهَ الْمُتَّقِینَ ،

وَ اجْعَلْ لِی لِسَانَ صِدْقٍ فِی الْغَابِرِینَ ،

وَ ذِکْراً نَامِیاً فِی الْآخِرِینَ ،

وَ وَافِ

بِی عَرْصَهَ الْأَوَّلِینَ .

۱۲۸. وَ تَمِّمْ سُبُوغَ نِعْمَتِکَ عَلَیَّ ،

وَ ظَاهِرْ کَرَامَاتِهَا لَدَیَّ ،

امْلَأْ مِنْ فَوَائِدِکَ یَدِی ،

وَ سُقْ کَرَائِمَ مَوَاهِبِکَ إِلَیَّ ،

وَ جَاوِرْ بِیَ الْأَطْیَبِینَ مِنْ أَوْلِیَائِکَ

فِی الْجِنَانِ الَّتِی زَیَّنْتَهَا لِأَصْفِیَائِکَ ،

وَ جَلِّلْنِی شَرَائِفَ نِحَلِکَ فِی الْمَقَامَاتِ الْمُعَدَّهِ لِأَحِبَّائِکَ .

۱۲۹. وَ اجْعَلْ لِی عِنْدَکَ مَقِیلًا

آوِی إِلَیْهِ مُطْمَئِنّاً ،

وَ مَثَابَهً أَتَبَوَّؤُهَا ،

وَ أَقَرُّ عَیْناً ،

وَ لَا تُقَایِسْنِی بِعَظِیمَاتِ الْجَرَائِرِ ،

وَ لَا تُهْلِکْنِی یَوْمَ تُبْلَی السَّرَائِرُ ،

وَ أَزِلْ عَنِّی کُلَّ شَکٍّ وَ شُبْهَهٍ ،

وَ اجْعَلْ لِی فِی الْحَقِّ طَرِیقاً مِنْ کُلِّ رَحْمَهٍ ،

وَ أَجْزِلْ لِی قِسَمَ الْمَوَاهِبِ مِنْ نَوَالِکَ ،

وَ وَفِّرْ عَلَیَّ حُظُوظَ الْإِحْسَانِ مِنْ إِفْضَالِکَ .

۱۳۰. وَ اجْعَلْ قَلْبِی وَاثِقاً بِمَا عِنْدَکَ ،

وَ هَمِّی مُسْتَفْرَغاً لِمَا هُوَ لَکَ ،

وَ اسْتَعْمِلْنِی بِمَا تَسْتَعْمِلُ بِهِ خَالِصَتَکَ ،

وَ أَشْرِبْ قَلْبِی عِنْدَ ذُهُولِ الْعُقُولِ طَاعَتَکَ ،

وَ اجْمَعْ لِیَ الْغِنَی وَ الْعَفَافَ وَ الدَّعَهَ وَ الْمُعَافَاهَ وَ الصِّحَّهَ وَ السَّعَهَ وَ الطُّمَأْنِینَهَ وَ الْعَافِیَهَ .

۱۳۱. وَ لَا تُحْبِطْ حَسَنَاتِی

بِمَا یَشُوبُهَا مِنْ مَعْصِیَتِکَ ،

وَ لَا خَلَوَاتِی بِمَا یَعْرِضُ لِی مِنْ نَزَغَاتِ فِتْنَتِکَ ،

وَ صُنْ وَجْهِی عَنِ الطَّلَبِ إِلَی

أَحَدٍ مِنَ الْعَالَمِینَ ،

وَ ذُبَّنِی عَنِ الْتِمَاسِ مَا عِنْدَ الْفَاسِقِینَ .

۱۳۲. وَ لَا تَجْعَلْنِی لِلظَّالِمِینَ ظَهِیراً ،

وَ لَا لَهُمْ عَلَی مَحْوِ کِتَابِکَ یَداً وَ نَصِیراً ،

وَ حُطْنِی مِنْ حَیْثُ لَا أَعْلَمُ حِیَاطَهً تَقِینِی بِهَا ،

وَ افْتَحْ لِی أَبْوَابَ تَوْبَتِکَ وَ رَحْمَتِکَ

وَ رَأْفَتِکَ وَ رِزْقِکَ الْوَاسِعِ ،

إِنِّی إِلَیْکَ مِنَ الرَّاغِبِینَ ،

وَ أَتْمِمْ لِی إِنْعَامَکَ ،

إِنَّکَ خَیْرُ الْمُنْعِمِینَ

۱۳۳. وَ اجْعَلْ بَاقِیَ عُمُرِی فِی الْحَجِّ وَ الْعُمْرَهِ

ابْتِغَاءَ وَجْهِکَ ،

یَا رَبَّ الْعَالَمِینَ ،

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ ،

وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ أَبَدَ الْآبِدِينَ .

۱- Praise belongs to

God, Lord of the worlds!(۱)

۲- O God, to Thee belongs praise!

Originator of the heavens and the earth!

Possessor of majesty and munificence!

Lord of lords!

Object of worship of every worshiper!

Creator of every creature!

Inheritor of all things!(۲)

There is nothing like Him,(۳) knowledge of nothing escapes Him,(۴)

He encompasses everything,(۵) and He is watchful over everything.(۶)

۳- Thou art God,

there is no god but Thou,

the Unique, the Alone,

the Single, the Isolated.

۴- Thou art God,

there is no god but Thou,

,the Generous, the Generously Bestowing

,the All-mighty, the Mightily Exalted

.the Magnificent, the Magnificently Magnified

,Thou art God -۵

,there is no god but Thou

,the All-high, the Sublimely High

.the Strong in prowess

,Thou art God -۶

,there is no god but Thou

,the All-merciful, the All-compassionate

.the All-knowing, the All-wise

,Thou art God -۷

,there is no god but Thou

,the All-hearing, the All-seeing

.the Eternal, the All-aware

,Thou art God -۸

,there is no god but Thou

,the Generous, the Most Generous

.the Everlasting, the Most Everlasting

,Thou art God -۹

,there is no god but Thou

,the First before every one

.the Last after every number

,Thou art God -۱۰

,there is no god but Thou

,the Close in His highness

.the High in His closeness

,Thou art God -۱۱

,there is no god but Thou

,Possessor of radiance and glory

.magnificence and praise

,Thou art God -۱۲

.there is no god but Thou

,Thou hast brought forth the things without root

,formed what Thou hast formed without exemplar

.and originated the originated things without limitation

(It is Thou who hast ordained each thing with an ordination,(۷ -۱۳

(eased each thing with an easing,(۸

and governed everything below Thyself with

١- ١:٢

٢- Cf. ١٥: ٢١-٢٣: Naught is there, but its treasuries are with Us, and We send it not down but in a known measure... It is We who give life, and make to die, and it is We who are the inheritors.

٣- ٤٢:١١

٤- Reference to ١٠:٦١: Not so much as the weight of an ant in earth or heaven escapes from thy Lord...

٥- ٤١:٥٤

٦- ٣٣:٥٢

٧- Reference to ٢٥:٢: He created everything, then He ordained it with an ordination.

٨- Allusion to ٨٠:٢٠: He created him [man] and determined him then the way eased for him.

(١) a governing.

١٤- It is Thou whom no associate helps with Thy creation

and no vizier aids in Thy command.

Thou hast no witness and no equal.

١٥- It is Thou

who willed, and what Thou willed was unfailing,

who decreed, and what Thou decreed was just,

who decided, and what Thou decided was fair.

١٦- It is Thou

whom place does not contain,

before whose authority no authority stands up,

and whom no proof or explication can thwart.

It is Thou -۱۷

(who hast counted everything in numbers,(۲

,appointed for everything a term

.and ordained everything with an ordination

It is Thou -۱۸

,before whose selfness imaginations fall short

,before whose howness understandings have no incapacity

(and the place of whose whereness eyes perceive not.(۳

It is Thou -۱۹

,who hast no bounds

,lest Thou be bounded

,who art not exemplified, lest Thou be found

(who dost not beget, lest Thou be begotten.(۴

It is Thou -۲۰

,with whom there is no opposite

,lest it contend with Thee

,who hast no equal

,lest it vie with Thee

.who hast no rival, lest it resist Thee

It is Thou -۲۱

,who art He who began, devised

,brought forth, originated

.and made well all that He made

!Glory be to Thee -۲۲

!How majestic is Thy station

!How high Thy place among the places

(How cleanly Thy Separator cleaves with the truth!(۵

!Glory be to Thee -۲۳

!The Gentle - how gentle Thou art

!The Clement - how clement Thou art

!The Wise - how knowing Thou art

!Glory be to Thee -۲۴

!The King - how invincible Thou art

!The Munificent - how full of plenty Thou art

The Elevated - how elevated Thou

p: ۲۷۸

.Perhaps an allusion to ۳۲:۵: He governs the affair from the heaven to the earth -۱

.Reference to ۷۲:۲۸: He has counted everything in numbers -۲

The terms 'howness' and 'whereness' are found already in hadith attributed to the -۳ Prophet in Shi'ite sources, as well as to some of the Imams (cf. Chittick, A Shi'ite Anthology index under ayniyyah and kayfiyyah. The term 'selfness' (dhatiyya) is certainly more rare. Lane in his Lexicon points out that it is a post-classical term used

in philosophy, but in the present context it has no such philosophical sense and seems .to be a coinage built on the analogy of the other two terms

.Reference to sura ۱۱۲ -۴

The 'Separator' is the Qur'an (cf. Supplication ۴۲.۲). There is an allusion here to ۱۵:۹۴: -۵ Therefore cleave [۰ Muhammad] by means of that which thou art commanded [i.e. the .Qur'anic injunctions] and turn away from the idolaters

!art

,Possessor of radiance and glory

!magnificence and praise

!Glory be to Thee -۲۵

,Thou hast stretched forth Thy hand with good things

,and from Thee guidance has come to be known

so he who begs from Thee religion or this world

.will find Thee

!Glory be to Thee -۲۶

,Whatever passes in Thy knowledge is subjected to Thee

,all below Thy Throne are humbled before Thy mightiness

.and every one of Thy creatures follows Thee in submission

!Glory be to Thee -۲۷

,Thou art not sensed, nor touched

,nor felt, nor beguiled

,nor held back, nor challenged

nor kept up with, nor resisted,

nor deceived, nor circumvented.

۲۸- Glory be to Thee! Thy path is smooth ground,

Thy command right guidance,

and Thou art a living, eternal refuge.

۲۹- Glory be to Thee!

Thy word is decisive,

Thy decree unfailing,

Thy will resolute.

۳۰- Glory be to Thee!

None can reject Thy wish,

none can change Thy words.(۱)

۳۱- Glory be to Thee,

Outdazzling in signs,

Creator of the heavens,

Author of the spirits!

۳۲- To Thee belongs praise,

a praise that will be permanent with Thy permanence!

۳۳- To Thee belongs praise,

a praise everlasting through Thy favour!

,To Thee belongs praise -۳۴

!a praise that will parallel Thy benefaction

,To Thee belongs praise -۳۵

!a praise that will increase Thy good pleasure

,To Thee belongs praise -۳۶

a praise along with the praise of every praiser

and a thanksgiving before which falls short

;the thanksgiving of every thanksgiver

a praise which is suitable for none but Thee -۳۷

;and through which nearness is sought to none but Thee

[a praise which will make permanent the first [bounty -۳۸

and

.Reference to ۶:۱۱۵ -۱

;call forth the permanence of the last

a praise which will multiply through recurrence of times -۳۹

;and increase through successive doublings

a praise which the guardians will not be able to number -۴۰

(and which exceeds what the writers number in Thy Book;(۱

a praise which will counterbalance Thy glorious Throne -۴۱

;and equal Thy elevated Footstool

a praise whose reward with Thee will be complete -۴۲

;and whose recompense will comprise every recompense

,a praise whose outward conforms to its inward -۴۳

;and whose inward conforms to correct intention

a praise with whose like no creature has praised Thee -۴۴

;and whose excellence none knows but Thou

a praise in which he who strives to multiply Thy praise will be helped -۴۵

;and he who draws the bow to the utmost in fulfilling it will be confirmed

a praise which will gather all the praise which Thou hast created -۴۶

;and tie together all which Thou wilt afterwards create

a praise than which no praise is nearer to Thy word -۴۷

;and than which none is greater from any who praise Thee

a praise whose fullness will obligate increase through Thy generosity -۴۸

;and to which Thou wilt join increase after increase as graciousness from Thee

a praise that will befit the generosity of Thy face -۴۹

!and meet the might of Thy majesty

,My Lord, bless Muhammad and the Household of Muhammad -۵۰

,the distinguished, the chosen

,the honoured, the brought nigh

,with the most excellent of Thy blessings

,benedict him with the most complete of Thy benedictions

and have mercy upon

The guardians or writers are the recording angels. Cf. Supplication ۳.۱۸. The 'book' -۱ mentioned here is referred to in such verses as: The Book shall be set in place; and thou wilt see the sinners fearful at what is in it and saying: 'Alas for us! How is it with .(this Book that it leaves nothing behind, small or great but it has numbered it?' (۱۸:۴۹

!him with the most enjoyable of Thy mercies

My Lord, bless Muhammad and his Household -۵۱

,with a fruitful blessing

!more fruitful than which there is no blessing

,Bless him with a growing blessing

!more growing than which there is no blessing

,And bless him with a pleasing blessing

!beyond which there is no blessing

My Lord, bless Muhammad and his Household -۵۲

with a blessing which will please him

!and increase his good pleasure

Bless him with a blessing which will please Thee

!and increase Thy good pleasure toward him

And bless him with a blessing

through other than which Thou wilt not be pleased for him,

and for which Thou seest no one else worthy!

۵۳- My Lord,

bless Muhammad and his Household

with a blessing which will

pass beyond Thy good pleasure,

be continuous in its continuity

through Thy subsistence,

and never be spent,

just as Thy words will never be spent!(۱)

۵۴- My Lord, bless Muhammad and his Household

with a blessing which will tie together the blessings of

Thy angels, Thy prophets, Thy messengers,

and those who obey Thee,

comprise the blessings of Thy servants,

jinn or mankind,

and those worthy of Thy response,

and bring together the blessings

of every one of the kinds of Thy creatures

!which Thou hast sown and authored

My Lord, bless Muhammad and his Household -۵۵

,with a blessing which will encompass every blessing

!bygone and new

Bless him and his Household

with a blessing which is pleasing to Thee

and everyone below Thee

and will bring forth with all that a blessing

with which Thou wilt multiply those blessings

and increase them through the recurrence of days

with an increasing in multiples which none can count

p: ۲۸۱

Allusion to ۱۸:۱۰۹: Say: 'If the sea were ink for the words of my Lord, the sea would -۱
'.be spent before the words of my Lord are spent

!but Thou

,My Lord, bless the best of his Household -۵۶

,those whom Thou hast chosen for Thy command

,appointed the treasurers of Thy knowledge

,the guardians of Thy religion

,Thy vicegerents in Thy earth

,and Thy arguments against Thy servants

purified from uncleanness and defilement

(through a purification by Thy desire,(١

(and made the mediation to Thee(٢

!and the road to Thy Garden

,My Lord -٥٧

bless Muhammad and his Household

,with a blessing which makes plentiful Thy gifts and generosity

,perfects for them Thy bestowals and awards

!and fills out their share of Thy kindly acts and benefits

My Lord, bless him and his Household -٥٨

,with a blessing whose first has no term

,whose term has no limit

!and whose last has no utmost end

My Lord, bless them to -٥٩

,the weight of Thy Throne and all below it

,the amount that fills the heavens and all above them

,the number of Thy earths and all below and between them

,a blessing that will bring them near to Thee in proximity

,please Thee and them

!and be joined to its likes forever

,O God -۶۰

surely Thou hast confirmed Thy religion in all times

with an Imam whom Thou hast set up

as a guidepost to Thy servants

,and a lighthouse in Thy lands

!after his cord has been joined to Thy cord

,Thou hast appointed him the means to Thy good pleasure

,made obeying him obligatory

,cautioned against disobeying him

and commanded

,following his commands

,abandoning his prohibitions

and that no forward-goer go ahead of him

(or back-keeper keep back from him!(۳

,So he is the preservation of the shelter-seekers

,the cave of the faithful

,the handhold of the adherents

and the radiance of

Reference to ۳۳:۳۳: Folk of the House, God only desires to put away from you - ۱ .uncleanness and to purify you

Muslims hold that 'mediation' will be given to the Prophet (see note ۱۷۲), while Shi'ite -۲ tradition adds that it will also belong to the Imams. Cf. the chapter in Majlisi's Bihar al-Anwar 'The Mediation, and the station of the Prophet and the Folk of his House which will become manifest at the resurrection' (VII, ۳۲۶-۴۰). Among relevant sayings quoted in both Shi'ite and Sunni sources is that of 'Ali: 'In the Garden there are two pearls within the Throne, one of them white and the other yellow. In each there are ۷۰,۰۰۰ rooms whose gates and cups come from a single root. The white is the Mediation which belongs to Muhammad and his Household, while the yellow belongs to Abraham and his household' (commentary on ۵:۳۵: al-Tabarsi, Majma' al-bayan; .(Maybudi, Kashf al-Asrar

.Cf. Supplication ۱.۴ -۳

!the worlds

,O God -۶۱

so inspire Thy guardian(۱) to give thanks

,for that in which Thou hast favoured him

,inspire us with the like concerning him

(grant him an authority from Thee to help him,(۲

(open for him an easy opening,(۳

,aid him with Thy mightiest pillar

(brace up his back,(۴

(strengthen his arm,(۵

,guard him with Thy eye, defend him with Thy safeguarding

,help him with Thy angels

(and assist him with Thy most victorious troops!(۶

Through him -۶۲

,establish Thy Book, Thy bounds, Thy laws

and the norms of Thy Messenger's Sunna

,Thy blessings, O God)

,(be upon him and his Household

,bring to life the guideposts of Thy religion

,deadened by the wrongdoers

,burnish the rust of injustice from Thy way

,sift the adversity from Thy road

,eliminate those who deviate from Thy path

!and erase those who seek crookedness in Thy straightness

,Make his side mild toward Thy friends -۶۳

,stretch forth his hand over Thy enemies

give us

,his clemency, his mercy, his tenderness, his sympathy

and make us

,his hearers and obeyers

,strivers toward his good pleasure

,assistants in helping him and defending him

and brought near through that to Thee

and Thy Messenger

,Thy blessings, O God)

.(be upon him and his Household

O God, and bless -۶۴

,[the friends [of the Imams

,the confessors of their station

,the keepers to their course

,the pursuers of their tracks

,the clingers to their handhold

(the adherents to their guardianship,(۷

,the followers of their imamate

,the submitters to their command

,the strivers to obey them

,the awaiters of their days

,the directors of their eyes toward them

,with blessings blessed, pure, growing

!fresh, and fragrant

,Give them and their spirits peace -۶۵

,bring together their affair in reverential fear

set right

p: ۲۸۳

۱- The 'Friend' or wali is the Imam, who, in keeping with the various meanings of the root, is 'friend' of God, 'guardian' of the people under his care, and 'authority' in all matters of religious teaching. His function, known as wilaya (or walaya) and derived from the same Arabic root, is discussed in most books on Shi'ism; in the present text the word is mentioned, not always in the technical sense, in Supplications ۵ (title); ۸.۳; ۲۰.۷, ۲۲; ۲۶.۱; ۴۷.۶۴; and ۷۷.۲.

۲- Allusion to ۱۷:۸۰: And say [۰ Muhammad]: '... grant me authority from Thee to help me.'

۳- Cf. ۴۸:۱: Surely We have given thee a manifest opening.

۴- Cf. Moses' supplication in ۲۰:۳۱: Appoint for me of my folk a familiar, Aaron, my brother; by him brace up my back.

۵- Like the previous clause, this is an allusion to the story of Moses and Aaron in the Qur'an, and more specifically, to God's words to Moses: We shall strengthen thy arm by means of thy brother (۲۸:۳۵).

۶- Cf. ۳۷:۱۷۳: Our troops - they are the victors.

۷- Wilaya - which may be translated as friendship, authority, guardianship, rule - is the office or function of the 'Friend' or wali mentioned above in note ۲۱۹.

,their situations

,turn toward them

(۱)Surely Thou art Ever-turning, All-compassionate

,and the Best of forgivers

(۲),and place us with them in the Abode of Peace

,through Thy mercy

!O Most Merciful of the merciful

٦٦- O God,

,this is the Day of 'Arafa

.a day which Thou hast made noble, given honour, and magnified

,Within it Thou hast spread Thy mercy

,showed kindness through Thy pardon

,and made plentiful Thy giving

.and by it Thou hast been bounteous toward Thy servants

٦٧- I am Thy servant whom Thou favoured before creating him

.and after creating him

Thou madest him one of those whom Thou

,guided to Thy religion

,gavest success in fulfilling Thy right

,preserved through Thy cord

,included within Thy party

and directed aright to befriend Thy friends

.and show enmity to Thine enemies

٦٨- Then Thou commanded him,

,but he did not follow Thy commands

,Thou restricted Him

,but he did not heed Thy restrictions

,Thou prohibited him from disobedience toward Thee

,but he broke Thy command by doing what Thou hadst prohibited

,not in contention with Thee

;nor to display pride toward Thee

on the contrary, his caprice(۳) called him

,to that which Thou hadst set apart and cautioned against

.and he was helped in that by Thy enemy and his enemy

,So he went ahead with it knowing Thy threat

,hoping for Thy pardon

,and relying upon Thy forbearance

– though he was the most obligated of Thy servants – given Thy kindness toward him

.not to do so

,Here I am, then, before Thee -۶۹

,despised, lowly, humble, abject, fearful

confessing the dreadful sins with which I am burdened

,and the great offenses that I have committed

,seeking sanctuary in Thy forgiveness

asking shelter in

۱- ۲:۲۱۸

۲- Cf. ۱۰:۲۵: And God summons to the Abode of Peace. Cf. also ۶:۱۲۷.

۳- As indicated in note ۷۷, 'caprice' denotes any desire opposed to the divine guidance.

Thy mercy,

and certain that no sanctuary-giver will give me sanctuary from Thee

and no withholder will hold me back from Thee.

۷۰- So act kindly toward me,

just as Thou actest kindly

by Thy shielding him who commits sins,

be munificent toward me,

just as Thou art munificent

by pardoning him who throws himself before Thee,

and show kindness to me, just as it is nothing great for Thee to show kindness

by forgiving him who expectantly hopes in Thee!

۷۱- Appoint for me in this day an allotment

through which I may attain

a share of Thy good pleasure,

and send me not back destitute

of that with which Thy worshipers return

from among Thy servants!

۷۲- Though I have not forwarded

the righteous deeds which they have forwarded,

I have forwarded the profession of Thy Unity

and the negation from Thee

of opposites, rivals, and likenesses,

I have come to Thee by the gateways

by which Thou hast commanded

that people come,

and I have sought nearness to Thee

through that without seeking nearness through which none gains nearness to Thee.

۷۳- Then I followed all this with repeated turning toward Thee,

lowliness and abasement before Thee,

good opinion of Thee,

and trust in what is with Thee;

and to that I coupled hope in Thee,

since the one who hopes in Thee

is seldom disappointed!

۷۴- I asked Thee with the asking of one

vile, lowly,

pitiful, poor, fearful, seeking sanctuary;

all that in fear and pleading

seeking refuge and asking shelter,

not presumptuous through the pride of the proud,

nor exalting myself with the boldness of the obedient,

nor presumptuous of the intercession of the interceders.

۷۵- For I am still

the least of the least

and the lowliest of the lowly,

like a dust mote or less!

O He who does not hurry the evildoers

nor restrain those living in ease! (۱)

O He who shows kindness through releasing the stumblers

and gratuitous bounty through respiting the offenders!

۷۶- I am the evildoer, the confessor, the offender, the stumbler!

۷۷- I am he who was audacious toward Thee as one insolent!

۷۸- I am he who disobeyed Thee with forethought!

۷۹- I am he who hid myself from Thy servants

and blatantly showed myself to Thee! (۲)

۸۰- I am he who was awed by Thy servants

and felt secure from Thee!

I am he who dreaded not Thy penalty -۸۱

!and feared not Thy severity

!I am the offender against himself -۸۲

!I am the hostage to his own affliction ۸-۳

!I am short in shame -۸۴

!I am long in suffering -۸۵

By the right of him whom Thou hast distinguished among Thy creation -۸۶

and by him whom Thou hast chosen

!for Thyself

By the right of him whom Thou hast selected

from among Thy creatures

and by him whom Thou hast picked

!for Thy task

,By the right of him the obeying of whom Thou hast joined to obeying Thee

!and by him the disobeying of whom Thou hast made like disobeying Thee

And by the right of him whose friendship Thou hast bound to Thy friendship

and by him whose enmity Thou hast linked

!to Thine enmity

,Shield me in this day of mine

by that through which Thou shieldest

him who prays fervently to Thee while disavowing

and him who

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.This may be an allusion to ۱۷:۱۶ -۱
.Allusion to ۴:۱۰۸: They hide themselves from men but hide themselves not from God -۲

seeks refuge in Thy forgiveness

!while repenting

Attend to me with that through which Thou attendest to the people of -۸۷

,obedience toward Thee, proximity to Thee

!and rank with Thee

,Single me out .۸۸

as Thou singlest him out who

,fulfils Thy covenant

,fatigues himself for Thy sake alone

!and exerts himself in Thy good pleasure

,Take me not to task for my neglect in respect to Thee -۸۹

,my transgressing the limit in Thy bounds

!and stepping outside Thy ordinances

(Draw me not on little by little by granting me a respite,(۱ -۹۰

like the drawing on little by little

of him who withholds from me the good he has

!by not sharing with Thee in letting favour down upon me

Arouse me from -۹۱

,the sleep of the heedless

,the slumber of the prodigal

!and the dozing of the forsaken

Take my heart to that in which Thou hast -۹۲

,employed the devout

,enthralled the worshipers

!and rescued the remiss

Give me refuge from that which will -۹۳

,keep me far from Thee

,come between me and my share from Thee

!and bar me from that which I strive for in Thee

Make easy for me -۹۴

,the road of good deeds toward Thee

,racing to them from where Thou hast commanded

!and coveting them as Thou desirest

Efface me not along with -۹۵

those whom Thou effacest

!for thinking lightly of what Thou hast promised

Destroy me not with -۹۶

those whom Thou destroyest

!for exposing themselves to Thy hate

Annihilate me not among -۹۷

those whom Thou annihilatest

!for deviating from Thy roads

,Deliver me from the floods of trial -۹۸

save me from the

Allusion to ۷:۱۸۲: We will draw them on little by little from whence they know not; - ۱ and I grant them respite - surely My guile is firm. Imam Ja'far al-Sadiq says: 'When God desires good for a servant who commits a sin, He causes the sin to be followed by a punishment so that he remembers to ask forgiveness. But when He desires evil for a servant who commits a sin, He causes the sin to be followed by a favour so that he forgets to ask forgiveness and persists in the sin. This is indicated by God's words We (draw them on little by little from whence they know not. (Sayyid "Alikhan

,gullets of affliction

(and grant me sanctuary from being seized by respite!(۱

,Come between me and the enemy who misguides me -۹۹

,the caprice which ruins me

!and the failing which overcomes me

١٠٠- Turn not away from me

with the turning away in wrath

from one with whom Thou art not pleased!

١٠١- Let me not lose heart in expecting from Thee,

lest I be overcome by despair of Thy mercy!

١٠٢- Grant me not that which I cannot endure,

lest Thou weighest me down

with the surplus of Thy love which Thou loadest upon me!

١٠٣- Send me not from Thy hand,

the sending of him who possesses no good,

toward whom Thou hast no need,

and who turns not back [to Thee]!

١٠۴- Cast me not with the casting of him who has

fallen from the eye of Thy regard

and been wrapped in degradation from Thee!

Rather take my hand [and save me] from

the falling of the stumblers,

the disquiet of the deviators,

the slip of those deluded,

and the plight of the perishers!

۱۰۵- Release me from that with which Thou hast afflicted

the ranks of Thy servants and handmaids

and make me reach the utmost degrees of him

,about whom Thou art concerned

,towards whom Thou showest favour

,and with whom Thou art pleased

so that Thou lettest him live as one praiseworthy

!and takest him to Thee as one felicitous

۱۰۶- Collar me with the collar of abstaining from that which

makes good deeds fail

!and takes away blessings

۱۰۷- Impart to my heart restraint before

ugly works of evil

!and disgraceful misdeeds

۱۰۸- Divert me not

by that which I cannot reach

p: ۲۸۸

۱- Cf. above, ۴۷.۹۰.

except through Thee

(from doing that which alone makes Thee pleased with me!(۱

۱۰۹- Root out from my heart the love of this vile world,

which keeps from everything which is with Thee,

bars from seeking the mediation to Thee,(۲)

and distracts from striving for nearness to Thee!

۱۱۰- Embellish for me solitude

in prayer whispered to Thee by night and by day!

۱۱۱- Give me a preservation which will

bring me close to dread of Thee,

cut me off from committing things made unlawful by Thee,

and spare me from captivation by dreadful sins!

۱۱۲- Give me purification from the defilement of disobedience,

take away from me the filth of offenses,

dress me in the dress of Thy well-being,

cloak me in the cloak of Thy release,

wrap me in Thy ample favours,

and clothe me in Thy bounty and Thy graciousness!

۱۱۳- Strengthen me with Thy giving success

and Thy pointing the right way,

help me toward righteous intention,

pleasing words, and approved works,

and entrust me not to my force and my strength

!in place of Thy force and Thy strength

۱۱۴- Degrade me not on the day Thou raisest me up to meet Thee,

disgrace me not before Thy friends,

make me not forget remembering Thee,

take not away from me thanking Thee,

but enjoin it upon me in states of inattention

when the ignorant are heedless of Thy boons,

and inspire me to

laud what Thou hast done for me

and confess to what Thou hast conferred upon me!

۱۱۵- Place my beseeching Thee above the beseeching of the beseechers

and my praise of Thee above the praise of the praisers!

۱۱۶- Abandon

p: ۲۸۹

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۱ - In other words: Do not allow me to become diverted from the worship and obedience which please Thee by my seeking after the things of this world, which come only through Thee.

۲- Allusion to ۵:۳۵: O you who have faith fear God and seek the mediation to Him. Cf. note ۱۷۲.

me not with my neediness for Thee,

(destroy me not for what I have done for Thee,(١

and slap not my brow with that with which

,Thou slappest the brow of those who contend with Thee

.for I am submitted to Thee

,I know that the argument is Thine

,that Thou art closest to bounty

,most accustomed to beneficence

(worthy of reverent fear, and worthy of forgiveness,(٢

,that Thou art closer to pardoning than to punishing

!and that Thou art nearer to covering over than to making notorious

Let me live an agreeable life -١١٧

that will tie together what I want

and reach what I love

while I not bring what Thou dislikest

;and not commit what Thou hast prohibited

and make me die the death of him

(whose light runs before him and on his right hand!(٣

Abase me before Thyself -١١٨

,and exalt me before Thy creatures

lower me when I am alone with Thee

and raise me among Thy servants,

free me from need for him who has no need of me

and increase me in neediness and poverty toward Thee!

۱۱۹- Give me refuge from

the gloating of enemies,

the arrival of affliction,

lowliness and suffering!

Shield me in what Thou seest from me,

the shielding of him who

would have power over violence

had he no clemency,

and would seize for misdeeds

had he no lack of haste!

۱۲۰- When Thou desirest for a people a trial or an evil,

deliver me from it, for I seek Thy shelter;

and since Thou hast not stood me in the station of disgrace in this world of Thine,

stand me not in such a station in the next world

۱- The commentator suggests that this is an allusion to the principle enunciated in ۱۸:۱۰۳-۱۰۴: Say: Shall I tell you who will be the greatest losers in their works? Those

whose striving goes astray in the present life while they think that they are working .good deeds

۲- ۷۵:۵۶

۳- Reference to ۶۶:۸: Upon the day when God will not degrade the Prophet and those .who believe with him their light running before them and on their right hands

!of Thine

۱۲۱- Couple for me the beginnings of Thy kindnesses with their ends

!and the ancient of Thy benefits with the freshly risen

Prolong not my term with a prolonging

(۱)through which my heart will harden!

Strike me not with a striking

(۲)that will take away my radiance!

Visit me not with

a meanness that will diminish my worth

!or a deficiency that will keep my rank unknown

۱۲۲- Frighten me not

with a fright by which I will despair

,or a terror through which I will dread

,but make me stand in awe of Thy threat

,take precautions against Thy leaving no excuses(۳) and Thy warning

!and tremble at the recitation of Thy verses

۱۲۳- Fill my night with life by keeping me awake therein for worshipping Thee,

solitude with vigil for Thee,

exclusive devotion to reliance upon Thee,

setting my needs before Thee,

and imploring that Thou wilt

set my neck free from the Fire

and grant me sanctuary from Thy chastisement,

within which its inhabitants dwell!

۱۲۴- Leave me not blindly wandering in my insolence (۴)

or inattentive in my perplexity for a time, (۵)

make me not

an admonition to him who takes admonishment,

a punishment exemplary for him who takes heed,

a trial for him who observes,

devise not against me along with those against whom Thou devisest,

replace me not with another,

change not my name, (۶)

transform not my body, (۷)

appoint me not

a mockery for Thy creatures,

,a laughing-stock for Thyself

,a follower of anything but Thy good pleasure

!a menial servant for anything but avenging Thee

Let me find the coolness of Thy pardon -۱۲۵

,and the sweetness of Thy mercy

,Thy repose, Thy ease

and the garden of Thy

p: ۲۹۱

Allusion to ۱۹:۷۵: Say: Whoever is in error, let the All-merciful prolong his term for -۱ ....!him

.Cf. above, ۴۷.۶۰, where mention is made of the 'radiance' of the Imam -۲

Cf. the following hadith: 'God has left no excuses for him who has reached sixty or -۳ seventy years of age. God has left him no excuses, no excuses!' (Ahmad II, ۲۷۵). See .also Lane, Arabic-English Lexicon s.v. i'dhar

Reference to ۷:۱۸۶: Whomsoever God leads astray no guide has he; He leaves them -۴ .in their insolence blindly wandering

.Reference to ۲۳:۵۴: So leave them in their perplexity for a time -۵

The commentator offers three possible interpretations: remove not my name from -۶ the register of the felicitous, writing it in the register of the wretched; change my name not for the worse, after it had been an elevated name; change not the name by which Thou hadst named us before (alluding to the Qur'anic verse: He named you Muslims aforetime and in this [۲۲:۷۸]). The meaning thus becomes: Name me not an .unbeliever after Thou hast named me a Muslim

The commentator explains this to mean: Transform it not through an affliction in -۷ .this world or through making it ugly in the next

(bliss!(۱

Let me taste, through some of Thy boundless plenty, the flavour of being free for what Thou lovest

and striving in what brings about proximity

,with Thee and to Thee

!and give me a gift from among Thy gifts

(Make my commerce profitable(۲ -۱۲۶

(and my return without loss,(۳

,fill me with fear of Thy station

,make me yearn for the meeting with Thee

and allow me to repent with an unswerving repentance

,along with which Thou lettest no sins remain

,small or large

!and leavest no wrongs, open or secret

(Root out rancour toward the faithful from my breast,(۴ -۱۲۷

,bend my heart toward the humble

,be toward me as Thou art toward the righteous

,adorn me with the adornment of the godfearing

appoint for me

a goodly report(۵) among those yet to come

,and a growing remembrance among the later folk

(and take me to the plain of those who came first!(۶

,Complete the lavishness of Thy favour upon me -۱۲۸

,clothe me in its repeated generosities

,fill my hand with Thy benefits

,drive Thy generous gifts to me

make me the neighbour of the best of Thy friends

,in the Gardens which Thou hast adorned for Thy chosen

and wrap me in Thy noble presents

!in the stations prepared for Thy beloveds

Appoint for me a resting place with Thee -۱۲۹

,where I may seek haven in serenity

and a resort to which I may revert

,and rest my eyes

,weigh not against me my dreadful misdeeds

(destroy me not on the day the secrets are tried,(۷

,eliminate from me every doubt and uncertainty

,appoint for me a way in the truth from every mercy

make plentiful for me

Reference to ۵۶:۸۸-۹: Then if he be of those brought nigh to the Throne, there shall -۱

.be repose and ease, and a garden of bliss

Allusion to ۲:۱۶: Those are they who have bought error at the price of guidance, and -۲ .their commerce has not profited them

Reference to ۷۹:۶-۱۲: Upon the day when the first blast shivers,... They shall say, -۳ '!'What, are we being restored as we were before?... That then is a return with loss

.(Allusion to ۱۵:۴۷: We shall root out all rancour that is in their breasts (cf. ۷:۴۳ -۴

.part of a prayer of Abraham ,۲۶:۸۴ -۵

The commentator sees this as a reference to the first Muslims, as in ۹:۱۰۰: And the -۶ foremost, the first, who are the Emigrants and the Helpers, and those who followed them in good-doing - God will be well-pleased with them...; He has prepared for them gardens... The 'plain' of the first is the place where they are brought together at the .Resurrection

۸۶:۹ -۷

the portions of gifts

,from Thy granting of awards

and fill out for me the shares of beneficence

!from Thy bestowal of bounty

Make my heart trust in what is with Thee -۱۳۰

,and my concern free for what is Thine

,employ me in that in which Thou employest Thy pure friends

,drench my heart with Thy obedience when intellects are distracted

and combine within me

,independence, continence

,ease, release

,health, plenty

!tranquillity, and well being

Make not fail my good deeds -١٣١

through my disobedience that stains them

or my private times of worship

!through the instigations of Thy trial

Safeguard my face from asking

,from anyone in the world

and drive me far from begging

!for that which is with the ungodly

,Make me not an aid to the wrongdoers -١٣٢

!nor their hand and helper in erasing Thy Book

Defend me whence I know not with a defense

!through which Thou protectest me

,Open toward me the gates of Thy repentance, Thy mercy

!Thy clemency, and Thy boundless provision

!Surely I am one of those who beseech Thee

!And complete Thy favour toward me

!Surely Thou art the best of those who show favour

Place the rest of my life in the hajj and the 'umra -١٣٣

,seeking Thy face

!O Lord of the worlds

,And may God bless Muhammad and his Household, the good, the pure

!and peace be upon him and them always and forever

His Supplication on the Day of Sacrifice and on Friday (۴۸

His Supplication on the Day of Sacrifice(۱) and on Friday (۴۸

(۴۸) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ يَوْمَ الْأَضْحى وَ يَوْمَ الْجُمُعَهِ

۱. اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مَيْمُونٌ ،

وَ الْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِی أَقْطَارِ أَرْضِکَ ،

يَشْهَدُ السَّائِلُ مِنْهُمْ وَ الطَّالِبُ

وَ

۱- That is, the tenth of Dhu l-Hijja, which marks the end of the hajj and is one of the two major festivals (along with the feast of fastbreaking) celebrated universally .throughout the Islamic world

الرَّاغِبُ وَ الرَّاهِبُ

وَ أَنْتَ النَّاظِرُ فِی حَوَائِجِهِمْ ،

فَأَسْأَلُکَ بِجُودِکَ وَ كَرَمِکَ وَ هَوَانِ مَا سَأَلْتُکَ عَلَيْکَ

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ .

۲. وَ أَسْأَلُکَ اللَّهُمَّ رَبَّنَا

بِأَنَّ لَکَ الْمُلْکَ ، وَ لَکَ الْحَمْدَ ،

لَا إِلَهَ إِلَّا أَنْتَ ،

الْحَلِيمُ الْكَرِيمُ الْحَنَّانُ الْمَنَّانُ

ذُو الْجَلَالِ وَ الْإِكْرَامِ ،

بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ،

مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ

مِنْ خَيْرٍ أَوْ عَافِيَةٍ أَوْ بَرَكَةٍ أَوْ هُدًى أَوْ عَمَلٍ بِطَاعَتِكَ ،

أَوْ خَيْرٍ تَمُنُّ بِهِ عَلَيْهِمْ تَهْدِيهِمْ بِهِ إِلَيْكَ ،

أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ دَرَجَةً ،

أَوْ تُعْطِيهِمْ بِهِ خَيْراً مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ

أَنْ تُوَفِّرَ حَظِّي وَ نَصِيبِي مِنْهُ .

٣. وَ أَسْأَلُكَ اللَّهُمَّ

بِأَنَّ لَكَ الْمُلْكَ وَ الْحَمْدَ ،

لَا إِلَهَ إِلَّا أَنْتَ ،

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ

وَ حَبِيبِكَ وَ صِفْوَتِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ ،

وَ عَلَى آلِ مُحَمَّدٍ الْأَبْرَارِ الطَّاهِرِينَ الْأَخْيَارِ

صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا إِلَّا أَنْتَ ،

وَ أَنْ تُشْرِكَنَا فِي صَالِحِ مَنْ دَعَاكَ

فِي هَذَا الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ ،

يَا رَبَّ الْعَالَمِينَ ،

وَ أَنْ تَغْفِرَ لَنَا وَ لَهُمْ ،

إِنَّکَ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ .

۴. اللَّهُمَّ إِلَیْکَ تَعَمَّدْتُ بِحَاجَتِی ،

وَ بِکَ أَنْزَلْتُ الْیَوْمَ فَقْرِی وَ فَاقَتِی وَ مَسْکَنَتِی ،

وَ إِنِّی بِمَغْفِرَتِکَ وَ رَحْمَتِکَ أَوْثَقُ مِنِّی بِعَمَلِی ،

وَ لَمَغْفِرَتُکَ وَ رَحْمَتُکَ أَوْسَعُ مِنْ ذُنُوبِی ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ تَوَلَّ قَضَاءَ کُلِّ حَاجَةٍ هِیَ لِی

بِقُدْرَتِکَ عَلَیْهَا ،

وَ تَیْسِیرِ ذَلِکَ عَلَیْکَ ،

وَ بِفَقْرِی إِلَیْکَ ، وَ غِنَاکَ عَنِّی ،

فَإِنِّی لَمْ أُصِبْ خَیْراً قَطُّ إِلَّا مِنْکَ ،

وَ لَمْ یَصْرِفْ عَنِّی سُوءاً قَطُّ أَحَدٌ غَیْرُکَ ،

وَ لَا أَرْجُو لِأَمْرِ آخِرَتِی وَ دُنْیَایَ سِوَاکَ .

۵. اللَّهُمَّ مَنْ تَهَیَّأَ وَ تَعَبَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ

لِوِفَادَةٍ إِلَی مَخْلُوقٍ

رَجَاءَ رِفْدِهِ وَ نَوَافِلِهِ

وَ طَلَبَ نَیْلِهِ وَ جَائِزَتِهِ

،

فَإِلَیْکَ یَا مَوْلَایَ کَانَتِ الْیَوْمَ

تَهْیِئَتِی وَ تَعْبِئَتِی وَ إِعْدَادِی وَ اسْتِعْدَادِی

رَجَاءَ عَفْوِکَ وَ رِفْدِکَ

وَ طَلَبَ نَیْلِکَ وَ جَائِزَتِکَ .

۶. اللَّهُمَّ فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ لَا تُخَیِّبِ الْیَوْمَ ذَلِکَ مِنْ رَجَائِی ،

یَا مَنْ لَا یُحْفِیهِ سَائِلٌ

وَ لَا یَنْقُصُهُ نَائِلٌ ،

فَإِنِّی لَمْ آتِکَ ثِقَهً مِنِّی بِعَمَلٍ صَالِحٍ قَدَّمْتُهُ ،

وَ لَا شَفَاعَهِ مَخْلُوقٍ رَجَوْتُهُ

إِلَّا شَفَاعَهَ مُحَمَّدٍ وَ أَهْلِ بَیْتِهِ

عَلَیْهِ وَ عَلَیْهِمْ سَلَامُکَ .

۷. أَتَیْتُکَ مُقِرّاً بِالْجُرْمِ وَ الْإِسَاءَهِ إِلَی نَفْسِی ،

أَتَیْتُکَ أَرْجُو عَظِیمَ عَفْوِکَ

الَّذِی عَفَوْتَ بِهِ عَنِ الْخَاطِئِینَ ،

ثُمَّ لَمْ یَمْنَعْکَ طُولُ عُکُوفِهِمْ عَلَی عَظِیمِ الْجُرْمِ

أَنْ عُدْتَ عَلَیْهِمْ بِالرَّحْمَهِ وَ الْمَغْفِرَهِ .

۸. فَیَا مَنْ رَحْمَتُهُ وَاسِعَهٌ ،

وَ عَفْوُهُ عَظِیمٌ ،

یَا عَظِیمُ یَا عَظِیمُ ،

يَا كَرِيمُ يَا كَرِيمُ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

وَ عُدْ عَلَيَّ بِرَحْمَتِكَ

وَ تَعَطَّفْ عَلَيَّ بِفَضْلِكَ

وَ تَوَسَّعْ عَلَيَّ بِمَغْفِرَتِكَ .

٩. اللَّهُمَّ إِنَّ هَذَا الْمَقَامَ لِخُلَفَائِكَ وَ أَصْفِيَائِكَ

وَ مَوَاضِعَ أُمَنَائِكَ

فِي الدَّرَجِهِ الرَّفِيعَهِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدِ ابْتَزُّوهَا ،

وَ أَنْتَ الْمُقَدِّرُ لِذَلِكَ ،

لَا يُغَالَبُ أَمْرُكَ ،

وَ لَا يُجَاوَزُ الْمَحْتُومُ مِنْ تَدْبِيرِكَ

كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ ،

وَ لِمَا أَنْتَ أَعْلَمُ بِهِ

غَيْرُ مُتَّهَمٍ عَلَى خَلْقِكَ وَ لَا لِإِرَادَتِكَ

حَتَّى عَادَ صِفْوَتُكَ وَ خُلَفَاؤُكَ مَغْلُوبِينَ مَقْهُورِينَ مُبْتَزِّينَ ،

يَرَوْنَ حُكْمَكَ مُبَدَّلًا ،

وَ كِتَابَكَ مَنْبُوذاً ،

وَ فَرَائِضَكَ مُحَرَّفَهً عَنْ جِهَاتِ أَشْرَاعِكَ ،

وَ سُنَنَ نَبِيِّكَ مَتْرُوكَهً .

١٠. اللَّهُمَّ الْعَنْ أَعْدَاءَهُمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ ،

وَ مَنْ رَضِیَ بِفِعَالِهِمْ

وَ أَشْیَاعَهُمْ وَ أَتْبَاعَهُمْ .

۱۱. اللَّهُمَّ صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

إِنَّکَ حَمِیدٌ مَجِیدٌ ،

کَصَلَوَاتِکَ وَ بَرَکَاتِکَ وَ تَحِیَّاتِکَ

عَلَی أَصْفِیَائِکَ إِبْرَاهِیمَ وَ آلِ إِبْرَاهِیمَ ،

وَ عَجِّلِ الْفَرَجَ وَ الرَّوْحَ وَ النُّصْرَهَ

وَ التَّمْکِینَ وَ التَّأْیِیدَ لَهُمْ .

۱۲. اللَّهُمَّ وَ اجْعَلْنِی مِنْ أَهْلِ التَّوْحِیدِ وَ الْإِیمَانِ بِکَ ،

وَ التَّصْدِیقِ بِرَسُولِکَ

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،

وَ الْأَئِمَّهِ الَّذِینَ حَتَمْتَ طَاعَتَهُمْ

مِمَّنْ یَجْرِی ذَلِکَ بِهِ وَ عَلَی یَدَیْهِ ،

آمِینَ رَبَّ الْعَالَمِینَ .

۱۳. اللَّهُمَّ لَیْسَ یَرُدُّ غَضَبَکَ إِلَّا حِلْمُکَ ،

وَ لَا یَرُدُّ سَخَطَکَ إِلَّا عَفْوُکَ ،

وَ لا یُجِیرُ مِنْ عِقَابِکَ إِلَّا رَحْمَتُکَ ،

وَ لَا یُنْجِینِی مِنْکَ إِلَّا التَّضَرُّعُ إِلَیْکَ وَ بَیْنَ یَدَیْکَ ،

فَصَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ هَبْ لَنَا يَا إِلَهِی مِنْ لَدُنْکَ فَرَجاً بِالْقُدْرَهِ

الَّتِی بِهَا تُحْیِی أَمْوَاتَ الْعِبَادِ ،

وَ بِهَا تَنْشُرُ مَیْتَ الْبِلَادِ .

۱۴. وَ لَا تُهْلِکْنِی یَا إِلَهِی غَمّاً

حَتَّی تَسْتَجِیبَ لِی ،

وَ تُعَرِّفَنِی الْإِجَابَهَ فِی دُعَائِی ،

وَ أَذِقْنِی طَعْمَ الْعَافِیَهِ إِلَی مُنْتَهَی أَجَلِی ،

وَ لَا تُشْمِتْ بِی عَدُوِّی ،

وَ لَا تُمَکِّنْهُ مِنْ عُنُقِی ،

وَ لَا تُسَلِّطْهُ عَلَیَّ

۱۵. إِلَهِی إِنْ رَفَعْتَنِی فَمَنْ ذَا الَّذِی یَضَعُنِی ،

وَ إِنْ وَضَعْتَنِی فَمَنْ ذَا الَّذِی یَرْفَعُنِی ،

وَ إِنْ أَکْرَمْتَنِی فَمَنْ ذَا الَّذِی یُهِینُنِی ،

وَ إِنْ أَهَنْتَنِی فَمَنْ ذَا الَّذِی یُکْرِمُنِی ،

وَ إِنْ عَذَّبْتَنِی فَمَنْ ذَا الَّذِی یَرْحَمُنِی ،

وَ إِنْ أَهْلَکْتَنِی فَمَنْ ذَا الَّذِی یَعْرِضُ لَکَ فِی عَبْدِکَ ،

أَوْ یَسْأَلُکَ عَنْ أَمْرِهِ ،

وَ قَدْ عَلِمْتُ أَنَّهُ لَیْسَ فِی حُکْمِکَ ظُلْمٌ ،

وَ لَا فِی نَقِمَتِکَ عَجَلَهٌ ،

وَ إِنَّمَا یَعْجَلُ مَنْ یَخَافُ الْفَوْتَ ،

وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ ،

وَ قَدْ تَعَالَيْتَ يَا إِلَهِی عَنْ ذَلِکَ

عُلُوّاً کَبِیراً .

١۶. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ لَا تَجْعَلْنِی لِلْبَلَاءِ غَرَضاً ،

وَ لَا لِنَقِمَتِکَ نَصَباً ،

وَ مَهِّلْنِی ، وَ نَفِّسْنِی ،

وَ أَقِلْنِی عَثْرَتِی ،

وَ لَا تَبْتَلِیَنِّی بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ ،

فَقَدْ تَرَى ضَعْفِی وَ قِلَّهَ حِیلَتِی وَ تَضَرُّعِی إِلَیْکَ .

١٧. أَعُوذُ بِکَ اللَّهُمَّ الْیَوْمَ مِنْ غَضَبِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَعِذْنِی .

١٨. وَ أَسْتَجِیرُ بِکَ الْیَوْمَ مِنْ سَخَطِکَ ،

فَصَلِّ

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عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَجِرْنِی

١٩. وَ أَسْأَلُکَ أَمْناً مِنْ عَذَابِکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ آمِنِّی .

٢٠. وَ أَسْتَهْدِیکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اهْدِنِی

٢١. وَ أَسْتَنْصِرُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ انْصُرْنِى .

٢٢. وَ أَسْتَرْحِمُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ ارْحَمْنِى

٢٣. وَ أَسْتَكْفِيکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اكْفِنِى

٢۴. وَ أَسْتَرْزِقُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ ارْزُقْنِى

٢۵. وَ أَسْتَعِينُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ أَعِنِّى .

٢۶. وَ أَسْتَغْفِرُکَ لِمَا سَلَفَ مِنْ ذُنُوبِى ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اغْفِرْ لِى .

٢٧. وَ أَسْتَعْصِمُکَ ،

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ، وَ اعْصِمْنِى ،

فَإِنِّى لَنْ أَعُودَ لِشَىْ ءٍ كَرِهْتَهُ مِنِّى

إِنْ شِئْتَ ذَلِکَ .

٢٨. يَا رَبِّ يَا رَبِّ ،

يَا حَنَّانُ يَا مَنَّانُ ،

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ،

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ ،

وَ اسْتَجِبْ لِی جَمِیعَ مَا سَأَلْتُکَ

وَ طَلَبْتُ إِلَیْکَ وَ رَغِبْتُ فِیهِ إِلَیْکَ ،

وَ أَرِدْهُ وَ قَدِّرْهُ وَ اقْضِهِ وَ أَمْضِهِ ،

وَ خِرْ لِی فِیمَا تَقْضِی مِنْهُ ،

وَ بَارِکْ لِی فِی ذَلِکَ ، وَ تَفَضَّلْ عَلَیَّ بِهِ ،

وَ أَسْعِدْنِی بِمَا تُعْطِینِی مِنْهُ ،

وَ زِدْنِی مِنْ فَضْلِکَ وَ سَعَهِ مَا عِنْدَکَ ، فَإِنَّکَ وَاسِعٌ کَرِیمٌ ،

وَ صِلْ ذَلِکَ بِخَیْرِ الْآخِرَهِ وَ نَعِیمِهَا ،

یَا أَرْحَمَ الرَّاحِمِینَ .

ثُمَّ تَدْعُو بِمَا بَدَا لَکَ ، وَ تُصَلِّی عَلَی مُحَمَّدٍ وَ آلِهِ أَلْفَ مَرَّهٍ هَکَذَا کَانَ یَفْعَلُ عَلَیْهِ السَّلَامُ .

۱- O God, this is a blessed and fortunate day,

within which the Muslims are gathered

in the quarters of Thy earth.

Among them are present the asker, the

p: ۲۹۷

seeker,

the beseecher, the fearful,

while Thou art looking upon their needs.

So I ask Thee by Thy munificence and generosity - and easy upon Thee is what I ask Thee! -

.that Thou blessest Muhammad and his Household

– And I ask Thee, O God, our Lord -٢

;for Thine is the kingdom and Thine is the praise

,there is no god but Thou

,the Clement, the Generous

,the All-loving, the All-kind

,Possessor of majesty and munificence

– Originator of the heavens and the earth

whenever Thou apportionest among Thy faithful servants

,good, well being

,blessing, guidance, works in obedience to Thee

or good through which

,Thou art kind to them by guiding them to Thee

,or raisest them up a degree with Thee

,or givest them the good of this world or the next

.that Thou givest me amply my share and allotment of it

– And I ask Thee, O God -٣

;for Thine is the kingdom and the praise

– there is no god but Thou

,that Thou blessest Muhammad

,Thy servant and Thy messenger

,Thy beloved and Thy selected friend

,Thy chosen from among Thy creation

,and the Household of Muhammad

,the pious, the pure, the chosen

,with a blessing no one has strength to count but Thou

that Thou associatest us with

the most righteous of Thy faithful servants

who supplicate Thee today

—!O Lord of the worlds -

!and that Thou forgivest us and them

(Surely Thou art powerful over everything.(١

,O God -۴

toward Thee I aim with my need

,and before Thee I set my poverty, my neediness, my misery

for I have more trust in Thy forgiveness and Thy mercy than in my own

---

١- ٣:٢۶

.works

.Thy forgiveness and Thy mercy are vaster than my sins

,So bless Muhammad and the Household of Muhammad

,and attend to the accomplishment of every need of mine through Thy power over it

,its easiness for Thee

!my poverty toward Thee, and Thy freedom from need for me

,I will come upon no good whatsoever unless through Thee

,no one other than Thou will turn any evil away from me

and I have hope in none but Thee for my affair

.in the next world and in this world

۵- ,O God, if anyone has ever arranged, made ready

prepared, and drawn himself up

to be received by a creature

in hope of his support and awards

,and seeking to attain him and his prize

then today toward Thee, my Master, is

,my arrangement, my making ready, my preparation, and my drawing up

in hope of Thy pardon and support

.and in seeking to attain to Thee and Thy prize

۶- O God, so bless Muhammad and the Household of Muhammad

!and disappoint not my hope in that today

O He who is not troubled by those who ask

and diminished by those who attain their desire!

I come not before Thee trusting in a righteous work I have sent ahead,

nor in the intercession of any creature in whom

I have hope,

except the intercession of Muhammad

and the Folk of his House

(upon him and upon them be Thy peace).

۷- I come to Thee admitting sin and evildoing toward myself.

I come to Thee hoping for Thy abounding pardon through which Thou hast pardoned the offenders,

while their long persistence in dreadful sin

did not

p: ۲۹۹

prevent Thee

from returning toward them with mercy and forgiveness!

۸- O He whose mercy is wide

and whose pardon is abounding!

O All-mighty! O All-mighty!

O All-generous! O All-generous!

Bless Muhammad and the Household of Muhammad,

return toward me through Thy mercy,

be tender toward me through Thy bounty,

and spread out Thy forgiveness upon me!

٩- O God,

this station belongs to Thy vicegerents, Thy chosen,

while the places of Thy trusted ones

in the elevated degree which Thou hast singled out for them have been forcibly stripped!(١)

But Thou art the Ordainer of that -

Thy command is not overcome,

the inevitable in Thy governing is not overstepped!

However Thou willest and whenever Thou willest!

In that which Thou knowest best,

Thou art not accused for Thy creation or Thy will!

Then Thy selected friends, Thy vicegerents,

were overcome, vanquished, forcibly stripped;

they see Thy decree replaced,

Thy Book discarded,

Thy obligations distorted from the aims of Thy laws,

and the Sunna of Thy Prophet abandoned!

,O God, curse their enemies among those of old and the later folk -۱۰

,and all those pleased with their acts

!and their adherents and followers

O God, bless Muhammad and the Household of Muhammad -۱۱

(surely Thou art All-laudable, All-glorious)

like Thy blessing, benedictions, and salutations

!upon Thy chosen Abraham and the people of Abraham

,And hasten for them relief, ease, help

!strengthening, and confirmation

,O God, and make me one of the people who profess Thy Unity, have faith in Thee -۱۲

and attest to Thy Messenger

,and the Imams toward whom Thou hast enjoined obedience

(and one of those through whom and at whose hands this takes place!(۲

Amen, Lord of the

By 'this station' is meant the leading of the prayer of Friday and of the Day of - ۱ Sacrifice. The latter of these prayers is obligatory according to the Shi'ites, in contrast to the Sunnis. Zayn al-Abidin alludes to the Shi'ite view that the Imams are the rightful leaders of these prayers for all Islam, not the Umayyad caliphs and their representatives. In explaining the meaning of this passage, Sayyid "Alikhan quotes a hadith from Ja'far al-Sadiq: 'Both festivals of the Muslims, that of fastbreaking and that of sacrifice, renew the sorrow of the Household of Muhammad, for they see

'.therein their right in the hands of others

۲ - i.e., those who actually put the profession of Unity, faith, and attestation into practice.

!worlds

۱۳- O God, nothing repels Thy wrath but Thy clemency,

,nothing repels Thy displeasure but Thy pardon

,nothing grants sanctuary from Thy punishment but Thy mercy

(۱) and nothing will deliver me from Thee except pleading to Thee before Thee,(

,so bless Muhammad and the Household of Muhammad

and give us on Thy part, my God, relief by means of the power

(۲) through which Thou bringest the dead servants to life and revivest the dead lands.(

۱۴- Destroy me not through gloom, my God,

before Thou respondest to me

and givest me the knowledge of Thy response to

!my supplication

!Let me taste the flavour of well-being to the end of my term

,And let not my enemy gloat over me

,place not my neck in his power

!and give him not authority over me

۱۵- My God, if Thou raisest me up,

?who is there to push me down

,If Thou pushest me down

?who is there to raise me up

,If Thou honourest me

?who is there to humiliate me

,If Thou humiliatest me

?who is there to honour me

,If Thou chastisest me

?who is there to have mercy upon me

,If Thou destroyest me

who is there to stand up for Thy servant against Thee

?or ask Thee about his affair

But I know that there is no wrong in Thy decree

.and no hurry in Thy vengeance

,He alone hurries who fears to miss

.and only the weak needs to wrong

,But Thou art exalted, my God

!high indeed above all that

,O God, bless Muhammad and the Household of Muhammad -۱۶

make me not the target of affliction

,nor the object of Thy vengeance

respite me, comfort me,

release

۱- Allusion to the Prophet's supplication quoted in the introduction: 'I seek refuge in Thy good pleasure from Thy displeasure and in Thy pardon from Thy punishment. I seek refuge in Thee from Thee.'

۲- Allusion to ۴۳:۱۱: [We] sent down out of heaven water in measure; and We revived thereby a land that was dead; even so you shall be brought forth [on the Day of Resurrection].

me from my stumble,

and afflict me not with an affliction in the wake of an affliction,

for Thou hast seen my frailty, the paucity of my stratagems, and my pleading to Thee!

۱۷- I seek refuge in Thee today, my God, from Thy wrath,

so bless Muhammad and his Household

and give me refuge!

۱۸- I seek sanctuary in Thee today from Thy displeasure,

so bless Muhammad and his Household,

and give me sanctuary!

۱۹- I ask Thee security from Thy chastisement,

so bless Muhammad and his Household,

and give me security!

۲۰- I seek guidance from Thee,

so bless Muhammad and his Household

!and guide me

,I seek help from Thee -۲۱

so bless Muhammad and his Household

!and help me

,I ask Thee for mercy -۲۲

so bless Muhammad and his Household

!and have mercy upon me

,I seek sufficiency from Thee -۲۳

so bless Muhammad and his Household

!and suffice me

,I seek provision from Thee -۲۴

so bless Muhammad and his Household

!and provide for me

,I seek assistance from Thee -۲۵

so bless Muhammad and his Household

!and assist me

,I pray forgiveness for my past sins -۲۶

so bless Muhammad and his Household

!and forgive me

٢٧- I ask Thee to preserve me from sin,

so bless Muhammad and his Household

and preserve me,

for I will not return to anything Thou dislikest from me,

if Thou willest that!

٢٨- My Lord! My Lord!

O All-loving! O All-kind!

O Possessor of majesty and munificence!

Bless Muhammad and his Household,

and grant me everything that I ask from Thee,

seek from Thee, and beseech from Thee!

Will it, ordain it, decree it, and accomplish it!

Give me

p: ٣٠٢

good in that of it which Thou decreest!

Bless me in that,

be gratuitously bountiful toward me through it,

make me happy in that of it which Thou givest to me,

and increase me in Thy bounty

and the plenty of what is with Thee,

!for Thou art Boundless, Generous

,And link that to the good and the bliss of the next world

!O Most Merciful of the merciful

Then you supplicate as seems proper to you and you call down blessings on Muhammad and his Household one thousand times. this is what he used to do (peace (be upon him

His Supplication in Repelling Enemies (۴۹

(۴۹) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى دِفَاعِ كَيْدِ الْأَعْدَاءِ ، وَ رَدِّ بَأْسِهِمْ

His Supplication in Repelling the Trickery of Enemies and Driving away their Severity

۱. إِلَهِى هَدَيْتَنِى فَلَهَوْتُ ،

وَ وَعَظْتَ فَقَسَوْتُ ،

وَ أَبْلَيْتَ الْجَمِيلَ فَعَصَيْتُ ،

ثُمَّ عَرَفْتُ مَا أَصْدَرْتَ إِذْ عَرَّفْتَنِيهِ ،

فَاسْتَغْفَرْتُ فَأَقَلْتَ ،

فَعُدْتُ فَسَتَرْتَ ،

فَلَكَ إِلَهِى الْحَمْدُ .

۲. تَقَحَّمْتُ أَوْدِيَهَ الْهَلَاكِ ،

وَ حَلَلْتُ شِعَابَ تَلَفٍ ،

تَعَرَّضْتُ فِيهَا لِسَطَوَاتِكَ

وَ بِحُلُولِهَا عُقُوبَاتِكَ .

۳. وَ وَسِيلَتِى إِلَيْكَ التَّوْحِيدُ ،

وَ ذَرِيعَتِی أَنِّی لَمْ أَشْرِكْ بِکَ شَيْئاً ،

وَ لَمْ أَتَّخِذْ مَعَکَ إِلَهاً ،

وَ قَدْ فَرَرْتُ إِلَيْکَ بِنَفْسِی ،

وَ إِلَيْکَ مَفَرُّ الْمُسی ءِ ،

وَ مَفْزَعُ الْمُضَيِّعِ لِحَظِّ نَفْسِهِ الْمُلْتَجِئِ .

۴. فَكَمْ مِنْ عَدُوٍّ انْتَضَی عَلَیَّ سَيْفَ عَدَاوَتِهِ ،

وَ شَحَذَ لِی ظُبَهَ مُدْيَتِهِ ،

وَ أَرْهَفَ لِی شَبَا حَدِّهِ ،

وَ دَافَ لِی قَوَاتِلَ سُمُومِهِ ،

وَ سَدَّدَ نَحْوِی صَوَائِبَ سِهَامِهِ ،

وَ لَمْ تَنَمْ عَنِّی عَيْنُ حِرَاسَتِهِ ،

وَ أَضْمَرَ أَنْ يَسُومَنِی الْمَكْرُوهَ ،

وَ يُجَرِّعَنِی زُعَاقَ مَرَارَتِهِ .

۵. فَنَظَرْتَ يَا إِلَهِی إِلَی

ضَعْفِی عَنِ احْتِمَالِ الْفَوَادِحِ ،

وَ عَجْزِی عَنِ الِانْتِصَارِ مِمَّنْ قَصَدَنِی بِمُحَارَبَتِهِ ،

وَ وَحْدَتِی فِی

كَثِيرِ عَدَدِ مَنْ نَاوَانِی ،

وَ أَرْصَدَ لِی بِالْبَلَاءِ

فِيمَا لَمْ أَعْمِلْ فِيهِ فِكْرِى .

۶. فَابْتَدَأْتَنِى بِنَصْرِكَ ، وَ شَدَدْتَ أَزْرِى بِقُوَّتِكَ ،

ثُمَّ فَلَلْتَ لِى حَدَّهُ ،

وَ صَيَّرْتَهُ مِنْ بَعْدِ جَمْعٍ عَدِيدٍ وَحْدَهُ ،

وَ أَعْلَيْتَ كَعْبِى عَلَيْهِ ،

وَ جَعَلْتَ مَا سَدَّدَهُ مَرْدُوداً عَلَيْهِ ،

فَرَدَدْتَهُ لَمْ يَشْفِ غَيْظَهُ ،

وَ لَمْ يَسْكُنْ غَلِيلُهُ ،

قَدْ عَضَّ عَلَى شَوَاهُ وَ أَدْبَرَ مُوَلِّياً قَدْ أَخْلَفَتْ سَرَايَاهُ .

۷. وَ كَمْ مِنْ بَاغٍ بَغَانِى بِمَكَايِدِهِ ،

وَ نَصَبَ لِى شَرَكَ مَصَايِدِهِ ،

وَ وَكَّلَ بِى تَفَقُّدَ رِعَايَتِهِ ،

وَ أَضْبَأَ إِلَيَّ إِضْبَاءَ السَّبُعِ لِطَرِيدَتِهِ

انْتِظَاراً لِانْتِهَازِ الْفُرْصَهِ لِفَرِيسَتِهِ ،

وَ هُوَ يُظْهِرُ لِى بَشَاشَهَ الْمَلَقِ ،

وَ يَنْظُرُنِى عَلَى شِدَّهِ الْحَنَقِ .

۸. فَلَمَّا رَأَيْتَ يَا إِلَهِى

تَبَارَكْتَ وَ تَعَالَيْتَ

دَغَلَ سَرِيرَتِهِ ، وَ قُبْحَ مَا انْطَوَى عَلَيهِ ،

أَرْكَسْتَهُ لِأُمِّ رَأْسِهِ فِى زُبْيَتِهِ ،

وَ رَدَدْتَهُ فِی مَهْوَی حُفْرَتِهِ ،

فَانْقَمَعَ بَعْدَ اسْتِطَالَتِهِ ذَلِیلًا فِی رِبَقِ حِبَالَتِهِ

الَّتِی کَانَ یُقَدِّرُ أَنْ یَرَانِی فِیهَا ،

وَ قَدْ کَادَ أَنْ یَحُلَّ بِی

لَوْ لَا رَحْمَتُکَ مَا حَلَّ بِسَاحَتِهِ .

۹. وَ کَمْ مِنْ حَاسِدٍ قَدْ شَرِقَ بِی بِغُصَّتِهِ ،

وَ شَجِیَ مِنِّی بِغَیْظِهِ ،

وَ سَلَقَنِی بِحَدِّ لِسَانِهِ ،

وَ وَحَرَنِی بِقَرْفِ عُیُوبِهِ ،

وَ جَعَلَ عِرْضِی غَرَضاً لِمَرَامِیهِ ،

وَ قَلَّدَنِی خِلَالًا لَمْ تَزَلْ فِیهِ ،

وَ وَحَرَنِی بِکَیْدِهِ ، وَ قَصَدَنِی بِمَکِیدَتِهِ .

۱۰. فَنَادَیْتُکَ یَا إِلَهِی مُسْتَغِیثاً بِکَ ،

وَاثِقاً بِسُرْعَهِ إِجَابَتِکَ ،

عَالِماً أَنَّهُ لَا یُضْطَهَدُ مَنْ أَوَی إِلَی ظِلِّ کَنَفِکَ ،

وَ لَا یَفْزَعُ مَنْ لَجَأَ إِلَی مَعْقِلِ انْتِصَارِکَ ،

فَحَصَّنْتَنِی مِنْ بَأْسِهِ بِقُدْرَتِکَ .

۱۱. وَ کَمْ مِنْ سَحَائِبِ مَکْرُوهٍ جَلَّیْتَهَا عَنِّی ،

وَ سَحَائِبِ نِعَمٍ أَمْطَرْتَهَا عَلَیَّ ،

وَ جَدَاوِلِ رَحْمَهٍ نَشَرْتَهَا ،

وَ عَافِيَهٍ أَلْبَسْتَهَا ،

وَ أَعْيُنِ أَحْدَاثٍ طَمَسْتَهَا ،

وَ غَوَاشِی کُرُبَاتٍ کَشَفْتَهَا .

۱۲. وَ کَمْ مِنْ ظَنٍّ حَسَنٍ حَقَّقْتَ ،

وَ عَدَمٍ جَبَرْتَ

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،

وَ صَرْعَهٍ أَنْعَشْتَ ،

وَ مَسْکَنَهٍ حَوَّلْتَ .

۱۳. کُلُّ ذَلِکَ إِنْعَاماً وَ تَطَوُّلًا مِنْکَ ،

وَ فِی جَمِیعِهِ انْهِمَاکاً مِنِّی عَلَی مَعَاصِیکَ ،

لَمْ تَمْنَعْکَ إِسَاءَتِی عَنْ إِتْمَامِ إِحْسَانِکَ ،

وَ لَا حَجَرَنِی ذَلِکَ عَنِ ارْتِکَابِ مَسَاخِطِکَ ،

لَا تُسْأَلُ عَمَّا تَفْعَلُ .

۱۴. وَ لَقَدْ سُئِلْتَ فَأَعْطَیْتَ ،

وَ لَمْ تُسْأَلْ فَابْتَدَأْتَ ،

وَ اسْتُمِیحَ فَضْلُکَ فَمَا أَکْدَیْتَ ،

أَبَیْتَ یَا مَوْلَایَ إِلَّا

إِحْسَاناً وَ امْتِنَاناً وَ تَطَوُّلًا وَ إِنْعَاماً ،

وَ أَبَیْتُ إِلَّا تَقَحُّماً لِحُرُمَاتِکَ ،

وَ تَعَدِّياً لِحُدُودِکَ ،

وَ غَفْلَهً عَنْ وَعِیدِکَ ،

فَلَکَ الْحَمْدُ إِلَهِی

مِنْ مُقْتَدِرٍ لَا یُغْلَبُ ،

وَ ذِی أَنَاهٍ لَا یَعْجَلُ .

۱۵. هَذَا مَقَامُ مَنِ اعْتَرَفَ بِسُبُوغِ النِّعَمِ ،

وَ قَابَلَهَا بِالتَّقْصِیرِ ،

وَ شَهِدَ عَلَی نَفْسِهِ بِالتَّضْیِیعِ .

۱۶. اللَّهُمَّ فَإِنِّی أَتَقَرَّبُ إِلَیْکَ بِالْمُحَمَّدِیَّهِ الرَّفِیعَهِ ،

وَ الْعَلَوِیَّهِ الْبَیْضَاءِ ،

وَ أَتَوَجَّهُ إِلَیْکَ بِهِمَا

أَنْ تُعِیذَنِی مِنْ شَرِّ کَذَا وَ کَذَا ،

فَإِنَّ ذَلِکَ لَا یَضِیقُ عَلَیْکَ فِی وُجْدِکَ ،

وَ لَا یَتَکَأَّدُکَ فِی قُدْرَتِکَ

وَ أَنْتَ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ

۱۷. فَهَبْ لِی یَا إِلَهِی مِنْ رَحْمَتِکَ وَ دَوَامِ تَوْفِیقِکَ

مَا أَتَّخِذُهُ سُلَّماً

أَعْرُجُ بِهِ إِلَی رِضْوَانِکَ ،

وَ آمَنُ بِهِ مِنْ عِقَابِکَ ، یَا أَرْحَمَ الرَّاحِمِینَ .

۱- My God, Thou guided me

,but I diverted myself

,Thou admonished me but my heart became hardened

.Thou tried me graciously but I disobeyed

,Then, when Thou caused me to know it

,I came to know that from which Thou hadst turned [me] away

,so I prayed forgiveness and Thou released

.and I returned and Thou covered over

!So Thine, my God, is the praise

I plunged into the valleys of destruction -۲

,and settled in the ravines of ruin

exposing myself to Thy chastisements

!and the descent of Thy punishments

My mediation with Thee is the profession -۳

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,of Unity

,my way of coming to Thee that I associate nothing with Thee

;nor do I take along with Thee a god

- I have fled to Thee with my soul

in Thee is the place of flight

,for the evildoer

the place of escape

for him who has squandered the share of his soul

.and seeks asylum

How many an enemy has -۴

,unsheathed the sword of his enmity toward me

,honed the cutting edge of his knife for me

,sharpened the tip of his blade for me

,mixed his killing potions for me

,pointed toward me his straight-flying arrows

,not allowed the eye of his watchfulness to sleep toward me

and secretly thought of visiting me with something hateful

!and making me gulp down the bitter water of his bile

So Thou looked my God, at -۵

,my weakness in bearing oppressive burdens

,my inability to gain victory over him who aims to war against me

and my being alone before the great numbers

of him who is hostile toward me

and lies in wait for me with an affliction

.about which I have not thought

Thou set out at once to help me -۶

!and Thou braced up my back

,Thou blunted for me his blade

,made him, after a great multitude, solitary

,raised up my heel over him

.and turned back upon him what he had pointed straight

,So Thou sent him back, his rage not calmed

!his burning thirst not quenched

,Biting his fingers

,he turned his back in flight

.his columns having been of no use

,How many an oppressor has oppressed me with his tricks -۷

,set up for me the net of his snares

appointed

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,over me the inspection of his regard

,and lay in ambush for me

,the lying in ambush of a predator for its game

,waiting to take advantage of its prey

while he showed me the smile of the flatterer

!and looked at me with the intensity of fury

٨- So when Thou saw, my God,

(blessed art Thou and high exalted)

the depravity of his secret thoughts

and the ugliness of what he harboured,

Thou threw him on his head into his own pitfall

and dumped him into the hole of his own digging.

So he was brought down low, after his overbearing, by the nooses of his own snare,

wherein he had thought he would see me;

and what came down upon his courtyard

- had it not been for Thy mercy -

was on the point of coming down upon me!

٩- How many an envier has

choked upon me in his agony,

fumed over me in his rage,

cut me with the edge of his tongue,

showed malice toward me by accusing me of his own faults,

made my good repute the target of his shots,

collared me with his own constant defects,

showed malice toward me with his trickery,

and aimed at me with his tricks!

,So I called upon Thee, my God -۱۰

,seeking aid from Thee

,trusting in the speed of Thy response

knowing that

he who seeks haven in the shadow of Thy wing

,will not be mistreated

and he who seeks asylum in the stronghold of

.Thy victory will not be frightened

.So Thou fortified me against his severity through Thy power

How many -۱۱

a cloud of detested things Thou hast dispelled from

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,me

,a cloud of favour Thou hast made rain down upon me

,a stream of mercy Thou hast let flow

,a well-being in which Thou hast clothed me

,an eye of mishap Thou hast blinded

!and a wrap of distress Thou hast removed

How many -۱۲

,a good opinion Thou hast verified

a destitution Thou hast redressed,

an infirmity Thou hast restored to health,

and a misery Thou hast transformed!

١٣- All of that was favour and graciousness from Thee,

and in all of it I was occupied

with acts of disobeying Thee.

My evildoing did not hinder Thee

from completing Thy beneficence,

nor was I stopped

from committing acts displeasing to Thee.

Thou art not questioned as to what Thou dost! (١)

١۴- Thou wert asked, and Thou bestowed.

Thou wert not asked, and Thou began.

Thy bounty was requested,

and Thou didst not skimp.

Thou refused, my Master, everything but

beneficence, kindness, graciousness, and favour,

and I refused everything but plunging into what Thou hast made unlawful,

transgressing Thy bounds,

and paying no heed to Thy threat!

,So Thine is the praise, my God

,the All-powerful who is not overcome

!and the Possessor of patient waiting who does not hurry

,This is the station of one who confesses to lavishness of favours -١۵

,counters them with shortcomings

.and bears witness to his own negligence

,O God -١۶

so I seek nearness to Thee through

the elevated rank of Muhammad

,and the radiant degree of 'Ali

and I turn to Thee through them

so that Thou wilt give me refuge

(from the evil of [so and so],(٢

,for that will not constrain Thee in Thy wealth

,nor trouble Thee in Thy power

(and Thou art powerful over everything!(٣

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Allusion to ٢١:٢٣: He is not questioned as to what He does, but they shall be - ١ .questioned

.For 'so and so' the supplicant should supply words appropriate to his own situation -٢

٣:٢۶ -٣

,So give me, my God -۱۷

,by Thy mercy and Thy lasting bestowal of success

that which I may take as a ladder

with which to climb to Thy good pleasure

,and be secure from Thy punishment

!O Most merciful of the merciful

His Supplication in Fear (۵۰

(۵۰) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِي الرَّهْبَهِ

۱. اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيّاً ،

وَ رَبَّيْتَنِي صَغِيراً ،

وَ رَزَقْتَنِي مَكْفِيّاً،

۲. اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا أَنْزَلْتَ مِنْ كِتَابِكَ ،

وَ بَشَّرْتَ بِهِ عِبَادَكَ

أَنْ قُلْتَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ

لَا تَقْنَطُوا مِنْ رَحْمَهِ اللَّهِ ،

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً ،

وَ قَدْ تَقَدَّمَ مِنِّي مَا قَدْ عَلِمْتَ و

مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ،

فَيَا سَوْأَتَا مِمَّا أَحْصَاهُ عَلَيَّ كِتَابُكَ

۳. فَلَوْ لَا الْمَوَاقِفُ الَّتِي

أُؤَمِّلُ مِنْ عَفْوِكَ الَّذِی شَمِلَ کُلَّ شَیْ ءٍ

لَأَلْقَیْتُ بِیَدِی ،

وَ لَوْ أَنَّ أَحَداً اسْتَطَاعَ الْهَرَبَ مِنْ رَبِّهِ

لَکُنْتُ أَنَا أَحَقَّ بِالْهَرَبِ مِنْکَ ،

وَ أَنْتَ لَا تَخْفَی عَلَیْکَ خَافِیَهٌ فِی الْأَرْضِ وَ لَا فِی السَّمَاءِ

إِلَّا أَتَیْتَ بِهَا ،

وَ کَفَی بِکَ جَازِیاً ، وَ کَفَی بِکَ حَسِیباً .

۴. اللَّهُمَّ إِنَّکَ طَالِبِی إِنْ أَنَا هَرَبْتُ ،

وَ مُدْرِکِی إِنْ أَنَا فَرَرْتُ ،

فَهَا أَنَا ذَا بَیْنَ یَدَیْکَ خَاضِعٌ ذَلِیلٌ رَاغِمٌ ،

إِنْ تُعَذِّبْنِی فَإِنِّی لِذَلِکَ أَهْلٌ ،

وَ هُوَ یَا رَبِّ مِنْکَ عَدْلٌ ،

وَ إِنْ تَعْفُ عَنِّی

فَقَدِیماً شَمَلَنِی عَفْوُکَ ، وَ أَلْبَسْتَنِی عَافِیَتَکَ .

۵. فَأَسْأَلُکَ اللَّهُمَّ بِالْمَخْزُونِ مِنْ أَسْمَائِکَ ،

وَ بِمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَائِکَ ،

إِلَّا رَحِمْتَ هَذِهِ النَّفْسَ الْجَزُوعَهَ ،

وَ هَذِهِ الرِّمَّهَ الْهَلُوعَهَ ،

الَّتِی لَا تَسْتَطِیعُ حَرَّ شَمْسِکَ ،

فَکَیْفَ تَسْتَطِیعُ حَرَّ نَارِکَ ،

وَ الَّتِی لَا تَسْتَطِیعُ صَوْتَ رَعْدِکَ ،

فَکَیْفَ تَسْتَطِیعُ صَوْتَ غَضَبِکَ

۶. فَارْحَمْنِیَ اللَّهُمَّ فَإِنِّی امْرُؤٌ حَقِیرٌ ،

وَ خَطَرِی یَسِیرٌ ،

وَ لَیْسَ عَذَابِی مِمَّا یَزِیدُ فِی مُلْکِکَ مِثْقَالَ ذَرَّهٍ ،

وَ

لَوْ أَنَّ عَذَابِی مِمَّا یَزِیدُ فِی مُلْکِکَ

لَسَأَلْتُکَ الصَّبْرَ عَلَیْهِ ،

وَ أَحْبَبْتُ أَنْ یَکُونَ ذَلِکَ لَکَ ،

وَلَکِنْ سُلْطَانُکَ اللَّهُمَّ أَعْظَمُ ،

وَ مُلْکُکَ أَدْوَمُ مِنْ أَنْ تَزِیدَ فِیهِ طَاعَهُ الْمُطِیعِینَ ،

أَوْ تَنْقُصَ مِنْهُ مَعْصِیَهُ الْمُذْنِبِینَ .

۷. فَارْحَمْنِی

یَا أَرْحَمَ الرَّاحِمِینَ ،

وَ تَجَاوَزْ عَنِّی

یَا ذَا الْجَلَالِ وَ الْإِکْرَامِ ،

وَ تُبْ عَلَیَّ ، إِنَّکَ أَنْتَ التَّوَّابُ الرَّحِیمُ .

۱- O God,

Thou created me without fault,

,nurtured me when small

.and provided me with sufficiency

,O God -٢

I found in the Book which Thou sent down

,and through which Thou gave good news to Thy servants

,that Thou said

,O My servants who hare been prodigal against yourselves

,do not despair of God's mercy

(surely God forgives all sins,(١

but there has gone ahead from me what Thou knowest

!(and of which Thou knowest more than I)

(O the shame of what Thy Book has counted against me!(٢

Were it not for the places -٣

,where I expectantly hope for Thy pardon

,which enfolds all things

![I would have thrown myself down [in despair

,Were anyone able to flee from his Lord

!I would be the most obligated to flee from Thee

,But not a secret in earth and heaven is concealed from Thee

(except that Thou bringest it.(٣

!Thou sufficest as a recompenser

(Thou sufficest as a reckoner!(۴

,O God -۴

surely Thou wouldst seek me if I flee

.and catch me if I run

,So here I am before Thee

.abject, lowly, abased

,If Thou chastisest me

,I am worthy of that

.and it would be, my Lord, an act of justice from Thee

,But if Thou pardonest me

anciently has Thy pardon enfolded me

!and Thy well-being garmented me

,So I ask Thee -۵

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۱- ۳۹:۵۳

۲- This is the Book of Records on the Day of Judgement, mentioned, for example, in ۱۸:۴۹: And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, saying: 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has counted it?' Cf. ۱۷:۱۳-۱۴.

۳- Allusion to such Qur'anic verses as: Not so much as the weight of an ant in heaven and earth escapes from Him, neither is aught smaller than that, or greater, but it is in

.(a Manifest Book (۳۴:۳

.Allusion to ۴:۶, ۳۳:۳۹: God suffices as a reckoner -۴

,O God

(by Thy names stored in Thy treasury(۱

!and Thy splendour masked by the veils

If Thou hast no mercy upon this anxious soul

- and these uneasy, decaying bones

,he cannot endure the heat of Thy sun

?so how can he endure the heat of Thy Fire

,He cannot endure the sound of Thy thunder

?so how can he endure the sound of Thy wrath

,So have mercy upon me, O God -۶

for I am a vile man

.and my worth is little

.Chastising me will not add the weight of a dust mote to Thy kingdom

,Were chastising me something that would add to Thy kingdom

I would ask Thee for patience to bear it

;and would love for it to belong to Thee

,but Thy authority, my God, is mightier

and Thy kingdom more lasting, than that the obedience of the obeyers should increase it

or the disobedience of the sinners diminish it!

٧- So have mercy upon me,

O Most Merciful of the merciful!

Show me forbearance,

O Possessor of majesty and munificence!

And turn toward me,

Surely Thou art Ever-turning, All-compassionate!(٢)

(٥١) His Supplication in Pleading and Abasement

(٥١) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِی التَّضَرُّعِ وَ الِاسْتِكَانَهِ

١. إِلَهِی أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ

عَلَى حُسْنِ صَنِيعِكَ إِلَيَّ ،

وَ سُبُوغِ نَعْمَائِكَ عَلَيَّ ،

وَ جَزِيلِ عَطَائِكَ عِنْدِی ،

وَ عَلَى مَا فَضَّلْتَنِی بِهِ مِنْ رَحْمَتِكَ ،

وَ أَسْبَغْتَ عَلَيَّ مِنْ نِعْمَتِكَ ،

فَقَدِ اصْطَنَعْتَ عِنْدِی مَا يَعْجِزُ عَنْهُ شُكْرِی .

٢. وَ لَوْ لَا إِحْسَانُكَ إِلَيَّ وَ سُبُوغُ نَعْمَائِكَ عَلَيَّ

مَا بَلَغْتُ إِحْرَازَ حَظِّی ، وَ لَا إِصْلَاحَ نَفْسِی ،

وَ لَكِنَّكَ ابْتَدَأْتَنِی بِالْإِحْسَانِ ،

وَ رَزَقْتَنِی فِی أُمُورِی كُلِّهَا الْكِفَايَهَ ،

وَ صَرَفْتَ عَنِّی جَهْدَ الْبَلَاءِ ،

وَ

p: ٣١١

١- Cf. the following sentence from a supplication of the Prophet: 'I ask Thee by every one of Thy names by which Thou hast named Thyself, which Thou hast taught to one of Thy creatures, which Thou hast sent down in Thy Book, or which Thou hast kept to Thyself in the knowledge of the Unseen' (Ahmad I, ٣٩١, ۴٠٢). A passage from the same hadith is quoted in Supplication ٢١.۶.

٢- ٢:١٢٨

مَنَعْتَ مِنِّی مَحْذُورَ الْقَضَاءِ .

٣. إِلَهِی فَكَمْ مِنْ بَلَاءٍ جَاهِدٍ

قَدْ صَرَفْتَ عَنِّی ،

وَ كَمْ مِنْ نِعْمَهٍ سَابِغَهٍ أَقْرَرْتَ بِهَا عَيْنِی ،

وَ كَمْ مِنْ صَنِيعَهٍ كَرِيمَهٍ لَكَ عِنْدِی

۴. أَنْتَ الَّذِی أَجَبْتَ عِنْدَ الِاضْطِرَارِ دَعْوَتِی ،

وَ أَقَلْتَ عِنْدَ الْعِثَارِ زَلَّتِی ،

وَ أَخَذْتَ لِی مِنَ الْأَعْدَاءِ بِظُلَامَتِی .

۵. إِلَهِی مَا وَجَدْتُكَ بَخِيلًا حِينَ سَأَلْتُكَ ،

وَ لَا مُنْقَبِضاً حِينَ أَرَدْتُكَ ،

بَلْ وَجَدْتُكَ لِدُعَائِی سَامِعاً ،

وَ لِمَطَالِبِی مُعْطِياً ،

وَ وَجَدْتُ نُعْمَاكَ عَلَيَّ سَابِغَهً فِی كُلِّ شَأْنٍ مِنْ شَأْنِی

وَ كُلِّ زَمَانٍ مِنْ زَمَانِی ،

فَأَنْتَ عِنْدِی مَحْمُودٌ ، وَ صَنِيعُکَ لَدَیَّ مَبْرُورٌ .

۶. تَحْمَدُکَ نَفْسِی وَ لِسَانِی وَ عَقْلِی ،

حَمْداً يَبْلُغُ الْوَفَاءَ وَ حَقِيقَهَ الشُّكْرِ ،

حَمْداً يَكُونُ مَبْلَغَ رِضَاکَ عَنِّی ،

فَنَجِّنِی مِنْ سُخْطِکَ .

۷. يَا كَهْفِی حِينَ تُعْيِينِی الْمَذَاهِبُ

وَ يَا مُقِيلِی عَثْرَتِی ،

فَلَوْ لَا سَتْرُکَ عَوْرَتِی لَكُنْتُ مِنَ الْمَفْضُوحِينَ ،

وَ يَا مُؤَيِّدِی بِالنَّصْرِ ،

فَلَوْ لَا نَصْرُکَ إِيَّایَ لَكُنْتُ مِنَ الْمَغْلُوبِينَ ،

وَ يَا مَنْ وَضَعَتْ لَهُ الْمُلُوکُ نِيرَ الْمَذَلَّهِ عَلَى أَعْنَاقِهَا ،

فَهُمْ مِنْ سَطَوَاتِهِ خَائِفُونَ ،

وَ يَا أَهْلَ التَّقْوَى ،

وَ يَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى ،

أَسْأَلُکَ أَنْ تَعْفُوَ عَنِّی ، وَ تَغْفِرَ لِی

فَلَسْتُ بَرِيئاً فَأَعْتَذِرَ ،

وَ لَا بِذِی قُوَّهٍ فَأَنْتَصِرَ ،

وَ لَا مَفَرَّ لِی فَأَفِرَّ .

۸. وَ أَسْتَقِيلُکَ عَثَرَاتِی ،

وَ أَتَنَصَّلُ إِلَيْکَ مِنْ ذُنُوبِیَ الَّتِی قَدْ أَوْبَقَتْنِی ،

وَ أَحَاطَتْ بِی فَأَهْلَکَتْنِی ،

مِنْهَا فَرَرْتُ إِلَيْکَ رَبِّ تَائِباً فَتُبْ عَلَیَّ ،

مُتَعَوِّذاً فَأَعِذْنِی ،

مُسْتَجِيراً فَلَا تَخْذُلْنِی ،

سَائِلًا فَلَا تَحْرِمْنِی

مُعْتَصِماً فَلَا تُسْلِمْنِی ،

دَاعِياً فَلَا تَرُدَّنِی خَائِباً .

۹. دَعَوْتُکَ يَا رَبِّ مِسْکِيناً ، مُسْتَکِيناً ،

مُشْفِقاً ، خَائِفاً ،

وَجِلًا ، فَقِيراً ، مُضْطَرّاً إِلَيْکَ .

۱۰. أَشْکُو إِلَيْکَ يَا إِلَهِی

ضَعْفَ نَفْسِی عَنِ الْمُسَارَعَهِ فِيمَا وَعَدْتَهُ أَوْلِيَاءَکَ ،

وَ الْمُجَانَبَهِ عَمَّا حَذَّرْتَهُ أَعْدَاءَکَ ،

وَ کَثْرَهَ هُمُومِی

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،

وَ وَسْوَسَهَ نَفْسِی .

۱۱. إِلَهِی لَمْ تَفْضَحْنِی بِسَرِيرَتِی ،

وَ لَمْ تُهْلِکْنِی بِجَرِيرَتِی ،

أَدْعُوكَ فَتُجِيبُنِی وَ إِنْ كُنْتُ بَطِيئاً حِينَ تَدْعُونِی ،

وَ أَسْأَلُكَ كُلَّمَا شِئْتُ مِنْ حَوَائِجِی ،

وَ حَيْثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّی ،

فَلَا أَدْعُو سِوَاكَ ،

وَ لَا أَرْجُو غَيْرَكَ

۱۲. لَبَّيْكَ لَبَّيْكَ ،

تَسْمَعُ مَنْ شَكَا إِلَيْكَ ،

وَ تَلْقَى مَنْ تَوَكَّلَ عَلَيْكَ ،

وَ تُخَلِّصُ مَنِ اعْتَصَمَ بِكَ ، وَ تُفَرِّجُ عَمَّنْ لَاذَ بِكَ .

۱۳. إِلَهِی فَلَا تَحْرِمْنِی خَيْرَ الْآخِرَهِ وَ الْأُولَى

لِقِلَّهِ شُكْرِی ،

وَ اغْفِرْ لِی مَا تَعْلَمُ مِنْ ذُنُوبِی .

۱۴. إِنْ تُعَذِّبْ

فَأَنَا الظَّالِمُ الْمُفَرِّطُ

الْمُضَيِّعُ الْآثِمُ الْمُقَصِّرُ الْمُضَجِّعُ

الْمُغْفِلُ حَظَّ نَفْسِی ،

وَ إِنْ تَغْفِرْ

فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ .

۱- My God,

I praise Thee,

– and Thou art worthy of praise –

for Thy benefaction toward me,

the lavishness of Thy favours toward me,

and Thy plentiful bestowal upon me,

and for showing bounty toward me through Thy mercy

and lavishing Thy favour upon me.

Thou hast done well toward me

and I am incapable of thanking Thee.

٢- Were it not for Thy beneficence toward me

and the lavishness of Thy favours upon me,

I would not have reached the taking of my share

nor would my soul have been set right,

but Thou began with beneficence toward me,

provided me sufficiency in all my affairs,

turned away from me the toil of affliction,

and held back from me the feared decree.

٣- My God,

how many a toilsome affliction

which Thou hast turned away from me!

How many a lavish favour

with which Thou hast gladdened my eye!

How many a generous benefaction of Thine

which is present with me!

۴- It is Thou who

responded to my supplication at the time of distress,

released me

p: ۳۱۳

from my slip in stumbling,

and took my enemies to task for doing wrong to me.

۵- My God,

I did not find Thee a miser when I asked of Thee

nor a withholder when I desired from Thee.

No, ۱ found Thee a hearer of my supplication

and a bestower of my requests;

I found Thy favours toward me lavish in my every situation

and in my every time.

So Thou art praised by me and Thy benefaction honoured.

۶- My soul, my tongue, and my intelligence praise Thee,

a praise that reaches fulfilment and the reality of thanksgiving,

a praise that attains to Thy good pleasure with me -

so deliver me from Thy displeasure!

7- O my cave when the ways thwart me!

O He who releases me from my stumble!

Were it not for Thy covering my shameful defects, I would be one of the disgraced.

O my confirmer through help!

Were it not for Thy helping me,

I would be one of the overcome!

O He before whom kings place the yoke of lowliness around their necks,

fearing His penalties!

O worthy of reverent fear!

O He to whom belong the names most beautiful![1]

I ask Thee to pardon me and to forgive me,

for I am not innocent

that I should offer excuses,

nor a possessor of strength

that I should gain victory,

nor have I any place of flight that I should flee!

8- I ask Thee to release me from my stumbles,

and before Thee I disavow my sins,

which have laid me waste,

!encompassed me, and destroyed me

,I flee from them to Thee, my Lord

,turning repentantly, so turn toward me

seeking

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۱- ۸:۲۰

,refuge, so grant me refuge

,asking sanctuary, so abandon me not

,requesting, so deprive me not

,holding fast, so leave me not

!supplicating, so send me not back disappointed

۹- I have supplicated Thee, my Lord, as one

,miserable, abased

,apprehensive, fearful

,quaking, poor

!driven to have recourse to Thee

۱۰- ,I complain to Thee, my God

of my soul - which is too weak

to hurry to that which Thou hast promised Thy friends

or to avoid

– that against which Thou hast cautioned Thy enemies

,and of the multitude of my concerns

.and of my soul's confusing thoughts

,My God -١١

Thou hast not disgraced me through my secret thoughts

!or destroyed me because of my misdeeds

,I call upon Thee, and Thou respondest

.even if I am slow when Thou callest upon me

,I ask Thee everything I want of my needs

and I deposit with Thee my secret

.wherever I may be

,I supplicate no one besides Thee

.and I hope for no one other than Thee

!At Thy service! At Thy service -١٢

!Thou hearest him who complains to Thee

!Thou receivest him who has confidence in Thee

!Thou savest him who holds fast to Thee

!Thou givest relief to him who seeks shelter in Thee

,My God -١٣

so deprive me not of the good

of the last world and the first

because of the paucity of my thanksgiving

!and forgive me the sins of mine which Thou knowest

,If Thou chastisest -۱۴

,I am the wrongdoer, the neglecter

,the negligent, the sinner

,the derelict, the sluggard

!the heedless of the share of my soul

- And if Thou forgivest

!Thou art the Most Merciful of the merciful

His Supplication in Imploring God (۵۲

(۵۲)

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وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى الْإِلْحَاحِ عَلَى اللَّهِ تَعَالَى

۱. يَا اللَّهُ الَّذِى لَا يَخْفَى عَلَيْهِ شَىْ ءٌ

فِى الْأَرْضِ وَ لَا فِى السَّمَاءِ ،

وَ كَيْفَ يَخْفَى عَلَيْكَ يَا إِلَهِى مَا أَنْتَ خَلَقْتَهُ ،

وَ كَيْفَ لَا تُحْصِى مَا أَنْتَ صَنَعْتَهُ ،

أَوْ كَيْفَ يَغِيبُ عَنْكَ مَا أَنْتَ تُدَبِّرُهُ ،

أَوْ كَيْفَ يَسْتَطِيعُ أَنْ يَهْرُبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ ،

أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَذْهَبَ لَهُ فِی غیْرِ مُلْكِكَ .

۲. سُبْحَانَكَ

أَخْشَی خَلْقِكَ لَكَ أَعْلَمُهُمْ بِكَ ،

وَ أَخْضَعُهُمْ لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ ،

وَ أَهْوَنُهُمْ عَلَيْكَ مَنْ أَنْتَ تَرْزُقُهُ وَ هُوَ يَعْبُدُ غَيْرَكَ

۳. سُبْحَانَكَ

لَا يَنْقُصُ سُلْطَانَكَ مَنْ أَشْرَكَ بِكَ ،

وَ كَذَّبَ رُسُلَكَ ،

وَ لَيسَ يَسْتَطِيعُ مَنْ كَرِهَ قَضَاءَكَ

أَنْ يَرُدَّ أَمْرَكَ ،

وَ لَا يَمْتَنِعُ مِنْكَ مَنْ كَذَّبَ بِقُدْرَتِكَ ،

وَ لَا يَفُوتُكَ مَنْ عَبَدَ غَيْرَكَ ،

وَ لَا يُعَمَّرُ فِی الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ .

۴. سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ ،

وَ أَقْهَرَ سُلْطَانَكَ ،

وَ أَشَدَّ قُوَّتَكَ ،

وَ أَنْفَذَ أَمْرَكَ

۵. سُبْحَانَكَ

قَضَيْتَ عَلَی جَمِيعِ خَلْقِكَ الْمَوْتَ

مَنْ وَحَّدَكَ وَ مَنْ كَفَرَ بِكَ ،

وَ كُلٌّ ذَائِقُ الْمَوْتِ ،

وَ كُلٌّ صَائِرٌ إِلَيْكَ ،

فَتَبَارَكْتَ وَ تَعَالَيْتَ

لَا إِلَهَ إِلَّا أَنْتَ

وَحْدَكَ لَا شَرِيكَ لَكَ .

۶. آمَنْتُ بِكَ ، وَ صَدَّقْتُ رُسُلَكَ ،

وَ قَبِلْتُ كِتَابَكَ ،

وَ كَفَرْتُ بِكُلِّ مَعْبُودٍ غَيْرِكَ ،

وَ بَرِئْتُ مِمَّنْ عَبَدَ سِوَاكَ .

۷. اللَّهُمَّ إِنِّى أُصْبِحُ وَ أُمْسِى

مُسْتَقِلًّا لِعَمَلِى ،

مُعْتَرِفاً بِذَنْبِى ،

مُقِرّاً بِخَطَايَاىَ ،

أَنَا بِإِسْرَافِى عَلَى نَفْسِى ذَلِيلٌ ،

عَمَلِى أَهْلَكَنِى ، وَ هَوَاىَ أَرْدَانِى ، وَ شَهَوَاتِى حَرَمَتْنِى .

۸. فَأَسْأَلُكَ يَا مَوْلَاىَ

سُؤَالَ مَنْ نَفْسُهُ لَاهِيَةٌ لِطُولِ أَمَلِهِ ،

وَ بَدَنُهُ غَافِلٌ لِسُكُونِ عُرُوقِهِ ،

وَ قَلْبُهُ مَفْتُونٌ بِكَثْرَةِ النِّعَمِ عَلَيْهِ ،

وَ فِكْرُهُ قَلِيلٌ لِمَا هُوَ صَائِرٌ إِلَيْهِ .

۹. سُؤَالَ مَنْ قَدْ غَلَبَ عَلَيْهِ

p: ۳۱۶

الْأَمَلُ ،

وَ فَتَنَهُ الْهَوَى ،

وَ اسْتَمْكَنَتْ مِنْهُ الدُّنْيا ،

وَ أَظَلَّهُ الْأَجلُ ،

سُؤَالَ مَنِ اسْتَكْثَرَ ذُنُوبَهُ ،

وَ اعْتَرَفَ بِخَطِيئَتِهِ ،

سُؤَالَ مَنْ لَا رَبَّ لَهُ غَيْرُكَ ،

وَ لَا وَلِيَّ لَهُ دُونَكَ ،

وَ لَا مُنْقِذَ لَهُ مِنْكَ ،

وَ لَا مَلْجَأَ لَهُ مِنْكَ ، إِلَّا إِلَيْكَ .

۱۰. إِلَهِی أَسْأَلُكَ بِحَقِّكَ الْوَاجِبِ عَلَى جَمِيعِ خَلْقِكَ ،

وَ بِاسْمِكَ الْعَظِيمِ

الَّذِی أَمَرْتَ رَسُولَكَ أَنْ يُسَبِّحَكَ بِهِ ،

وَ بِجَلَالِ وَجْهِكَ الْكَرِيمِ ،

الَّذِی لَا يَبْلَى وَ لَا يَتَغَيَّرُ ،

وَ لَا يَحُولُ وَ لَا يَفْنَى ،

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ أَنْ تُغْنِيَنِی عَنْ كُلِّ شَيْ ءٍ بِعِبَادَتِكَ ،

وَ أَنْ تُسَلِّیَ نَفْسِی عَنِ الدُّنْیا بِمَخافَتِکَ ،

وَ أَنْ تُثْنِیَنِی بِالْکَثِیرِ مِنْ کَرَامَتِکَ بِرَحْمَتِکَ .

١١. فَإِلَیْکَ أَفِرُّ ،

و مِنْکَ أَخَافُ ،

وَ بِکَ أَسْتَغِیثُ ،

وَ إِیَّاکَ أَرْجُو ، وَ لَکَ أَدْعُو ،

وَ إِلَیْکَ أَلْجَأُ ، وَ بِکَ أَثِقُ ،

وَ إِیَّاکَ أَسْتَعِینُ ، وَ بِکَ أُومِنُ ،

وَ عَلَیْکَ أَتَوَکَّلُ ،

وَ عَلَى جُودِکَ وَ کَرَمِکَ أَتَّکِلُ .

!O God, from whom nothing is concealed in earth or heaven -١

,How should what Thou hast created, my God

?be concealed from Thee

How shouldst Thou not number

?what Thou hast made

How should what Thou governest

?be absent from Thee

How should one who has no life except through Thy provision have the ability to flee ?from Thee

?How should one who has no road except in Thy kingdom escape from Thee

!Glory be to Thee -۲

He among Thy creatures who fears Thee most

(knows Thee best,(۱

he among them most bent in humility

,is most active in obeying Thee

and he among them whom Thou providest while he worships another is most !contemptible before Thee

Glory be -۳

p: ۳۱۷

.Allusion to ۳۵:۲۸: Only those of His servants fear God who have knowledge -۱

!to Thee

He who associates others with Thee and denies Thy messengers

.diminishes not Thy authority

He who dislikes Thy decree

.cannot reject Thy command

He who denies Thy power

.keeps himself not away from Thee

He who worships other than Thee

.escapes Thee not

He who dislikes meeting Thee

will not be given endless life in this world.

۴. Glory be to Thee!

How mighty is Thy station,

overpowering Thy authority,

intense Thy strength,

penetrating Thy command!

۵. Glory be to Thee!

Thou hast decreed death for all Thy creatures,

both him who professes Thy Unity

and him who disbelieves in Thee;

each one will taste death,(۱)

each one will come home to Thee.

Blessed art Thou and high exalted!

There is no god but Thou, Thou alone,

who hast no associate.

۶. I have faith in Thee,

I attest to Thy messengers,

I accept Thy Book,

I disbelieve in every object of worship other than Thee,

I am quit of anyone who worships another!

۷. O God,

I rise in the morning and enter the evening

making little of my good works,

confessing my sins,

admitting my offenses;

I am abased because of my prodigality against myself.

My works have destroyed me,

my caprice has ruined me,

my passions have deprived me.

۸- So I ask Thee, my Master,

the asking of him

whose soul is diverted by his drawn out expectations,

whose body is heedless because of the stillness of his veins,(۲)

whose heart is entranced

by the multitude of favours done for him,

whose reflection is little

concerning that to which he is coming home;

۹- the asking of him whom

false expectation has overcome,

caprice has entranced,

,and this world has mastered

;and over whom death has cast its shadow

the

p: ۳۱۸

.Reference to ۲۹: ۵۷: Every soul shall taste death, then unto Us you shall be returned -۱

The commentator suggests that the 'stillness of his veins' alludes to the health of -۲ his body, which in turn brings about comfort and ease, making him heedless of God .and the next world

asking of him who

makes much of his sins

;and confesses his offense

the asking of him who has

,no Lord but Thou

,no friend besides Thee

,no one to deliver him from Thee

(and no asylum from Thee except in Thee.(۱

My God, I ask Thee -۱۰

,by Thy right incumbent upon all Thy creatures

by Thy mighty name

,with which Thou commanded Thy messenger to glorify Thee

,and by the majesty of Thy generous face

,which ages not, nor changes

,nor alters, nor passes away

,that Thou blessest Muhammad and the Household of Muhammad

that Thou freest me from need for all things

,through worshipping Thee

that Thou distractest my soul from this world

,through fear of Thee

!and that Thou turnest me back toward Thy abundant generosity through Thy mercy

,To Thee I flee -۱۱

,Thee I fear

,from Thee I seek aid

,in Thee I hope

,Thee I supplicate

,in Thee I seek asylum

,in Thee I trust

,from Thee I ask help

,in Thee I have faith

,in Thee I have placed my confidence

.and upon Thy munificence and Thy generosity I rely

His Supplication in Abasing himself (۵۳

(۵۳) وَ كَانَ مِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ فِى التَّذَلُّلِ لِلَّهِ عَزَّ وَ جَلَّ

(His Supplication in Abasing himself before God (Mighty and Majestic is He

۱- My Lord, my sins have silenced me,

and my words have been cut off.

I have no argument,

for I am the prisoner of my own affliction,

the hostage to my works,

the frequenter of my own offense,

the confused in my intended way,

the thwarted.

۲- I have brought myself to a halt in the halting place of the abased sinners,

the halting place of the wretched and insolent,

those who think lightly

p: ۳۱۹

۱- Another allusion to the Prophet's supplication; cf. ۴۸.۱۳.

of Thy promise.

۳- Glory be to Thee! What insolence I have insolently shown toward Thee!

What delusion with which I have deluded myself!

۴- My Master, have mercy on my falling flat on my face, the slipping of my foot,

grant me

my ignorance through Thy clemency,

and my evildoing through Thy beneficence,

for I admit my sin

and I confess my offense:

Here are my hand and my forelock!

I am resigned to retaliation against my soul!

Have mercy on

my white hair,

the depletion of my days,

the nearing of my term,

my frailty, my misery,

and the paucity of my stratagems!

۵- My Master,

and have mercy upon me when

my trace is cut off from this world,

my mention is effaced among the creatures,

and I join the forgotten, like the forgotten ones!

۶- My Master,

and have mercy upon me at the change of my form and state when

my body decays,

,my limbs are scattered

!and my joints are dismembered

!O my heedlessness toward what was wanted from me

,My Master -٧

have mercy upon me at my mustering and uprising

and on that day, appoint

,my standing place with Thy friends

,my place of emergence with Thy beloveds

!and my dwelling in Thy neighbourhood

!O Lord of the worlds

١. رَبِّ أَفْحَمَتْنِی ذُنُوبِی ،

وَ انْقَطَعَتْ مَقَالَتِی ،

فَلَا حُجَّهَ لِی ، فَأَنَا الْأَسِیرُ بِبَلِیَّتِی ،

الْمُرْتَهَنُ بِعَمَلِی ،

الْمُتَرَدِّدُ فِی خَطِیئَتِی ،

الْمُتَحَیِّرُ عَنْ قَصْدِی ،

الْمُنْقَطَعُ بِی .

٢. قَدْ أَوْقَفْتُ نَفْسِی مَوْقِفَ الْأَذِلَّاءِ الْمُذْنِبِینَ ،

مَوْقِفَ الْأَشْقِیَاءِ الْمُتَجَرِّینَ عَلَیْکَ ،

الْمُسْتَخِفِّینَ بِوَعْدِکَ

۳. سُبْحَانَکَ أَیَّ جُرْأَهٍ اجْتَرَأْتُ عَلَیْکَ ،

وَ أَیَّ تَغْرِیرٍ غَرَّرْتُ بِنَفْسِی

۴. مَوْلَایَ ارْحَمْ کَبْوَتِی لِحُرِّ وَجْهِی وَ زَلَّهَ قَدَمِی ،

وَ عُدْ بِحِلْمِکَ

p: ۳۲۰

عَلَی جَهْلِی وَ بِإِحْسَانِکَ عَلَی إِسَاءَتِی ،

فَأَنَا الْمُقِرُّ بِذَنْبِی ،

الْمُعْتَرِفُ بِخَطِیئَتِی ،

وَ هَذِهِ یَدِی وَ نَاصِیَتِی ،

أَسْتَکِینُ بِالْقَوَدِ مِنْ نَفْسِی ،

ارْحَمْ شَیْبَتِی ، وَ نَفَادَ أَیَّامِی ،

وَ اقْتِرَابَ أَجَلِی

وَ ضَعْفِی وَ مَسْکَنَتِی

وَ قِلَّهَ حِیلَتِی .

۵. مَوْلَایَ وَ ارْحَمْنِی

إِذَا انْقَطَعَ مِنَ الدُّنْیَا أَثَرِی ،

وَ امَّحَی مِنَ الْمَخْلُوقِینَ ذِکْرِی ،

وَ کُنْتُ مِنَ الْمَنْسِیِّینَ کَمَنْ قَدْ نُسِیَ

۶. مَوْلَایَ وَ ارْحَمْنِی عِنْدَ تَغَیُّرِ صُورَتِی وَ حَالِی

إِذَا بَلِیَ جِسْمِی ،

وَ تَفرَّقَتْ أَعْضَائِی ،

وَ تَقَطَّعَتْ أَوْصَالِی ،

یَا غَفْلَتِی عَمَّا یُرَادُ بِی .

۷. مَوْلَایَ وَ ارْحَمْنِی فِی حَشْرِی وَ نَشْرِی ،

وَ اجْعَلْ فِی ذَلِکَ الْیَوْمِ مَعَ أَوْلِیَائِکَ مَوْقِفِی ،

وَ فِی أَحِبَّائِکَ مَصْدَرِی ،

وَ فِی جِوَارِکَ مَسْکَنِی ،

یَا رَبَّ الْعَالَمِینَ .

His Supplication for the Removal of Worries (۵۴

(۵۴) وَ کَانَ مِنْ دُعَائِهِ عَلَیْهِ السَّلَامُ فِی اسْتِکْشَافِ الْهُمُومِ

۱. یَا فَارِجَ الْهَمِّ ،

وَ کَاشِفَ الْغَمِّ ،

یَا رَحْمَانَ الدُّنْیَا وَ الْآخِرَهِ وَ رَحِیمَهُمَا ،

صَلِّ عَلَی مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ افْرُجْ هَمِّی ، وَ اکْشِفْ غَمِّی .

۲. یَا وَاحِدُ یَا أَحَدُ یَا صَمَدُ

یَا مَنْ لَمْ یَلِدْ وَ لَمْ یُولَدْ

وَ لَمْ یَکُنْ لَهُ کُفُواً أَحَدٌ ،

اعْصِمْنِی وَ طَهِّرْنِی ،

وَ اذْهَبْ بِبَلِیَّتِی .

وَ اقْرَأْ آيَهَ الْكَرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ، وَ قُلْ :

۳. اللَّهُمَّ إِنِّی أَسْأَلُکَ

سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهُ ،

وَ ضَعُفَتْ قُوَّتُهُ ،

وَ كَثُرَتْ ذُنُوبُهُ ،

سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ مُغِيثاً ،

وَ لَا لِضَعْفِهِ مُقَوِّياً ،

وَ لَا لِذَنْبِهِ غَافِراً غَيْرَكَ ،

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

أَسْأَلُكَ عَمَلًا تُحِبُّ بِهِ مَنْ عَمِلَ بِهِ ،

وَ يَقِيناً تَنْفَعُ بِهِ مَنِ اسْتَيْقَنَ بِهِ

حَقَّ الْيَقِينَ فِی نَفَاذِ أَمْرِكَ .

۴. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ،

وَ اقْبِضْ عَلَى الصِّدْقِ نَفْسِی ،

وَ اقْطَعْ مِنَ الدُّنْيَا حَاجَتِی ،

وَ اجْعَلْ فِيمَا

p: ۳۲۱

عِنْدَكَ رَغْبَتِی

شَوْقاً إِلَى لِقَائِكَ ،

وَ هَبْ لِی صِدْقَ التَّوَكُّلِ عَلَيْكَ .

۵. أَسْأَلُکَ مِنْ خَیْرِ کِتَابٍ قَدْ خَلَا ،

وَ أَعُوذُ بِکَ مِنْ شَرِّ کِتَابٍ قَدْ خَلَا ،

أَسْأَلُکَ خَوْفَ الْعَابِدِینَ لَکَ ،

وَ عِبَادَهَ الْخَاشِعِینَ لَکَ ،

وَ یَقِینَ الْمُتَوَکِّلِینَ عَلَیْکَ ،

وَ تَوَکُّلَ الْمُؤْمِنِینَ عَلَیْکَ .

۶. اللَّهُمَّ اجْعَلْ رَغْبَتِی فِی مَسْأَلَتِی

مِثْلَ رَغْبَهِ أَوْلِیَائِکَ فِی مَسَائِلِهِمْ ،

وَ رَهْبَتِی مِثْلَ رَهْبَهِ أَوْلِیَائِکَ ،

وَ اسْتَعْمِلْنِی فِی مَرْضَاتِکَ

عَمَلًا لَا أَتْرُکُ مَعَهُ شَیْئاً مِنْ دِینِکَ

مَخَافَهَ أَحَدٍ مِنْ خَلْقِکَ .

۷. اللَّهُمَّ هَذِهِ حَاجَتِی فَأَعْظِمْ فِیهَا رَغْبَتِی ،

وَ أَظْهِرْ فِیهَا عُذْرِی ،

وَ لَقِّنِّی فِیهَا حُجَّتِی ،

وَ عَافِ فِیهَا جَسَدِی .

۸. اللَّهُمَّ مَنْ أَصْبَحَ لَهُ

ثِقَهٌ أَوْ رَجَاءٌ غَیْرُکَ ،

فَقَدْ أَصْبَحْتُ

وَ أَنْتَ ثِقَتِی وَ رَجَائِی فِی الْأُمُورِ کُلِّهَا ،

فَاقْضِ لِی بِخَیْرِهَا عَاقِبَهً ،

وَ نَجِّنِی مِنْ مَضَلَّاتِ الْفِتَنِ

بِرَحْمَتِکَ یَا أَرْحَمَ الرَّاحِمِینَ .

۹. وَ صَلَّی اللَّهُ عَلَی سَیِّدِنَا

مُحَمَّدٍ رَسُولِ اللَّهِ الْمُصْطَفَی

وَ عَلَی آلِهِ الطَّاهِرِینَ

١- O Reliever of worry!

O Remover of grief!

O Merciful in this world and the next

and Compassionate in both!

Bless Muhammad and his Household,

relieve my worry,

and remove my grief!

٢- O One, O Unique, O Eternal Refuge!

O He Who has not begotten,

nor has been begotten,

and equal to Him is not any one!(١)

Preserve me,

purify me,

and take away my affliction!

Here you should recite the throne verse (۲:۲۵۵), the two Suras of taking refuge (۱۱۳-:۱۱۴), and unity (۱۱۲). Then say

O God, I ask Thee -۳

,with the asking of him whose neediness is intense

,whose strength is frail

,whose sins are many

,the asking of one who finds no helper in his neediness

,no strengthener in his frailty

,no forgiver of his sin other than Thee

!O Possessor of majesty and munificence

I

Sura ۱۱۲ -۱

ask of Thee a work through which Thou wilt love him who works it

and a certainty by which Thou wilt profit him who is certain

!with the truth of certainty concerning the execution of Thy command

,O God -۴

,bless Muhammad and the Household of Muhammad

,take my soul while it is firm in sincerity

,cut off my need for this world

make my desire for what is with Thee

,become a yearning to meet Thee

!and give me true confidence in Thee

I ask of Thee the good of the writ that has been made -۵

(and I seek refuge with Thee from the evil of the writ that has been made.(۱

I ask of Thee

,the fear of The worshipers

,the worship of those humbly fearful of Thee

,the certainty of those who have confidence in Thee

.and the confidence of those who have faith in Thee

O God, make my desire in my asking -۶

,like the desire of Thy friends in their asking

and my fear

!like the fear of Thy friends

Employ me in Thy good pleasure through works

in which I will not leave aside anything of Thy religion

!fearing any of Thy creatures

,O God -۷

,this is my need

,so make my desire for it great

,within it make manifest my excuse

,through it instil me with my argument

!and by means of it make well my body

,O God -۸

some rise in the morning

.having trust or hope in other than Thee

,I rise in the morning

,and Thou art my trust and my hope in all affairs

so decree for me those which are best in outcome

and deliver me

Allusion to such verses as ۸:۶۸: Had it not been for a prior writ from God, there had - ۱
.afflicted you, for what you took, a dreadful chastisement

,from misguiding trials

!O Most Merciful of the merciful

,And God bless our chief -۹

,Muhammad the Messenger of God, the chosen

!and his Household, the pure

Addenda :These seven additional supplications are appended in some copies of the Sahifa

One of his Glorifications of Allah (۵۵

(۵۵) وکان من تسبیحه أعنی زین العابدین علیه السلام

(One of his glorifications, that is, of Zayn al-‘Abidin (upon him be peace))

۱- Glory be to Thee, O God,

and I beg Thy loving care!

۲- Glory be to Thee, O God,

and high art Thou exalted!

۳- Glory be to Thee, O God,

(۱) and might is Thy loincloth!

۴- Glory be to Thee, O God,

and mightiness is Thy cloak!

۵- Glory be to Thee, O God,

and magnificence is Thy authority!

۶- Glory be to Thee, All-Mighty!

How mighty Thou art!

۷- Glory be to Thee!

(۲) Thou art glorified in the highest!

(۳) Thou hearest and seest what is under the soil!

۸- Glory be to Thee!

(۴) Thou art witness over every whispered conversation!

۹- Glory be to Thee,

!the place where every complaint is put down

,Glory be to Thee -۱۰

!present in every assembly

,Glory be to Thee -۱۱

!object of great hopes

!Glory be to Thee -۱۲

!Thou seest what is at the lowest depth of the water

!Glory be to Thee -۱۳

Thou hearest the breaths of the fish

!in the lowest depths of the oceans

!Glory be to Thee -۱۴

!Thou knowest the weight of the heavens

!Glory be to Thee -۱۵

!Thou knowest the weight of the earths

!Glory be to Thee -۱۶

!Thou knowest the weight of the sun and the moon

!Glory be to Thee -۱۷

Thou knowest the weight of the darkness and

This verse and the following allude to the well-known hadith qudsi: 'Might is My - ۱

loincloth and mightiness My cloak. If anyone contends with Me in either of these, I will cast him into Gehenna.' Cf. W. Graham, Divine Word and Prophetic Word, pp. ۱۶۲-۳.

۲ - This is probably an allusion to the Highest Assembly, the angels mentioned in ۳۷:۸ and ۳۸:۶۹.

۳- Cf. ۲۰:۶.

۴ - Cf. ۹:۷۸: Know they not that God knows their secret and their whispered conversation, and that God knows the things unseen? See also ۴۳:۸۰, ۵۸:۷.

the light!

۱۸- Glory be to Thee!

Thou knowest the weight of the shadow and the air!

۱۹- Glory be to Thee!

Thou knowest the weight of the wind,

how many times it is greater than the weight of a dust mote!

۲۰- Glory be to Thee,

All-holy, All-holy, All-holy!

۲۱- Glory be to Thee!

I wonder how any who knows Thee could fear Thee not!

۲۲- Glory be to Thee, O God,

and Thine is the praise!

۲۳- Glory be to God, the All-high, the All-Mighty!

He said: Al-Zuhri related from Sa'id ibn al-Musayyib.(۱)

The people were not going out of Mecca until Ali ibn al-Husayn, the chief of the worshippers (upon him be peace) went out.

So he went out, and they went out with him. He stopped in one of the waystations and prayed two rak'as. Then he glorified God - I mean with this glorification - during his prostration.

There was no tree and no clod of earth that did not glorify along with him, so we were frightened. He raised his head.

He said: O Sa'id, are you frightened? I said: Yes, O son of the Messenger of God!

He said: This is the greatest glorification. It was related to me by my father from his grandfather from the Messenger of God (God bless him and his Household). No sins remain with this glorification. When God (majestic is His majesty) created Gabriel, He inspired him with this glorification. It is God's greatest name.

۱. سُبْحانَکَ اللّهُمَّ وَحَنانَیْکَ.

۲. سُبْحانَکَ اللّهُمَّ وَتَعالَیْتَ.

۳. سُبْحانَکَ اللّهُمَّ وَالْعِزُّ إزارُکَ.

۴. سُبْحانَکَ اللّهُمَّ وَالْعَظَمَهُ رِدآؤُکَ.

۵.

۱- Ibn Shihab al-Zuhri (d. ۱۲۴/۷۴۲) was a well known jurist and traditionist and, as mentioned in the introduction, is credited with being the first to call the Imam by the title 'Zayn al-'Abidin'. Sa'id ibn al-Musayyib (d. ۹۴/۷۱۲-۷۱۳), one of the 'seven jurists' of Medina, was known as the 'Chief of the Followers' (sayyid al-tabi'in), that is, those who followed the generation of the Prophet's Companions.

سُبْحانَکَ اللّهُمَّ وَالْکِبْرِیآءُ سُلْطانُکَ.

۶. سُبْحانَکَ مِنْ عَظِیم ما أَعْظَمَکَ.

٧. سُبْحانَكَ سُبِّحْتَ فِی الملا الأعْلی،

تَسْمَعُ وَتَرى ما تَحْتَ الثَّرى.

٨. سُبْحانَكَ

أَنْتَ شَاهِدُ كُلِّ نَجْوى.

٩. سُبْحانَكَ مَوْضِعُ كُلِّ شَكْوى.

١٠. سُبْحانَكَ حاضِرُ كُلِّ مَلا.

١١. سُبْحانَكَ عَظِيمُ الرَّجآءِ.

١٢. سُبْحانَكَ

تَرى ما فِی قَعْرِ الْمَآءِ.

١٣. سُبْحانَكَ تَسْمَعُ أَنْفَاسَ الْحِيتَانِ

فِی قُعُورِ الْبِحَارِ.

١۴. سُبْحانَكَ

تَعْلَمُ وَزْنَ السَّمواتِ.

١۵. سُبْحانَكَ تَعْلَمُ وَزْنَ الاَرَضِينَ.

١۶. سُبْحانَكَ تَعْلَمُ وَزْنَ الشَّمْسِ وَالْقَمَرِ.

١٧. سُبْحانَكَ تَعْلَمُ وَزْنَ الظُّلْمَهِ وَالنُّورِ.

١٨. سُبْحانَكَ

تَعْلَمُ وَزْنَ الْفَیْءِ وَالْهَوآءِ.

١٩. سُبْحانَكَ تَعْلَمُ وَزْنَ

الرِّيحِ كَمْ هِیَ مِنْ مِثْقَالِ ذَرَّه.

۲۰. سُبْحَانَكَ قُدُّوسٌ قُدُّوسٌ قُدُّوسٌ.

۲۱. سُبْحَانَكَ عَجَباً مَنْ عَرَفَكَ

كَيْفَ لَا يَخافُكَ؟!.

۲۲. سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

۲۳. سُبْحَانَكَ اللهُ الْعَلِيُّ الْعَظِيمُ.

روى الزُّهْرِى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قالَ:

كانَ الْقَوْمُ لا يَخْرُجُونَ مِنْ مَكَّهَ حَتَّى يَخْرُجَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ عَلَيْهِ السَّلامُ،

فَخَرَجَ وَخَرَجْتُ مَعَهُ، فَنَزَلَ فِى بَعْضِ لْمَنَازِلِ فَصَلَّى رَكْعَتَيْنِ، فَسَبَّحَ فِى سُجُودِهِ يَعْنِى بِهذَا التَّسْبِيحِ

فَلَمْ يَبْقَ شَجَرٌ وَلا مَدَرٌ إِلاَّ سَبَّحَ مَعَهُ، فَفَزِعْنَا، فَرَفَعَ رَأسَهُ،

فَقَالَ: يَا سَعِيدٌ أَفَزِعْتَ؟ فَقُلْتُ: نَعَمْ يَا ابْنَ رَسُولِ اللهِ

فَقالَ: هذَا التَّسْبِيحُ الاعْظَمُ، حَدَّثَنِى أَبِى عَنْ جَدِّى عَنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا تَبْقَى الذُّنُوبُ مَعَ هَذَا التَّسْبِيحِ، وَأَنَّ اللهَ جَلَّ جَلالُهُ لَمَّا خَلَقَ جَبْرَئِيلَ أَلْهَمَهُ هذَا التَّسْبِيحَ، وَهُوَ اسْمُ اللهِ الأَكْبَرُ.

(A Supplication and Magnification by him (upon him be peace (۵۶

(۵۶) دعاء وتمجيد له عليه السلام

۱ الْحَمْدُ للهِ الَّذِى تَجَلَّى لِلْقُلُوبِ بِالْعَظَمَهِ،

وَاحْتَجَبَ عِنِ الاَبْصَارِ بِالْعِزَّهِ،

وَاقْتَدَرَ عَلَى الاَشْيآءِ بِالْقُدْرَهِ.

۲ . فَلَا الاَبْصارُ تَثْبُتُ لِرُؤْيَتِهِ

وَلَا الاَوْهَامُ تَبْلُغُ كُنْهَ عَظَمَتِهِ.

۳ . تَجَبَّرَ بالْعَظَمَهِ وَالْكِبْرِيآءِ،

وَتَعَطَّفَ بِالْعِزِّ وَالْبِرِّ وَالْجَلالِ،

وَتَقَدَّسَ بِالْحُسْنِ وَالْجَمالِ،

وَتَمَجَّدَ بِالْفَخْرِ وَالْبَهآءِ،

وَتَجَلَّلَ بِالْمَجْدِ وَالْآلاءِ،

وَاسْتَخْلَصَ بِالنُّورِ وَالضِّيآءِ.

۴. خالِقٌ لا نَظِيرَ لَهُ،

وَأَحَدٌ لا نِدَّ لَهُ،

وَواحِدٌ لا ضِدَّ لَهُ،

وَصَمَدٌ لَا کُفْوَ لَهُ،

وَإلهٌ لا ثَانِیَ مَعَهُ،

وَفاطِرٌ لا شَرِیکَ لَهُ، وَرازِقٌ لا مُعِینَ لَهُ.

۵. وَالْأَوَّلُ بِلا زَوال،

والدَّآئِمُ

p: ۳۲۶

بِلا فَناء،

وَالْقائِمُ بِلا عَنآء، وَالْمُؤْمِنُ بِلا نِهایَه

وَالْمُبْدِئُ بِلا أَمَد، وَالصَّانِعُ بِلا أَحَد،

وَالرَّبُّ بِلا شَرِیک، وَالْفاطِرُ بِلا کُلْفَه، وَالْفَعَّالُ بِلا عَجْز.

۶. لَیْسَ لَهُ حَدٌّ فِی مَکان،

وَلا غایَهٌ فِی زَمان.

لَمْ يَزَلْ وَلاَ يَزُولُ وَلَنْ يَزَالَ

كَذلِكَ أَبَدَاً

هُوَ الإِلهُ الْحَیُّ الْقَیُّومُ،

الدَّآئِمُ القَدیمُ الْقادِرُ الْحَکِیمُ.

۷. إلهِی عُبَیْدُکَ بِفِناۤئِکَ،

ساۤئِلُکَ بِفِناۤئِکَ،

فَقِیرُکَ بِفِناۤئِکَ

(ثَلاثاً)

۸. إلهِی لَکَ یَرْهَبُ الْمُتَرَهِّبُونَ،

وَإلَیْکَ أَخْلَصَ الْمُسْتَهِلُّونَ،

رَهْبَةً لَکَ، وَرَجاۤءً لِعَفْوِکَ.

۹. یا إلهَ الْحَقِّ

ارْحَمْ دُعاۤءَ الْمُسْتَصْرِخِینَ،

وَاعْفُ عَنْ جَرآئِمِ الْغافِلِینَ،

وَزِدْ فِی إحْسَانِ الْمُنِیبِینَ

یَوْمَ الْوُفُودِ عَلَیْکَ

یا کَرِیمُ.

Praise belongs to God, who -۱

,disclosed Himself to hearts through mightiness

,veiled Himself from eyes through might

;and exercises power over the things through power

Eyes are not firm enough to see Him -۲

.and imaginations reach not the core of His mightiness

,He displays His overwhelming power in mightiness and magnificence -۳

,robes Himself in might, goodness, and majesty

,is far removed from imperfection through comeliness and beauty

,assumes His glory in pride and splendour

,puts on His majesty through glory and boons

.and has chosen for Himself light and radiance

,He is a Creator who has no equal -۴

,a Unique who has no rival

,a One who has no opposite

,an Eternal Refuge who has no match

,a God who has no second

,an Initiator who has no partner

.a Provider who has no helper

,He is the First without disappearance -۵

,the Everlasting without annihilation

,the Standing without difficulty

,the Security-giver without end

,the Originator without term

,the Maker without anything

,the Lord without partner

,the Initiator without discomfort

.the Accomplisher without incapacity

He has no bound in space -۶

;and no limit in time

,He ever was, He ever is

.He ever will be the same, endlessly

,He is God

p: ۳۲۷

,the Living, the Self-subsistent

.the Everlasting, the Eternal, the All-powerful, the All-wise

,My God -۷

,Thy little slave is in Thy courtyard

,Thy beggar is in Thy courtyard

!Thy poor one is in Thy courtyard

This verse should be said three times

,My God -۸

,before Thee tremble the pious tremblers

,to Thee devote themselves the lamenters

!in fear of Thee, in hope of Thee

,O God of Truth -٩

have mercy upon the supplication

!of those who cry for help

!Pardon the sins of the heedless

And increase beneficence

[toward those who keep turning [to Thee

,on the Day they arrive before Thee

!O Generous God

(His Supplication in Mentioning the Household of Muhammad (upon them be peace (٥٧

(٥٧) وكان من دعائه (عليه السلام) فى ذكر آل محمّد عليهم السلام

١. أَللَّهُمَّ يامَنْ

خَصَّ مُحَمَّداً وَآلَهُ بِالْكَرامَهِ،

وَحَباهُمْ بِالرِّسالَهِ،

وَخَصَّصهُمْ بِالْوَسِيلَهِ،

وَجَعَلَهُمْ وَرَثَهَ الاَنْبِياۤءِ،

وَخَتَمَ بِهِمُ الاَوْصِياۤءَ وَالاَئِمَّهَ،

وَعَلَّمَهُمْ عِلْمَ ما كَانَ وَعِلمَ مَا بَقِیَ

وَجَعَلَ أَفْئِدَهً مِنَ النَّاسِ تَهْوِى إِلَيْهِمْ.

۲. فَصَلِّ عَلَى مُحَمَّد وَآلِهِ الطَّاهِرِينَ،

وَافْعَلْ بِنا ما أَنْتَ أَهْلُهُ

فِى الدِّينِ وَالدُّنْيا وَالاخِرَهِ،

إِنَّکَ عَلَى کُلِّ شَىْء قَدِيرٌ.

۱- O God, O He Who

singled out Muhammad and his Household for honour,

showed favour toward them with messengerhood,

specified them for the mediation,(۱)

appointed them the heirs to the prophets,

sealed with them the executors and the Imams,

taught them the knowledge of what has been

and what remains to be,

and made the hearts of the people incline toward them!

۲- Bless Muhammad and his Household, the pure,

and act toward us with that of which Thou art worthy

in religion, in this world, and in the next world!

Thou art powerful over everything.(۲)

His Supplication in Calling down Blessings upon Adam (۵۸

(۵۸) و کان من دعائه (علیه السلام) فی الصلاه علی آدم علیه السلام

۱ أَللَّهُمَّ

۱- On the 'mediation' given to the Imams, see the note on ۴۷.۵۶.

۲- ۳:۲۶

وَ آدَمُ

بَدِیعُ فِطْرَتِکَ،

وَأَوَّلُ مُعْتَرِف مِنَ الطِّینِ بِرُبوبِیَّتِکَ،

وَبَدْوُ حُجَّتِکَ عَلی عِبادِکَ وَبَرِیَّتِکَ،

وَالدَّلِیلُ عَلَی الاسْتِجَارَهِ بِعَفْوِکَ مِنْ عُقُوبَتِکَ،

وَالنَّاهِجُ سُبُلَ تَوْبَتِکَ،

وَالْمُوَسَّلُ بَیْنَ الْخَلْقِ وَبَیْنَ مَعْرِفَتِکَ.

۲. وَالَّذِی لَقَّنْتَهُ مَا رَضِیْتَ بِهِ عَنْهُ،

بِمَنِّکَ عَلَیْهِ وَرَحْمَتِکَ.

۳. وَالْمُنِیبُ الَّذِی لَمْ یُصِرَّ عَلَی مَعْصِیَتِکَ،

وَسآبِقُ الْمُتَذَلِّلِینَ

بِحَلْقِ رَأْسِهِ فِی حَرَمِکَ،

وَالْمُتَوَسِّلُ بَعْدَ الْمَعْصِیَهِ

بِالطَّاعَهِ إلی عَفْوِکَ،

وَأَبُو الاَنْبِیآءِ

الَّذِینَ أُوذُوا فِی جَنْبِکَ،

وَأَکْثَرُ سُکَّانِ الاَرْضِ سَعْیاً فِی طاعَتِکَ.

۴. فَصَلِّ عَلَيْهِ أَنْتَ يا رَحْمنُ،

وَمَلائِكَتُكَ، وَسُكّانُ سَمواتِكَ وَأَرْضِكَ

كَما عَظَّمَ حُرُماتِكَ،

وَدَلَّنا عَلى سَبِيلِ مَرْضاتِكَ

يا أَرْحَمَ الرّاحِمِينَ.

١- O God, as for Adam,

the marvel of Thy creation,

the first made of clay to confess Thy Lordship,

the beginning of Thy argument against Thy servants and creatures,

the guide to seeking sanctuary in Thy pardon

from Thy punishment,

the opener of the paths of repentance toward Thee,

the giver of the creatures access to knowledge of Thee,

٢- the one concerning whom Thou hast conveyed Thy good pleasure

through Thy kindness and Thy mercy toward him,

٣- the one who turned back and did not persist in disobeying Thee,

the forerunner among the self-abasers,

who shaved his head in Thy sacred precinct,

and among the seekers of access to Thy pardon,

through obedience after disobedience,

,and the father of the prophets

who were made to suffer for Thy sake

– and who strove more than all the earth's inhabitants in obeying Thee

- bless him, Thou - O All-merciful -۴

Thy angels, and the inhabitants of Thy heavens

,and Thy earth

just as he magnified Thy inviolable commands

,and guided us upon the path of Thy good pleasure

!O Most Merciful of the merciful

His Supplication in Distress and Seeking Release (۵۹

(۵۹) وکان من دعائه (علیه السلام) فی الکرب والاقاله

۱. إلهِی

p: ۳۲۹

لا تُشْمِتْ بِی عَدُوِّی،

وَلاَ تَفْجَعْ بِی حَمِیمِی وَصَدِیقِی.

۲. إلهی هَبْ لِی لَحْظَهً مِنْ لَحظاتِکَ

تَکْشِفُ عَنِّی مَا ابْتَلَیْتَنِی بِهِ،

وَتُعِیدُنِی إلَی أَحْسَنِ عَادَاتِکَ عِنْدِی،

وَاسْتَجِبْ دُعَائِی

وَدُعَاءَ مَنْ أَخْلَصَ لَکَ دُعآءَهُ،

فَقَدْ ضَعُفَتْ قُوَّتِی،

وَقَلَّتْ حِیلَتِی،

وَاشْتَدَّتْ حالِی،

وَأَیِسْتُ مِمَّا عِنْدَ خَلْقِکَ

فَلَمْ یَبْقَ لِی إلاَّ رَجآؤُکَ عَلَیَّ.

۳. إلِهِی إنَّ قُدْرَتَکَ عَلَی کَشْفِ مَا أَنَا فِیهِ

کَقُدْرَتِکَ عَلی مَا ابْتَلَیْتَنِی بِهِ،

وَإنَّ ذِکْرَ عَوآئِدِکَ یُونِسُنِی،

وَالرَّجآءُ فِی إنْعَامِکَ وَفَضْلِکَ یُقَوِّینِی؛

لاِنِّی لَمْ أَخْلُ مِنْ نِعْمَتِکَ

مُنْذُ خَلَقْتَنِی.

۴. وَأَنْتَ إلِهِی مَفْزَعِی وَمَلْجَأی،

وَالْحافِظُ لِی وَالذَّآبُّ عَنِّی،

۵. الْمُتَحَنِّنُ عَلَیَّ، الرَّحِیمُ بِیَ،

الْمُتَکَفِّلُ بِرِزْقِی

فِی قَضآئِکَ کَانَ ما حَلَّ بِی،

وَبِعِلْمِکَ مَا صِرْتُ إلَیْهِ.

۶. فَاجْعَلْ یا وَلِیِّی وَسَیِّدِی

فِیما قَدَّرْتَ وَقَضَیْتَ عَلَیَّ، وَحَتَمْتَ

عافِیَتِی، وَما فِیهِ صَلاَحِی

وَخَلاصِی مِمَّا أَنَا فِیهِ;

۷. فَإِنِّی لا أَرْجُو لِدَفْعِ ذلِکَ غَیْرَکَ، وَلا أَعْتَمِدُ فِیهِ إلَّا عَلَیْکَ.

۸. فَکُنْ یا ذَا الْجَلاَلِ وَالاِکْرَامِ، عِنْدَ أَحْسَنِ ظَنِّی بِکَ.

۹. وَارْحَمْ ضَعْفِی وَقِلَّهَ حِیلَتِی،

وَاکْشِفْ کُرْبَتِی،

وَاسْتَجِبْ دَعْوَتِی،

وَأَقِلْنِی عَثْرَتِی،

وَامْنُنْ عَلَیَّ بِذلِکَ،

وَعَلی کُلِّ داعٍ لَکَ.

أَمَرْتَنِی یا سَیِّدِی بِالدُّعآءِ،

وَتَکَفَّلْتَ بِالاجابَهِ،

وَوَعْدُکَ الْحَقُّ الَّذِی لا خُلْفَ فِیهِ وَلا تَبْدِیلَ.

۱۰. فَصَلِّ عَلی مُحَمَّد نَبِیِّکَ وَعَبْدِکَ،

وَعَلَی الطَّاهِرِینَ مِنْ أَهْلِ بَیْتِهِ،

وَأَغِثْنِی;

فَأَنَّکَ غِیاثُ مَنْ لا غِیَاثَ لَهُ،

وَحِرْزُ مَنْ لا حِرْزَ لَهُ،

وَأَنَا الْمُضْطَرُّ الَّذِی أَوْجَبْتَ إجابَتَهُ،

وَکَشْفَ ما بِهِ مِنَ السُّوءِ.

۱۱. فَأَجِبْنِی، وَاکْشِفْ هَمِّی

وَفَرِّجْ غَمِّی،

وَأَعِدْ حالِی إلی أَحْسَنِ ما کانَتْ عَلَیْهِ

وَلا تُجازِنِی بِالاسْتِحْقاقِ،

وَلکِنْ بِرَحْمَتِکَ الَّتِی وَسِعَتْ کُلَّ شَیْء

یا ذَا الْجَلالِ وَالإِکْرامِ،

صَلِّ عَلَی مُحَمَّد وَآلِ مُحَمَّد،

وَاسْمَعْ وَأَجِبْ یا عَزِیزُ.

My God, let not my enemy gloat over me -۱

!and torment not my dear kinsman or friend through me

,My God -۲

,of Thy glances, give me one glance

and thereby remove from me that by which Thou hast afflicted me

and return me to the best of Thy customs with

p: ۳۳۰

!me

Respond to my supplication

,and the supplication of him who devotes his supplication sincerely to Thee

,for my power has become frail

,my stratagems few

,my situation severe

,and I despair of what is with Thy creatures

!so nothing remains for me but hope in Thee

My God, surely Thy power to remove that in which I dwell -٣

!is like Thy power in that with which Thou hast afflicted me

And surely the remembrance of Thy acts of kindliness comforts me

,and hope in Thy showing favour and Thy bounty strengthens me

.for I have not been without Thy favour ever since Thou created me

,And Thou, my God, art my place of flight -۴

,my asylum

,my protector, my defender

,the loving toward me, the compassionate -۵

.and the guarantor of my provision

In Thy decree lay what has settled upon me

.and in Thy knowledge that to which I have come home

So, my Patron and Master, place -۶

,within that which Thou hast ordained, decreed

,and made unavoidable for me

my well-being and that wherein lies my soundness

!and my deliverance from that in which I am

,I hope for none to repel this other than Thee -٧

.and I rely in it only upon Thee

,O Possessor of majesty and munificence -۸

be with my best opinion of Thee!(۱) ۱

,Have mercy upon my frailty and the paucity of my stratagems -۹

,remove my distress

,grant my supplication

,ease me from my stumble

and show kindness to me in that

!and to everyone who supplicates Thee

My Master, Thou hast commanded me to supplicate

(and undertaken to respond,(۲

and Thy promise is the truth

in which there is

p: ۳۳۱

Allusion to the hadith qudsi, 'I am with My servant's opinion of Me'; in some - ۱ versions, there occurs the phrase, 'so let him think about Me what he will' (Graham, .(Divine Word, pp. ۱۲۷-۱۳۰

.Again reference to ۴۰:۶۰: Supplicate Me and I will respond to you -۲

(no failing, nor any change.(۱

,So bless Muhammad, Thy prophet and servant -۱۰

,and the pure, the Folk of his House

,and help me

surely Thou art the help of him who has no help

,and the stronghold of him who has no stronghold

while I am the distressed

the response to whom and the removal of evil from whom Thou hast made (obligatory!(٢

,So respond to me, remove my concern -١١

,relieve my gloom

,return my state to the best it has been

,and repay me not according to what I deserve

(but according to Thy mercy which embracest all things,(٣

!O Possessor of majesty and munificence

,Bless Muhammad and the Household of Muhammad

,hear, and respond

!O All-mighty

His Supplication against that which he Feared and Dreaded (۶۰

(His Supplication against that which he Feared and Dreaded(۴ (۶۰

(۶۰) وكان من دعائه (عليه السلام) ممّا يحذره ويخافه

١. إلهِى إنَّهُ لَيْسَ يَرُدُّ غَضَبَکَ إلاَّ حِلْمُکَ،

وَلاَ يُنْجِى مِنْ عِقَابِکَ إلاَّ عَفْوُکَ،

وَلاَ يُخَلِّصُ مِنْكَ إلاّ رَحْمَتُكَ وَالتَّضَرُّعُ إلَيْكَ.

۲ فَهَبْ لِی یا إلهِی فَرَحاً بِالْقُدْرَهِ

الَّتِی بِهَا تُحْیِی مَیْتَ الْبِلادِ،

وَبِها تَنْشُرُ أَرْواحَ الْعِبادِ،

وَلا تُهْلِکْنِی،

وَعَرِّفْنِی الإجابَهَ یارَبِّ،

وَارْفَعْنِی وَلا تَضَعْنِی،

وَانْصُرْنِی، وَارْزُقْنِی،

وَعافِنِی مِنَ الآفاتِ.

۳. یارَبِّ إنْ تَرْفَعْنِی فَمَنْ یَضَعُنِی؟

وَإنْ تَضَعْنِی فَمَنْ یَرْفَعُنِی؟

وَقَدْ عَلِمْتُ یا إلهِی أَنْ لَیْسَ فِی حُکْمِکَ ظُلْمٌ،

وَلا فِی نَقِمَتِکَ عَجَلَهٌ،

إنَّما یَعْجَلُ مَنْ یَخافُ الْفَوْتَ،

وَیَحْتاجُ إلَی الظُّلْمِ الضَّعِیفُ،

وَقَدْ تَعالَیْتَ عَنْ ذلِکَ یا سَیِّدِی عُلُوّاً کَبِیراً.

۴. رَبِّ لا تَجْعَلْنِی لِلْبَلاءِ غَرَضاً،

وَلا لِنَقِمَتِکَ نَصَباً،

وَمَهِّلْنِی وَنَفِّسْنِی،

وَأَقِلْنِی عَثْرَتِی،

وَلا تُتْبِعْنِی بِالْبَلاءِ،

فَقَدْ تَری ضَعْفِی وَقِلَّهَ حِیلَتِی،

فَصَبِّرْنِی، فَإِنّی یارَبِّ ضَعِیفٌ

مُتَضَرِّعٌ إِلَیْکَ یا رَبِّ.

۵. وَأَعُوذُ بِکَ مِنْکَ، فَأَعِذْنِی.

۶. وَأَسْتَجِیرُ بِکَ مِنْ کُلِّ بَلاء،

فَأَجِرْنِی.

۷. وَأَسْتَتِرُ بِکَ،

فَاسْتُرْنِی یا سَیِّدِی مِمَّا أَخافُ وَأَحْذَرُ.

۸. وَأَنْتَ الْعَظِیمُ أَعْظَمُ مِنْ کُلِّ عَظِیم.

۹. بِکَ بِکَ بِکَ

۱- Allusion to Qur'anic verses such as: Surely God will not fail in His promise (۱۳:۳۱), and (There is no change for the words of God (۱۰:۶۴).

۲- Allusion to ۲۷:۶۲. Cf. Supplication ۱۰.۴.

۳- ۷:۱۵۶

۴- This supplication seems to be another version of ۴۸.۱۳ ff.

اسْتَتَرْتُ.

۱۰. یا أَللَّهُ یا أَللَّهُ یا أَللَّهُ

یا أَللَّهُ یا أَللَّهُ یا أَللَّهُ

یا أَللَّهُ یا أَللَّهُ یا أَللَّهُ یا أَللَّهُ

صَلِّ عَلَى مُحَمَّد وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

۱- My God,

nothing repels Thy wrath but Thy clemency,

nothing delivers from Thy punishment but Thy pardon,

(۱) nothing rescues from Thee but Thy mercy and pleading to Thee!

۲- So give me, my God, relief by means of the power

through which Thou bringest the dead lands to life

(۲) and revivest the spirits of the servants!

Destroy me not,

and give me the knowledge of Thy response,

my Lord!

Raise me up and push me not down,

help me, provide for me,

and release me from every blight!

۳- My Lord,

if Thou raisest me up, who will push me down?

If Thou pushest me down, who will raise me up?

But I know, my God, that there is no wrong in Thy decree,

and no hurry in Thy vengeance.

He alone hurries who fears to miss,

.and only the weak needs to wrong

,But Thou art exalted, my Master

!high indeed above all that

,My Lord -۴

make me not the target of affliction

,nor the object of Thy vengeance

,respite me, comfort me

,release me from my stumble

,and send not affliction after me

.for Thou hast seen my frailty, and the paucity of my stratagems

,So give me patience, for I, my Lord, am weak

!and I plead to Thee, my Lord

,I seek refuge in Thee from Thee -۵

(so give me refuge!(۳

,I seek sanctuary in Thee from every affliction -۶

!so grant me sanctuary

,I cover myself through Thee -۷

,so cover me, my Master

from what I fear and

.Cf. note ۲۵۶ -۱

.Cf. note ۲۵۷ -۲

.Part of the hadith quoted in the introduction and note ۲۵۶ -۳

!dread

,Thou art the All-mighty -۸

!mightier than every mighty thing

,Through Thee, through Thee, through Thee -۹

.I cover myself

,O God, O God, O God -۱۰

,O God, O God, O God

!O God, O God, O God, O God

,Bless Muhammad and his Household

!the good, the pure

His Supplication in Abasing himself (۶۱

(۶۱) وكان من دعائه (عليه السلام) فى التذلّل

۱. مَوْلاىَ مَوْلاىَ،

أَنْتَ الْمَوْلَى، وَأَنَا الْعَبْدُ،

وَهَلْ يَرْحَمُ الْعَبْدَ إلاَّ الْمَوْلى.

۲. مَوْلاىَ مَوْلاىَ،

أَنْتَ الْعَزِيزُ، وَأَنَا الذَّلِيلُ،

وَهَلْ يَرْحَمُ الذَّلِيلَ إلاَّ الْعَزِيزُ.

٣. مَوْلایَ مَوْلایَ،

أَنْتَ الْخَالِقُ، وَأَنَا الْمَخْلُوقُ،

وَهَلْ یَرْحَمُ الْمَخْلُوقَ إلاَّ الْخَالِقُ.

۴. مَوْلایَ مَوْلایَ،

أَنْتَ الْمُعْطِی وَأَنَا السَّائِلُ،

وَهَلْ یَرْحَمُ السَّائِلَ إلاَّ الْمُعْطِی.

۵. مَوْلایَ مَوْلایَ،

أَنْتَ الْمُغِیثُ وَأَنَا الْمُسْتَغِیثُ،

وَهَلْ یَرْحَمُ الْمُسْتَغِیثَ إلاَّ الْمُغِیثُ.

۶. مَوْلایَ مَوْلایَ،

أَنْتَ الْباقِی وَأَنَا الْفَانِی،

وَهَلْ یَرْحَمُ الْفانِی إلاَّ الْباقِی.

٧. مَوْلایَ مَوْلایَ،

أَنْتَ الدَّائِمُ وَأَنَا الزَّائِلُ،

وَهَلْ یَرْحَمُ الزَّآئِلَ إلاَّ الدَّآئِمُ.

٨. مَوْلایَ مَوْلایَ،

أَنْتَ الْحَیُّ وَأَنَا الْمَیِّتُ،

وَهَلْ یَرْحَمُ الْمَیِّتَ إلاَّ الْحَیُّ.

٩. مَوْلایَ مَوْلایَ،

أَنْتَ الْقَوِیُّ وَأَنَا الضَّعِیفُ،

وَهَلْ يَرْحَمُ الضَّعِيفَ إلاَّ الْقَوِيُّ.

١٠. مَوْلاىَ مَوْلاىَ،

أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ،

وَهَلْ يَرْحَمُ الْفَقِيرَ إلاَّ الْغَنِيُّ

١١. مَوْلاىَ مَوْلاىَ،

أَنْتَ الْكَبِيرُ وَأَنَا الصَّغِيرُ،

وَهَلْ يَرْحَمُ الصَّغِيرَ إلاَّ الْكَبِيرُ.

١٢. مَوْلاىَ مَوْلاىَ،

أَنْتَ الْمالِكُ وَأَنَا الْمَمْلُوكَ،

وَهَلْ يَرْحَمُ الْمَمْلُوكَ إلاَّ الْمالِكُ.

!My Master, my Master -١

!Thou art the Master and I the servant

?Has anyone mercy upon the servant but the master

!My Master, my Master -٢

!Thou art the Exalted and I the abased

?Has anyone mercy upon the abased but the exalted

!My Master, my Master -٣

!Thou art the Creator and I the creature

?Has anyone mercy upon the creature but the creator

!My Master, My Master -۴

!Thou art the Giver and I the asker

Has anyone mercy upon the asker

?but the giver

My Master, My -۵

p: ۳۳۴

!Master

!Thou art the Helper and I the seeker of help

?Has anyone mercy upon the seeker of help but the helper

!My Master, My Master -۶

!Thou art the Subsistent and I the perishing

?Has anyone mercy upon the perishing but the subsistent

!My Master, My Master -۷

!Thou art the Everlasting and I the vanishing

?Has anyone mercy upon the vanishing but the everlasting

!My Master, My Master -۸

!Thou art the Living and I the dead

Has anyone mercy upon the dead

?but the living

!My Master, My Master -۹

!Thou art the Strong and I the weak

?Has anyone mercy upon the weak but the strong

!My Master, My Master -١٠

!Thou art the Rich and I the poor

Has anyone mercy upon the poor

?but the rich

!My Master, My Master -١١

!Thou art the Great and I the small

Has anyone mercy upon the small

?but the great

!My Master, My Master -١٢

!Thou art the Owner and I the owned

?Has anyone mercy upon the owned but the owner

The Supplications for the Days of the Week

The Supplication for Sunday

دعاء يوم الأحد

,In the Name of God, the All-merciful

the All-compassionate

,In the Name of God -١

,from whom I hope for nothing but bounty

!and from whom I fear nothing but justice

,I rely only upon His word

!And I cling only to His cord

– In Thee I seek sanctuary -۲

– O Possessor of pardon and good pleasure

,from wrong and enmity

from the changes of time

,and the recurrence of sorrows

,from the striking of mishaps

.and from the expiration of my term before preparation and readiness

From Thee I seek guidance to that wherein is righteousness and being set – ۳

.right

From Thee I seek help -۴

.in that which is linked to success and favorable response

Thee I beseech for the garment of well-being and its completion -۵

.and for the covering of health and its permanence

,I seek refuge in Thee, my Lord, from the goadings of the satans

and I seek protection in Thy sovereignty

.from the inustice of the sovereigns

So accept my past prayers and fasting

and make my tomorrow and what is after

!better than my present hour and my today

Exalt me in my clan and my people

!and protect me in my waking and my sleeping

,For Thou art God, the Best Guardian

(And Thou art the Most Merciful of the merciful.(١

,O God -۶

I am quit before Thee

on this day of mine

and on all Sundays that follow it

,of associating others with Thee and of heresy

,and I devote my supplication sincerely to Thee

.addressing myself to Thy response

,So bless Muhammad and the household of Muhammad -۷

,the best of Thy creation

,the summoner to Thy truth

,exalt me with Thy exaltation, which is never made to suffer loss

,protect me with Thy eye, which never sleeps

and seal my affiar by cutting me off from everything but Thee

!and my life with forgiveness

Surely Thou art the All-forgiving, the All-compassionate!

بسم الله الرحمن الرحیم

١. بِسْمِ اللهِ الَّذِی لاَ أَرْجُو إلاَّ فَضْلَهُ،

وَلاَ أَخْشَی إلاَّ عَدْلَهُ،

وَلا أَعْتَمِدُ إلاَّ قَوْلَهُ،

وَلا أَتَمَسَّکُ إلاَّ بِحَبْلِهِ.

٢. بِکَ أَسْتَجِیرُ

یا ذَا الْعَفْوِ وَالرِّضْوانِ

مِنَ الظُّلْمِ وَالْعُدْوانِ،

وَمِنْ غِیَرِ الزَّمانِ،

وَتَواتُرِ الاَحْزانِ،

وَمِنْ طَوارِقِ الْحَدَثَانِ ،

وَمِنِ انْقِضآءِ الْمُدَّهِ قَبْلَ التَّأَهُّبِ وَالْعُدَّهِ.

٣. وَإیَّاکَ أَسْتَرْشِدُ لِما فِیهِ الصَّلاحُ وَالاِصْلاحُ،

۴. وَبِکَ أَسْتَعِینُ فِیما یَقْتَرِنُ بِهِ النَّجاحُ

p: ٣٣۶

١- ۶۴:١٢

وَالاِنْجاحُ.

۵. وَإیَّاکَ أَرْغَبُ فِی لِباسِ الْعافِیَهِ وَتَمامِها،

وَشُمُولِ السَّلامَهِ وَدَوامِها،

وَأَعُوذُ بِکَ یارَبِّ مِنْ هَمَزاتِ الشَّیاطِینِ،

وَأَحْتَرِزُ بِسُلْطانِکَ مِنْ جَوْرِ السَّلاطِینِ،

فَتَقَبَّلْ ما کانَ مِنْ صَلاتِی وَصَوْمِی،

واجْعَلْ غدی وَمَا بَعْدَهُ أَفَضَلَ من سَاعَتی وَیَوْمِی،

وَأَعِزَّنِی فِی عَشِیرَتِی وَقَوْمِی،

وَاحْفَظْنِی فِی یَقْظَتِی وَنَوْمِی،

فَأَنْتَ اللَّهُ خَیْرٌ حافِظاً،

وَأَنْتَ أَرْحَمُ الرَّاحِمِینَ.

۶. أَللَّهُمَّ إِنِّی أَبْرَأُ إِلَیْکَ

فِی یَوْمِی هذا وَ ما بَعْدَهُ مِنَ الاحادِ

مِنَ الشِّرْکَ وَالالْحَادِ،

وَأُخْلِصُ لَکَ دُعآئِی تَعَرُّضاً لِلاِجابَهِ

[واُقیم علی طاعتِکَ رجاءً للأِثابَهِ خ ل].

۷. فَصَلِّ عَلَی مُحَمَّد وَآلِ مُحَمَّد

خَیْرِ خَلْقِکَ،

الدَّاعِی إِلَی حَقِّکَ،

وَأَعِزَّنِی بِعِزِّکَ الَّذِی لا یُضامُ،

وَاحْفَظْنِی بِعَیْنِک الَّتِی لاتَنامُ،

وَاخْتِمْ بِالانْقِطَاعِ إِلَیْکَ أَمْرِی،

وَبِالْمَغْفِرَهِ عُمْرِی،

إِنَّکَ أَنْتَ الْغَفُورُ الرَّحِیمُ.

The Supplication for Monday

دعاء یوم الاثنین

,In the Name of God, the All-Merciful

the All-compassionate

,Praise belongs to God -۱

who allowed none to witness

,when He created the heavens and the earth

!and who took no helper when He authored the spirits

He has no associate in Divinity -۲

.and no support in Unity

,Tongues fall silent before the limit of describing Him -۳

,intellects fail before the core of knowing Him

,tyrants fall low in awe of Him

(faces are humbled in fear of Him,(۱

!and everything mighty yields to His mightiness

,So to Thee belongs praise -۴

,again and again, well-measured

!continually, methodically

,And may His blessings be upon His Messenger endlessly -۵

!His salutation everlastingly, eternally

O God, make -۶

,the beginning of this day of mine righteousness, its middle prosperity

!and its end success

I seek refuge in Thee

,from a day whose beginning is fright

,whose middle is anxiety

!and whose end is pain

,O God -۷

I pray forgiveness from Thee

,for every vow I have vowed

,every promise I have promised

and every pledge I have pledged

and then failed to

p: ۳۳۷

.Allusion to ۲۰:۱۱۱: Faces shall be humbled unto the Living, the Subsistent -۱

.keep for Thee

:I ask Thee concerning the complaints of Thy servants against me -۸

If there is a servant from among Thy servants

,or a handmaid from among Thy handmaids

who has against me

,a complaint because I have wronged him in respect to himself

,his reputation, his property

,his wife or his child

,evil words I have spoken about him in his absence

,an imposition upon him through inclination

caprice, scorn, zeal, false show, bigotry, whether he be absent or present, alive or ,dead

such that my hand has fallen short

and my capacity has been too narrow to make restitution to him

,or to annul my obligation to him

,I ask Thee -٩

O He who owns all objects of need

- which are granted by His will and hasten to His desire -

,that Thou blessest Muhammad and the Household of Muhammad

,makest [the one I have wronged] satisfied with me in the manner that Thou willest

!and givest me mercy from Thee

Forgiveness decreases Thee not

,and giving injures Thee not

!O Most Merciful of the merciful

١٠- O God,

give me on every Monday two favours from Thee:

the felicity to obey Thee at its beginning

and the favour of Thy forgiveness at its end!

O He who is God

and none other than whom grants forgiveness for sins!

بسم الله الرحمن الرحيم

١. أَلْحَمْدُ لِلَّهِ الَّذِى

لَمْ يُشْهِدْ أَحَداً

حِينَ فَطَرَ السَّمواتِ وَالاَرْضَ،

وَلاَ اتَّخَذَ مُعِيناً حِينَ بَرَأَ النَّسَماتِ.

٢. لَمْ يُشارَكْ فِى الالهِيَّهِ،

وَلَمْ يُظَاهَرْ فِى الْوَحْدانِيَّهِ.

٣. كَلَّتِ الاَلْسُنُ عَنْ غايَهِ صِفَتِهِ،

وَ انْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ،

وَتَوَاضَعَتِ الْجَبابِرَهُ لِهَيْبَتِهِ،

وَعَنَتِ الْوُجُوهُ لِخَشْيَتِهِ،

وَانْقَادَ كُلُّ عَظِيم لِعَظَمَتِهِ.

٤. فَلَكَ الْحَمْدُ مُتَوَاتِراً مُتَّسِقاً،

وَمُتَوَالِياً مُسْتَوْسِقاً.

.۵

p: ۳۳۸

وَصَلَواتُهُ عَلى رَسُولِهِ أَبَداً،

وَسَلامُهُ دَآئِماً سَرْمَدَاً.

۶. أَللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِى هذَا صَلاحَاً،

وَأَوْسَطَهُ فَلاحَاً،

وَآخِرَهُ نَجاحَاً،

وَأَعُوذُ بِكَ مِنْ يَوْم أَوَّلُهُ فَزَعُ،

وَأَوْسَطُهُ جَزَعٌ، وَآخِرُهُ وَجَعٌ.

۷. أَللَّهُمَّ إِنِّى أَسْتَغْفِرُكَ

لِكُلِّ نَذْر نَذَرْتُهُ،

وَلِكُلِّ وَعْد وَعَدْتُهُ،

وَلِكُلِّ عَهْد عاهَدْتُهُ،

ثُمَّ لَمْ أَفِ لَكَ بِهِ.

۸. وَأَسْأَلُكَ فِى مَظالِمِ عِبادِكَ عِنْدِى،

فَأَيُّما عَبْد مِنْ عَبِيدِكَ،

أَوْ أَمَه مِنْ إمآئِكَ،

كَانَتْ لَهُ قِبَلِى مَظْلَمَهٌ ظَلَمْتُها إِيَّاهُ فِى نَفْسِهِ،

أَوْ فِى عِرْضِهِ، أَوْ فِى مالِهِ،

أَوْ فِى أَهْلِهِ وَوَلَدِهِ،

أَوْ غَيْبَهٌ اغْتَبْتَهُ بِها،

أَوْ تَحامُلٌ عَلَيْهِ بِمَيْل

أَوْ هَوَىً، أَوْ أَنَفه، أَوْ حمِيَّه، أَوْ رِيآء، أَوْ عَصَبِيَّه

غائِباً كانَ أَوْ شاهِداً، وَحَيّاً كانَ أَوْ مَيِّتاً،

فَقَصُرَتْ يَدِى، وَضاقَ وُسْعِى عَنْ رَدِّها إلَيْهِ،

وَالتَّحَلُّلِ مِنْهُ.

٩. فَأَسْأَلُکَ يا مَنْ يَمْلِکُ الْحاجاتِ،

وَهِىَ مُسْتَجِيبَهٌ بِمَشِيَّتِهِ، وَمُسْرِعَهٌ إلى إرادَتِهِ،

أَنْ تُصَلِّىَ عَلَى مُحَمَّد وَآلِ مُحَمَّد ،

وَأَنْ تُرْضِيَهُ عَنِّى بِما شِئْتَ،

وَتَهَبَ لِى مِنْ عِنْدِکَ رَحْمَهً،

إنَّهُ لا تَنْقُصُکَ الْمَغْفِرَهُ،

وَلا تَضُرُّکَ المَوْهِبَهُ

يا أَرْحَمَ الرَّاحِمِينَ.

١٠. أَللَّهُمَّ أَوْلِنِى فِى كُلِّ يَوْمِ اثْنَيْنِ نِعْمَتَيْنِ مِنْکَ ثِنْتَيْنِ:

سَعادَهً فِى أَوَّلِهِ بِطاعَتِکَ،

وَنِعْمَهً فِى آخِرِهِ بِمَغْفِرَتِکَ

يامَنْ هُوَ الاِلهُ،

وَلا يَغْفِرُ الذُّنُوبَ سِواهُ.

The Supplication for Tuesday

دعاء یوم الثلاثاء

بسم الله الرحمن الرحیم

١. أَلْحَمْدُ للّٰهِ

وَالْحَمْدُ حَقُّهُ کَما یَسْتَحِقُّهُ حَمْداً کَثِیراً.

٢. وَأَعُوذُ بِهِ مِنْ شَرِّ نَفْسِی،

إِنَّ النَّفْسَ لَاَمَّارَهٌ بِالسُّوءِ إِلاَّ ما رَحِمَ رَبِّی،

٣. وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّیْطَانِ

الَّذِی یَزِیدُنِی ذَنْباً إِلَی ذَنْبِی،

۴. وَأَحْتَرِزُ بِهِ مِنْ کُلِّ جَبَّار فاجِر،

وَسُلْطان جآئر، وَعَدُوٍّ قاهِر.

۵. أَللَّهُمَّ اجْعَلْنِی مِنْ جُنْدِکَ

فَإِنَّ جُنْدَکَ هُمُ الْغالِبُونَ،

وَاجْعَلْنِی مِنْ حِزْبِکَ

فَإِنَّ حِزْبَکَ هُمُ الْمُفْلِحُونَ،

وَاجْعَلْنِی مِنْ أَوْلِیآئِکَ;

فَإِنَّ أَوْلِیاءَکَ لا خَوْفٌ عَلَیْهِمْ وَلا هُمْ یَحْزَنُونَ.

۶. أَللَّهُمَّ أَصْلِحْ لِی دِیْنِی

فَإِنَّهُ عِصْمَهُ أَمْرِی،

وَأَصْلِحْ لِی آخِرَتِی فَإِنَّها دارُ مَقَرِّی،

وَإِلَیْها مِنْ مُجاوَرَهِ اللِّئام مَفَرِّی،

وَاجْعَلِ الْحَياهَ زِيادَهً لِی فِی کُلِّ خَیْر،

وَالْوَفاهَ رَاحَهً لِی مِنْ کُلِّ شَرٍّ.

۷. أَللّهُمَّ صَلِّ عَلَی مُحَمَّد خاتَمِ النَّبِیِّینَ

وَتَمام عِدَّهِ الْمُرْسَلِینَ

وَعَلَی آلِهِ الطَّیِّبِینَ

p: ۳۳۹

الطّاهِرِینَ، وَأَصْحابِهِ الْمُنْتَجَبِینَ

وَهَبْ لِی فِی الثُّلُثآءِ ثَلاثاً:

۸. لا تَدَعْ لِی ذَنْباً إلاَّ غَفَرْتَهُ،

وَلا غَمّاً إلاَّ أَذْهَبْتَهُ،

وَلا عَدُوّاً إلاَّ دَفَعْتَهُ

.بِسْمِ اللهِ خَیْرِ الاَسْمآءِ،

بِسْمِ اللهِ رَبِّ الاَرْضِ وَالسَّمآءِ،

۹. أَسْتَدْفِعُ کُلَّ مَکْرُوه أَوَّلُهُ سَخَطُهُ،

وَأَسْتَجْلِبُ کُلَّ مَحْبُوب أَوَّلُهُ رِضاهُ.

۱۰. فَاخْتِمْ لِی مِنْکَ بِالْغُفْرانِ

یا وَلِیَّ الاِحْسانِ

,In the Name of God, the All-merciful

the All-compassionate

Praise belongs to God -۱

- and praise is His right, since He deserves it -

abundant praise!

۲- I seek refuge in Him from the evil of my soul,

for surely the soul commands to evil except as my Lord has mercy.(۱)

۳- I seek refuge in Him from the evil of Satan

who adds sins to my sin.

۴- I seek protection with Him from every wicked tyrant,

unjust sovereign, and conquering enemy.

۵- O God,

place me among Thy troops,

for Thy troops - they are the victors,(۲)

place me in Thy party,

for Thy party - they are the ones who prosper,(۳)

and place me among Thy friends,

for Thy friends - no fear shall be upon them,

nor shall they sorrow.(۴)

۶- O God, set right for me my religion,

for it is the preserving tie of my affair,

set right for me my hereafter,

for it is the abode of my permanent lodging

!and to it I flee from the neighbourhood of the vile

Make life an increase for me in every good

!and death an ease for me from every evil

O God, bless -۷

Muhammad, the Seal of the Prophets

,and the completion of the number of the envoys

,his Household, the good, the pure

,and his Companions, the distinguished

and give me on the

۱۲:۵۳ -۱

۳۷:۱۷۳ -۲

۵۸:۲۲ -۳

۱۰:۶۲ -۴

:Tuesday three things

,Leave no sin for me unless Thou forgivest it -۸

,no grief unless Thou takest it away

!and no enemy unless Thou repellest him

,By means of 'in the name of "God" ', the best of the Names

,in the name of God, Lord of earth and heaven

,I seek to repulse every hateful thing -۹

the first of which is His anger,

and I seek to attract every loveable thing,

the first of which is His good pleasure!

١٠- So seal me with forgiveness from Thee,

O Patron of beneficence!

The Supplication for Wednesday

دعاء يوم الأربعاء

In the Name of God, the All-merciful,

the All-compassionate

١- Praise belongs to God,

who appointed the night to be a garment,

and sleep for a rest,

and day He appointed for a rising!(١)

٢- To Thee belongs praise, for Thou roused me from my sleep,

- and hadst Thou willed, Thou wouldst have made it everlasting -

an everlasting praise that will never be cut off

and whose number the creatures will never count!

٣- O God, to Thee belongs praise,

for Thou created, then proportioned,

ordained and decreed,

,gave death and bestowed life

,made sick and healed

,made well and afflicted

(sat upon the Throne and encompassed the Kingdom!(۲

,I supplicate Thee with the supplication of one whose mediation is weak -۴

,whose stratagems have been cut off

,whose term has drawn near

,whose expectation from this world has shrunk

,whose neediness for Thy mercy has intensified

,whose remorse for his neglect has become great

,whose slips and stumbles have become many

.and whose repentance is devoted sincerely to Thy face

,So bless Muhammad, the Seal of the Prophets -۵

and his

۱- ۲۵:۴۷

۲- There are a number of Qur'anic allusions in this passage, including: He created, then proportioned (۸۷:۲), and He sat upon the Throne (۷:۵۴ etc.).

,Household, the good, the pure

provide me with the intercession of Muhammad

(God bless him and his Household)

and deprive me not of his companionship!

Surely Thou art the Most Merciful of the merciful!(۱)

۶- O God,

decree for me on Wednesday four things:

Induce me

to be strong in obedience to Thee,

to be joyful in worshipping Thee,

to be desirous of Thy reward,

and to abstain from that which would make incumbent upon me Thy painful punishment!

Thou art Gentle to whom Thou wilt!

بسم الله الرحمن الرحيم

۱. أَلْحَمْدُ لِلّهِ الَّذِی جَعَلَ اللَّیْلَ لِباساً،

وَالنَّوْمَ سُباتَاً،

وَجَعَلَ النَّهارَ نُشُوراً.

۲. لَکَ الْحَمْدُ أَنْ بَعَثْتَنِی مِنْ مَرْقَدِی،

وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَداً

حَمْداً دائِماً لا یَنْقَطِعُ أَبَداً،

وَلا یُحْصِی لَهُ الْخَلائِقُ عَدَداً.

٣. أَللَّهُمَّ لَکَ الْحَمْدُ

أَنْ خَلَقْتَ فَسَوَّيْتَ،

وَقَدَّرْتَ وَقَضَيْتَ،

وَأَمَتَّ وَأَحْيَيْتَ،

وَأَمْرَضْتَ وَشَفَيْتَ، وَعافَيْتَ وَأَبْلَيْتَ،

وَعَلَى الْعَرْشِ اسْتَوَيْتَ، وَعَلَى الْمُلْكِ احْتَوَيْتَ.

۴. أَدْعُوکَ دُعآءَ مَنْ ضَعُفَتْ وَسِيلَتُهُ،

وَانْقَطَعَتْ حِيلَتُهُ، وَاقْتَرَبَ أَجَلُهُ،

وَتَدانى فِى الدُّنْيا أَمَلُهُ،

وَاشْتَدَّتْ إلى رَحْمَتِکَ فاقَتُهُ،

وَعَظُمَتْ لِتَفْرِيطِهِ حَسْرَتُهُ،

وَکَثُرَتْ زَلَّتُهُ وَعَثْرَتُهُ،

وَخَلُصَتْ لِوَجْهِکَ تَوْبَتُهُ.

۵ فَصَلِّ عَلى مُحَمَّد خاتَمِ النَّبِيِّينَ،

وَعَلى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ،

وَارْزُقْنِى شَفاعَةَ مُحَمَّد صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

وَلا تَحْرِمْنِى صُحْبَتَهُ

إنَّکَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

۶ أَللَّهُمَّ اقْضِ لِى فِى الاَرْبِعآءِ أَرْبَعا:

إجْعَلْ قُوَّتِى فِى طاعَتِکَ،

وَنَشاطِی فِی عِبادَتِکَ،

وَرَغْبَتِی فِی ثَوابِکَ،

وَزُهْدِی فِیما یُوجِبُ لِی أَلِیمَ عِقابِکَ،

إِنَّکَ لَطِیفٌ لِما تَشآءُ.

The Supplication for Thursday

دعاء یوم الخمیس

,In the Name of God, the All-merciful

the All-compassionate

,Praise belongs to God -۱

who has taken away the shadowy night by His power

.and brought the sight-giving day through His mercy

He has clothed me in its brightness

.and given me its favour

,O God, just as Thou hast spared me for this day -۲

,so also spare me for its likes

,bless the prophet Muhammad and his Household

torment me not in it

۱- ۷:۱۵۱

and in other nights and days

by allowing me to commit unlawful acts

;and to clothe myself in sins

;provide me with its good, the good of all within it, and the good of everything after it

and turn away from me its evil, the evil of all within it, and the evil of everything after !it

,O God, by the protective compact of Islam -٣

!I seek mediation with Thee

,By the inviolability of the Qur'an

!I rely upon Thee

By Muhammad the chosen (God bless him and his Household) I seek intercession with !Thee

So recognize my protective compact

,by which I hope my need will be granted

!O Most Merciful of the merciful

O God, decree for me on Thursday five things ۴

which none embraces but Thy generosity

:and none supports but Thy favours

,health through which I may have the strength to obey Thee

,worship by which I may deserve Thy plentiful reward

,plenty in my state through lawful provision

,and that Thou makest me secure in the places of fear through Thy security

!and placest me in Thy fortress against the striking of worries and sorrows

,Bless Muhammad and his Household

and make my seeking his mediation as an intercessor

!give profit on the Day of Resurrection

(Surely Thou art the Most Merciful of the merciful!(۱

بسم الله الرحمن الرحیم

۱. أَلْحَمْدُ لِلّهِ الَّذِی أَذْهَبَ اللَّیْلَ مُظْلِماً بِقُدْرَتِهِ،

وَجآءَ بِالنَّهارِ مُبْصِراً بِرَحْمَتِهِ،

وَکَسانِی ضِیآءَهُ

وَآتانِی نِعْمَتَهُ.

۲. أَللَّهُمَّ فَکَما أَبْقَیْتَنِی لَهُ

فَأَبْقِنِی لِاَمْثالِهِ،

وَصَلِّ عَلَی النَّبِیِّ مُحَمَّد وَآلِهِ،

وَلا تَفْجَعْنِی فِیهِ وَفِی غَیْرِهِ مِنَ اللَّیالِی وَالاَیَّامِ

بِارْتِکابِ الْمَحارِمِ، وَاکْتِسابِ الْمَاثِمِ،

وَارْزُقْنِی خَیْرَهُ، وَخَیْرَ ما فِیهِ، وَخَیْرَ ما بَعْدَهُ،

وَاصْرِفْ عَنِّی شَرَّهُ، وَشَرَّ ما فِیهِ، وَشَرَّ ما بَعْدَهُ.

.۳

۱- ۷:۱۵۱

أَللَّهُمَّ إنِّی بِذِمَّهِ الاِسْلامِ

أَتَوَسَّلُ إلَيْکَ،

وَبِحُرْمَهِ الْقُرْآنِ أَعْتَمِدُ عَلَيْکَ،

وَبِمُحَمَّد الْمُصْطَفی صَلَّی اللّهُ عَلَيْهِ وآلِهِ

أَسْتَشْفِعُ لَدَيْکَ،

فَاعْرِفِ اللَّهُمَّ ذِمَّتِی

الَّتِی رَجَوْتُ بِها قَضآءَ حاجَتِی، يا أَرْحَمَ الرَّاحِمِينَ.

۴. أَللَّهُمَّ اقْضِ لِی فِی الَخِميسِ خَمْساً

لا يَتَّسِعُ لَها إلاَّ كَرَمُکَ

وَلا يُطِيقُها إلاَّ نِعَمُکَ:

سَلامَهً أَقْوی بِها عَلَی طاعَتِکَ

وَعِبادَهً أَسْتَحِقُّ بِها جَزِيلَ مَثُوبَتِکَ،

وَسَعَهً فِی الْحالِ مِنَ الرِّزْقِ الْحَلالِ،

وَأَنْ تُؤْمِنَنِی فِی مَواقِفِ الْخَوْفِ بِأَمْنِکَ،

وَتَجْعَلَنِی مِنْ طَوارِقِ الْهُمُومِ وَالْغُمُومِ فِی حِصْنِکَ،

صَلِّ عَلی مُحَمَّد وَآلِهِ،

وَاجْعَل تَوَسُّلِی بِهِ شافِعَاً

يَوْمَ الْقِيامَهِ نافِعاً،

إنَّکَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

The Supplication for Friday

دعاء يوم الجمعه

بسم الله الرحمن الرحيم

١. أَلْحَمْدُ لِلّهِ الاَوَّلِ قَبْلَ الانْشآءِ وَالاحْيآءِ،

وَالاخِرِ بَعْدَ فَنآءِ الاَشْيَآءِ،

الْعَلِيمِ الَّذِی لا يَنْسَی مَنْ ذَکَرَهُ،

وَلا يَنْقُصُ مَنْ شَکَرَه،

وَلا يُخَيِّبُ مَنْ دَعاهُ،

وَلا يَقْطَعُ رَجآءَ مَنْ رَجاهُ.

٢. أَللَّهُمَّ إِنِّی أُشْهِدُکَ

وَکَفی بِکَ شَهِيداً،

وَأُشْهِدُ جَمِيعَ مَلائِکَتِکَ،

وَسُکَّانَ سَمواتِکَ، وَحَمَلَهَ عَرْشِکَ،

وَمَنْ بَعَثْتَ مِنْ أَنْبِيآئِکَ وَرُسُلِکَ

وَأَنْشَأْتَ مِنْ أَصْنافِ خَلْقِکَ،

أَنِّی أَشْهَدُ أَنَّکَ أَنْتَ اللَّهُ

لا إِلهَ إِلاَّ أَنْتَ، وَحْدَکَ

لَا شَرِيکَ لَکَ، وَلا عَدِيلَ

وَلا خُلْفَ لِقَوْلِکَ وَلا تَبْدِيْلَ،

وَأَنَّ مُحَمَّداً صَلَّی اللَّهُ عَلَيْهِ وآلِهِ

عَبْدُکَ وَرَسُولُکَ،

أَدّى ما حَمَّلْتَهُ إِلَى الْعِبادِ،

وَجاهَدَ فِی اللَّهِ [عزّوجل خ ل]حَقَّ الْجِهادِ،

وَأَنَّهُ بَشَّرَ بِما هُوَ حَقٌّ مِنَ الثَّوابِ،

وَأَنْذَرَ بِما هُوَ صِدْقٌ مِنَ الْعِقابِ.

٣. أَللَّهُمَّ ثَبِّتْنِی عَلی دِینِکَ ما أَحْیَیْتَنِی،

وَلا تُزِغْ قَلْبِی بَعْدَ إِذْ هَدَیْتَنِی،

وَهَبْ لِی مِنْ لَدُنْکَ رَحْمَةً،

إِنَّکَ أَنْتَ الْوَهَّابُ،

صَلِّ عَلَی مُحَمَّد وَآلِ مُحَمَّد

وَاجْعَلْنِی مِنْ أَتْباعِهِ وَشِیعَتِهِ

وَاحْشُرْنِی فِی زُمْرَتِهِ

وَوَفِّقْنِی لاَداءِ فَرْضِ الْجُمُعاتِ،

وَما أَوْجَبْتَ عَلَیَّ فِیها مِنَ الطَّاعاتِ،

وَقَسَمْتَ لاِهْلِها مِنَ الْعَطآءِ فِی یَوْمِ الْجَزآءِ،

إِنَّکَ أَنْتَ الْعَزِیزُ الْحَکِیمُ.

,In the Name of God, the All-Merciful

the All-compassionate

,All Praise belongs to God -١

,the First before the bringing forth and the giving of life

,and the Last after the annihilation of all things

(the All-knowing who forgets not him who remembers Him,(1)

(decreases not him who thanks Him,(2)

disappoints

p: 344

1- Allusion to such verses as: They forgot God, so He forgot them (9:67); Today We forget you, just as you forgot the meeting on this your Day (45:34; cf. 7:51).

2- Allusion to 14:7: If you are thankful, surely I will increase you, but if you are thankless, My chastisement is surely terrible.

not him who supplicates Him,

and cuts not off the hope of him who hopes in Him!

2- O God, I call Thee to witness

- and Thou art sufficient witness -

and I call to witness all Thy angels,

the inhabitants of Thy heavens, the bearers of Thy Throne,

Thy prophets and Thy messengers whom Thou hast sent out,

and the various kinds of creatures Thou hast brought forth,

that I bear witness that Thou art God;

there is no god but Thou, Thou alone,

who hast no associate nor any equal,

(and Thy word has no failing, nor any change;(1)

and that Muhammad (God bless him and his Household)

is Thy servant and Thy messenger;

he delivered to the servants that with which Thou charged him,

he struggled for God as is His due,(٢)

he gave the good news of the truth of reward,

and he warned of the veracity of punishment.

٣- O God, make me firm in Thy religion as long as Thou keepest me alive,

make not my heart to swerve after Thou hast guided me,

and give me mercy from Thee,

surely Thou art the Giver.(٣)

Bless Muhammad and the Household of Muhammad,

make me one of his followers and his partisans,

muster me in his band,

and give me the success of accomplishing the obligatory observance of Friday,

performing the acts of obedience which Thou has made incumbent upon me within it,

and [receiving] the bestowal which Thou hast apportioned for its people

on the Day of Recompense!

Surely Thou art Mighty, All-wise!(۴)

The Supplication for Saturday

دعاء يوم السبت

In the Name of God, the All-merciful

the All-compassionate

,'In the name of God' -۱

the word

p: ۳۴۵

.Cf. ۵۹.۹ and note ۲۸۳ -۱

!Reference to ۲۲:۷۸: Struggle for God as is His due -۲

۳:۸ -۳

۲:۱۲۹ -۴

,of those who hold fast to Him

!the speech of those who seek His protection

I seek refuge in God (high exalted is He) from

,the injustice of the unjust

,the trickery of the enviers

,and the oppression of the wrongdoers

!and I praise Him beyond the praise of the praisers

,O God -۲

,Thou art the One without partner

;and the King without having been made sovereign

no one opposes Thee in Thy decree

!and no one contests Thee in Thy kingdom

,I ask Thee to bless Muhammad and his Household -۳

,Thy servant and Thy messenger

inspire me with a thanksgiving for Thy favours

,which will take me to the utmost limit of Thy good pleasure

help me through the gentleness of Thy solitude to obey Thee, hold fast to worshipping ,Thee

,and deserve Thy reward

,have mercy upon me

bar me from acts of disobedience toward Thee

,as long as Thou keepest me alive

give me success in what profits me

,as long as Thou sparest me

,expand my breast through Thy Book

,lessen my burden through its recitation

,bestow upon me health in my religion and my soul

,estrange not my intimates from me

,and complete Thy beneficence in what is left of my lifetime

!just as Thou hast shown beneficence in that of it which has passed

!O Most Merciful of the merciful

بسم الله الرحمن الرحيم

١. بِسْمِ اللّهِ

كَلِمَهِ الْمُعْتَصِمِينَ،

وَمَقالَهِ الْمُتَحَرِّزِينَ،

وَأَعُوذُ بِاللّه تَعالی مِنْ جَوْرِ الْجآئِرِینَ،

وَکَیْدِ الْحاسِدِینَ، وَبَغْیِ الظَّالِمِینَ،

وَأَحْمَدُهُ فَوْقَ حَمْدِ الْحامِدِینَ.

۲ أَللَّهُمَّ أَنْتَ الْواحِدُ بِلا شَرِیک،

وَالْمَلِکُ بِلا تَمْلِیک،

لا تُضَادُّ فِی حُکْمِکَ،

وَلا تُنازَعُ فِی مُلْکِکَ.

۳. أَسْأَلُکَ أَنْ تُصَلِّیَ عَلَی مُحَمَّد وَآلِهِ،

عَبْدِکَ وَرَسُولِکَ،

وَأَنْ تُوزِعَنِی مِنْ شُکْرِ نُعْماکَ

ما تَبْلُغُ بِی غایَهَ رِضاکَ،

وَأَنْ تُعِینَنِی عَلی

p: ۳۴۶

طاعَتِکَ،

وَلُزُومِ عِبادَتِکَ، وَاسْتِحْقاقِ مَثُوبَتِکَ بِلُطْفِ عِنایَتِکَ،

وَتَرْحَمَنِی،

وَتَصُدَّنِی عَنْ مَعَاصِیکَ مَا أَحْیَیْتَنِی،

وَتُوَفِّقَنِی لِما یَنْفَعُنِی ما أَبْقَیْتَنِی،

وَأَنْ تَشْرَحَ بِكِتابِكَ صَدْرِی،

وَتَحُطَّ بِتِلاوَتِهِ وِزْرِی،

وَتَمْنَحَنِی السَّلامَهَ فِی دِینِی وَنَفْسِی،

وَلا تُوحِشَ بِی أَهْلَ أُنْسِی،

وَتُتِمَّ إِحْسانَکَ فِیما بَقِیَ مِنْ عُمُرِی

کَما أَحْسَنْتَ فِیما مَضی مِنْهُ

یا أَرْحَمَ الرَّاحِمِینَ.

Fifteen Whispered Prayers from the Words of Sayyid al–Sajidin

point

مُناجاتُ خَمْسَ عَشَرَهَ مِن کلامِ سَیِّد السّاجِدینَ

The Whispered Prayer of the Repenters .۱

الأولی : مناجاه التائبین

,In the Name of God, the All-merciful

the All-compassionate

,My God, offenses have clothed me in the garment of my lowliness -۱

!separation from Thee has wrapped me in the clothing of my misery

,My dreadful crimes have deadened my heart

!so bring it to life by a repentance from Thee

!O my hope and my aim

!O my wish and my want

By Thy might,

I find no one but Thee to forgive my sins

and I see none but Thee to mend my brokenness!

I have subjected myself to Thee in repeated turning,

I have humbled myself to Thee in abasement.

If Thou castest me out from Thy door,

in whom shall I take shelter?

If Thou repellest me from Thy side,

in whom shall I seek refuge?

O my grief at my ignominy and disgrace!

O my sorrow at my evil works and what I have committed!

٢- I ask Thee, O Forgiver of great sins,

O Mender of broken bones,

to overlook my ruinous misdeeds

and cover my disgraceful secret thoughts!

At the witnessing place of the Resurrection,

empty me not

of the coolness of Thy pardon and forgiveness,

and strip me not

of Thy beautiful forbearance and covering!

۳- My God, let the cloud of Thy mercy cast its shadow upon my sins

and send the billow of Thy clemency

p: ۳۴۷

!flowing over my faults

۴- My God,

?does the runaway servant go back but to his Master

?Or does anyone grant sanctuary to him from His anger but He

۵- (۱) My God, if remorse for sins is a repentance,

!I - by Thy might - am one of the remorseful

,If praying forgiveness for offenses is an alleviation

!I am one of those who pray forgiveness

To Thee I return

!that Thou may be well pleased

۶- My God, through Thy power over me, turn toward me,

,through Thy clemency toward me, pardon me

,and through Thy knowledge of me

!be gentle toward me

۷- My God,

Thou art He who hast opened a door to Thy pardon

,'and named it 'repentance

(for Thou said, Repent to God with unswerving repentance.(٢

What is the excuse of him who remains heedless of entering the door after its ?opening

,My God, though the sins of Thy servant are ugly -٨

.Thy pardon is beautiful

,My God, I am not the first to have disobeyed Thee -٩

,and Thou turned toward him

.or to have sought to attain Thy favour, and Thou wert munificent toward him

!O Responder to the distressed

!O Remover of injury

!O Great in goodness

!O Knower of everything secret

!O Beautiful through covering over

I seek Thy munificence and Thy generosity

,to intercede with Thee

I seek Thy side and Thy showing mercy

,to mediate with Thee

,so grant my supplication

,disappoint not my hope in Thee

,accept my repentance, and hide my offense

,through Thy kindness and mercy

!O Most Merciful of the merciful

بسم الله الرحمن الرحیم

١. إلهِی أَلْبَسَتْنِی الْخَطایا ثَوْبَ مَذَلَّتِی،

وَجَلَّلَنِی التَّباعُدُ مِنْکَ لِباسَ مَسْکَنَتِی،

وَأَماتَ قَلْبِی عَظِیمُ جِنایَتِی،

فَأَحْیِه

p: ٣۴٨

.Allusion to the saying of the Prophet: 'Remorse is a repentance.' Cf. note ١٣١ -١

٢- ۶۶:٨

بِتَوْبَه مِنْکَ

یا أَمَلِی وَبُغْیَتِی،

وَیا سُؤْلِی وَمُنْیَتِی،

فَوَ عِزَّتِکَ ما أَجِدُ لِذُنُوبِی سِواکَ غافِراً،

وَلا أَری لِکَسْرِی غَیْرَکَ جابِراً،

وَقَدْ خَضَعْتُ بِالإنابَهِ إلَیْکَ

وَعَنَوْتُ بِالاسْتِکانَهِ لَدَیْکَ،

فَإنْ طَرَدْتَنِی مِنْ بابِکَ فَبِمَنْ أَلُوذُ؟

وَإنْ رَدَدْتَنِی عَنْ جَنابِکَ فَبِمَنْ أَعُوذُ؟

فَوا أَسَفاهُ مِنْ خَجْلَتِی وَافْتِضَاحِی،

وَوالَهْفاهُ مِنْ سُوءِ عَمَلِی وَاجْتِراحِی.

۲. أَسْأَلُکَ یا غافِرَ الذَّنْبِ الْکَبِیرِ،

وَیا جابِرَ الْعَظْمِ الْکَسِیرِ،

أَنْ تَهَبَ لِی مُوبِقاتِ الْجَرآئِرِ،

وَتَسْتُرَ عَلَیَّ فاضِحاتِ السَّرآئِرِ،

وَلا تُخْلِنِی فِی مَشْهَدِ الْقِیامَهِ

مِنْ بَرْدِ عَفْوِکَ وَغَفْرِکَ،

وَلا تُعْرِنِی

مِنْ جَمِیلِ صَفْحِکَ وَسَتْرِکَ.

۳. إلِهِی ظَلِّلْ عَلَی ذُنُوبِی غَمامَ رَحْمَتِکَ،

وَأَرْسِلْ عَلی عُیُوبِی سَحابَ رَأْفَتِکَ.

۴. إلِهِی هَلْ یَرْجِعُ الْعَبْدُ الابِقُ إلاَّ إلَی مَوْلاهُ

أَمْ هَلْ یُجِیرُهُ مِنْ سَخَطِهِ أَحَدٌ سِواهُ؟

۵. إلِهِی إنْ کانَ النَّدَمُ عَلَی الذَّنْب تَوْبَهً،

فَإِنِّی وَعِزَّتِکَ مِنَ النَّادِمِینَ،

وَإِنْ کَانَ الاسْتِغْفارُ مِنَ الْخَطیئَهِ حِطَّهً،

فَإِنِّی لَکَ مِنَ الْمُسْتَغْفِرِینَ،

لَکَ الْعُتْبی

حَتّی تَرْضی.

۶. إلِهِی بِقُدْرَتِکَ عَلَیَّ تُبْ عَلَیَّ،

وَبِحِلْمِکَ عَنِّی اعْفُ عَنِّی،

وَبِعِلْمِکَ بِی

ارْفَقْ بِی.

٧. إلهِی أَنْتَ الَّذی فَتَحْتَ لِعِبادِکَ بَاباً إِلَی عَفْوِکَ

سَمَّیْتَهُ التَّوْبَه،

فَقُلْتَ: (تُوبُوا إِلَی اللَّهِ تَوْبَهً نَصُوحاً)،

فَما عُذْرُ مَنْ أَغْفَلَ دُخُولَ الْباب بَعْدَ فَتْحِهِ.

٨. إلهِی إنْ کانَ قَبُحَ الذَّنْبُ مِنْ عَبْدِکَ

فَلْیَحْسُنِ الْعَفْوُ مِنْ عِنْدِکَ.

٩. إلهِی ما أَنَا بِأَوَّلِ مَنْ عَصاکَ،

فَتُبْتَ عَلَیْهِ،

وَتَعَرَّضَ بِمَعْرُوفِکَ، فَجُدْتَ عَلَیْهِ،

یا مُجِیبَ الْمُضْطَرِّ،

یا کَاشِفَ الضُّرِّ،

یا عَظِیمَ الْبِرِّ،

یا عَلیمَاً بِما فِی السِّرِّ،

یا جَمِیلَ السِّتْرِ

اسْتَشْفَعْتُ بِجُودِکَ وَکَرَمِکَ إِلَیْکَ،

وَتَوَسَّلْتُ بِجَنابِکَ وَتَرَحُّمِکَ لَدَیْکَ،

فَاسْتَجِبْ دُعآئِی،

وَلا تُخَيِّبْ فِيکَ رَجآئِی

وَتَقَبَّلْ تَوْبَتِی وَکَفِّرْ خَطیئَتِی،

بِمَنِّکَ وَرَحْمَتِکَ

یا أَرْحَمَ الرَّاحِمِینَ.

۲. The Whispered Prayer of the Complainers

الثانیه : مناجاه الشاکین

بسم الله الرحمن الرحیم

۱. إلهِی إلَیْکَ أَشْکُو نَفْساً بِالسُّوءِ أَمَّارَهً،

وَإلَی الْخَطیئَهِ مُبادِرَهً،

وَبِمَعاصِیکَ مُولَعَهً،

وَلِسَخَطِکَ مُتَعَرِّضَهً،

تسْلُکُ بِی مَسالِکَ الْمَهالِکِ،

وَتَجْعَلُنِی عِنْدَکَ أَهْوَنَ هالِک،

کَثِیرَهَ الْعِلَلِ طَوِیلَهَ الاَمَلِ،

إنْ مَسَّهَا الشَّرُّ تَجْزَعُ، وَإنْ مَسَّهَا الْخَیْرُ تَمْنَعُ،

مَیَّالَهً إلَی اللَّعِبِ وَاللَّهْوِ،

مَمْلُوَّهً بِالْغَفْلَهِ وَالسَّهْوِ،

تُسْرِعُ بِی إلَی الْحَوْبَهِ، وَتُسَوِّفُنِی بِالتَّوْبَهِ.

۲. إلهِی أَشْکُو إلَیْکَ عَدُوّاً یُضِلُّنِی،

وَشَیْطاناً یَغْوِینِی،

قَدْ مَلَاَ بِالْوَسْواسِ صَدْرِی،

وَأَحاطَتْ هَواجِسُهُ بِقَلْبِی

یُعاضِدُ لِیَ الْهَوی،

وَیُزَیِّنُ لِی حُبَّ الدُّنْیا،

وَیَحُولُ بَیْنِی وَبَیْنَ الطّاعَهِ

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وَالزُّلْفی.

۳. إلهِی إلَیْکَ أَشْکُو قَلْباً قاسِیاً

مَعَ الْوَسْواسِ مُتَقَلِّباً،

وَبِالرَّیْنِ وَالطَّبْعِ مُتَلَبِّساً،

وَعَیْناً عَنِ الْبُکآءِ مِنْ خَوْفِکَ جامِدَهً،

وَإلی ما تَسُرُّها طامِحَهً.

۴. إلهِی لا حَوْلَ وَلا قُوَّهَ إلاَّ بِقُدْرَتِکَ،

وَلا نَجاهَ لِی مِنْ مَکارِهِ الدُّنْیا إلاَّ بِعِصْمَتِکَ،

فَأَسْأَلُکَ بِبَلاغَهِ حِکْمَتِکَ،

وَنَفاذِ مَشِیَّتِکَ،

أَنْ لا تَجْعَلَنِی لِغَیْرِ جُودِکَ مُتَعَرِّضاً،

وَلا تُصَیِّرَنِی لِلْفِتَنِ غَرَضاً،

وَکُنْ لِی عَلَی الأَعْداءِ ناصِراً،

وَعَلَی الْمَخازِی وَالْعُیُوبِ ساتِراً،

وَمِنَ الْبَلاءِ واقِياً،

وَعَنِ الْمَعاصِى عاصِمَاً،

بِرَأْفَتِكَ وَرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمِينَ.

,In the Name of God, the All-merciful

the All-compassionate

١- My God, to Thee I complain of a soul

(commanding to evil,(١

,rushing to offenses

,eager to disobey Thee

.and exposing itself to Thy anger

,It takes me on the roads of disasters

;it makes me the easiest of perishers before Thee

;many its pretexts, drawn out its expectations

,when evil touches it, it is anxious

(when good touches it, grudging;(٢

,inclining to sport and diversion

,full of heedlessness and inattention

it hurries me to misdeeds

.and makes me delay repentance

٢- My God, I complain to Thee

of an enemy who misguides me

.and a satan who leads me astray

,He has filled my breast with tempting thoughts

.and his suggestions have encompassed my heart

,He supports caprice against me

,embellishes for me the love of this world

!and separates me from obedience and proximity

My God, to Thee I complain -۳

,of a heart that is hard

,turned this way and that by tempting thoughts

)clothed in rust and the seal,(۳

and of an eye too indifferent to weep in fear of Thee

!and eagerly seeking that which gladdens it

,My God -۴

there is no force and no strength

,except in Thy power

and no deliverance for me from the detested things of this world

.save through Thy preservation

So I

1- Reference to 12:53

2- Allusion to 70:19-21: Surely man was created fretful, when evil touches him, anxious, when good visits him, grudging.

3- Allusion to the Qur'anic verse: No indeed, but what they were earning has rusted upon the hearts (83:14), as well as to the several instances where the Qur'an refers to the sealing of the unbelievers' hearts, e.g.: God has set a seal on their hearts, so they know not (9:93).

ask Thee

by Thy far-reaching wisdom

and Thy penetrating will

not to let me expose myself to other than Thy munificence

and not to turn me into a target for trials!

Be for me a helper against enemies,

a coverer of shameful things and faults,

a protector against afflictions,

a preserver against acts of disobedience!

By Thy clemency and mercy,

O Most Merciful of the merciful!

3. The Whispered Prayer of the Fearful

الثالثه : مناجاه الخائفين

In the Name of God, the All-merciful,

the All-compassionate

١- My God, what thinkest Thou?

Wilt Thou chastise me after my faith in Thee,

drive me far away after my love for Thee,

deprive me while I hope for Thy mercy and forgiveness,

forsake me while I seek sanctuary in Thy pardon?

How could Thy generous face disappoint me?!

Would that I knew - Did my mother bear me for wretchedness?

Did she nurture me for suffering?

Would then that she had not borne me

and had not nurtured me!

Would that I had knowledge -

Hast Thou appointed me one of the people of felicity?

Hast Thou singled me out for Thy nearness and neighbourhood?

Then would my eyes be gladdened,

and in that my soul reach serenity.

٢- My God, dost Thou blacken faces which fall down in prostration before Thy mightiness?

Dost Thou strike dumb tongues which speak in laudation

of Thy glory and majesty?

Dost Thou seal hearts which harbour Thy love?

Dost Thou deafen ears which take pleasure

?in hearing Thy remembrance according to Thy will

Dost Thou manacle hands which expectations have raised to Thee

?in hope of Thy clemency

Dost Thou punish bodies which worked to obey Thee

?until they grew thin in struggling for Thee

Dost Thou chastise

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?legs which ran to worship Thee

My God, lock not toward those who profess Thy Unity -۳

,the doors of Thy mercy

and veil not those who yearn for Thee

!from looking upon the vision of Thy beauty

,My God -۴

- a soul which Thou hast exalted by its professing Thy Unity

?(how wilt Thou humiliate it by the disdain of Your abandoment (of it

– A heart knotted with its love for Thee

?how wilt Thou burn it in the heat of Thy fires

,My God -۵

give me sanctuary from Thy painful wrath

and Thy mighty anger!

O All-loving, O All-kind!

O Compassionate, O Merciful!

O Compeller, O Subduer!

O All-forgiver, O All-covering!

Deliver me through Thy mercy

from the chastisement of the Fire

and the disgrace of shame

when the good are set apart from the evil,

forms are transformed, terrors terrify,

the good-doers are brought near,

the evildoers taken far,

and every soul is paid in full what it has earned,

and they shall not be wronged! (١)

بسم الله الرحمن الرحيم

١. إلهِی أَتَراکَ بَعْدَ الإِیْمانِ بِکَ تُعَذِّبُنِی،

أَمْ بَعْدَ حُبِّی إِیّاکَ تُبَعِّدُنِی،

أَمْ مَعَ رَجآئِی برحمَتِکَ وَصَفْحِکَ تَحْرِمُنِی،

أَمْ مَعَ اسْتِجارَتِی بِعَفْوِکَ تُسْلِمُنِی؟

حاشا لِوَجْهِکَ الْکَرِیمِ أَنْ تُخَیِّبَنِی،

لَيْتَ شِعْرِى، أَلِلشَّقآءِ وَلَدَتْنِى أَمِّى،

أَمْ لِلْعَنآءِ رَبَّتْنِى؟

فَلَيْتَهَا لَمْ تَلِدْنِى وَلَمْ تُرَبِّنِى،

وَلَيْتَنِى عَلِمْتُ

أَمِنْ أَهْلِ السَّعادَهِ جَعَلْتَنِى؟

وَبِقُرْبِكَ وَجوارِكَ خَصَصْتَنِى؟

فَتَقَرَّ بِذلِكَ عَيْنِى،

وَتَطْمَئِنَّ لَهُ نَفْسِى.

٢. إلهِى هَلْ تُسَوِّدُ وُجُوهً خَرَّتْ ساجِدَهً لِعَظَمَتِكَ؟

أَوْ تُخْرِسُ أَلْسِنَهً نَطَقَتْ بِالثَّنآءِ

عَلَى مَجْدِكَ وَجَلالَتِكَ؟

أَوْ تَطْبَعُ عَلَى قُلُوب انْطَوَتْ على مَحَبَّتِكَ؟

أَوْ تُصِمُّ أَسْماعَاً تَلَذَّذَتْ

بِسَماعِ ذِكْرِكَ فِى إرادَتِكَ؟

أَوْ تَغُلُّ أَكُفّاً رَفَعَتْهَا الآمالُ إلَيْكَ

رَجآءَ رَأْفَتِكَ؟

أَوْ تُعاقِبُ أَبْداناً عَمِلَتْ بِطاعَتِكَ

حَتَّى نَحِلَتْ فِى مُجاهَدَتِكَ،

أَوْ تُعَذِّبُ أَرْجُلًا سَعَتْ فِى عِبادَتِكَ.

٣. إلهِى لا تُغْلِقْ عَلى مُوَحِّدِيكَ

أَبْوابَ رَحْمَتِکَ،

وَلا تَحْجُبْ مُشْتاقِیکَ

عَنِ النَّظَرِ إِلَی

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۱- ۳:۲۵

جَمِیلِ رُؤْیَتِکَ.

۴. إِلهِی نَفْسٌ أَعْزَزْتَها بِتَوْحِیدِکَ،

کَیْفَ تُذِلُّها بِمَهانَهِ هِجْرانِکَ؟

وَضَمِیرٌ انْعَقَدَ عَلی مَوَدَّتِکَ

کَیْفَ تُحْرِقُهُ بِحَرارَهِ نِیرانِکَ؟

۵. إِلهِی أَجِرْنِی مِنْ أَلِیمِ غَضَبِکَ وَعَظِیمِ سَخَطِکَ،

یا حَنَّانُ یا مَنَّانُ،

یا رَحِیمُ یا رَحْمنُ،

یا جَبَّارُ یا قَهَّارُ،

یا غَفَّارُ یا سَتَّارُ،

نَجِّنِی بِرَحْمَتِکَ مِنْ عَذابِ النَّارِ،

وَفَضِیحَهِ الْعارِ،

إِذَا امْتازَ الأَخْیارُ مِنَ الأَشْرارِ،

وَحالَتِ الأَحْوالُ، وَهالَتِ الأَهْوالُ

وَقَرُبَ الْمُحْسِنُونَ،

وَبَعُدَ الْمُسِيؤُنَ،

وَوُفِّيَتْ كُلُّ نَفْس ما كَسَبَتْ وَهُمْ لا يُظْلَمُونَ.

The Whispered Prayer of the Hopeful .۴

الرابعه : مناجاه الراجين

,In the Name of God, the All-merciful

the All-compassionate

,O He who gives to a servant who asks from Him -۱

,takes him to his wish when he expectantly hopes for what is with Him

,brings him near and close when he approaches Him

,covers over his sin and cloaks it when he shows it openly

!and satisfies and suffices him when he has confidence in Him

,My God, who is the one who has come before Thee seeking hospitality -۲

?and whom Thou hast not received hospitably

Who is the one who has dismounted at Thy door

,hoping for magnanimity

?and to whom Thou hast not shown it

,Is it good that I come back from Thy door

,turned away in disappointment

?while I know of no patron qualified by beneficence but Thee

,How should I have hope in other than Thee

(when the good - all of it - is in Thy hand?(1)

,How should I expect from others

(when Thine are the creation and the command?(2)

,Should I cut off my hope for Thee

when Thou hast shown me of Thy bounty

?that for which I have not asked

?Wouldst Thou make me have need for my like

!But I hold fast to Thy cord

O He through whose

١- Allusion to a well known formula found in many hadith; in one version, the Prophet says in supplication: 'The good - all of it - is in Thy hands, and evil does not return to Thee' (Muslim, Musafirin ٢٠١; Nasa'i, Iftitah ١٧).

٢- Allusion to ٧:٥٤: Verily His are the creation and the command.

mercy the strivers reach felicity

!and through whose vengeance the seekers of forgiveness are not made wretched

,How should I forget Thee

?while Thou never ceasest remembering me

How should I be diverted from Thee

?while Thou art my constant watcher

٣- My God,

I have fastened my hand

,to the skirt of Thy generosity

,I have stretched forth my expectation toward reaching Thy gifts

,so render me pure through the purest profession of Thy Unity

!and appoint me one of Thy choice servants

,O He who is the asylum of every fleer

!the hope of every seeker

!O Best Object of hope

!O Most Generous Object of supplication

O He who does not reject His asker

!or disappoint the expectant

O He whose door is open to His supplicators

!and whose veil is lifted for those who hope in Him

I ask Thee by Thy generosity to show kindness toward me

,through Thy gifts, with that which will gladden my eye

,through hope in Thee, with that which will give serenity to my soul

and through certainty with that which will make easy for me the afflictions of this world

!and lift from my insight the veils of blindness

,By Thy mercy

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

۱. يا مَنْ إذا سَأَلَهُ عَبْدٌ أَعْطَاهُ،

وَإذا أَمَّلَ ما عِنْدَهُ بَلَّغَهُ مُناهُ،

وَإذا أَقْبَلَ عَلَيْهِ قَرَّبَهُ وَأَدْناهُ،

وَإذا جاهَرَهُ بِالْعِصْيانِ سَتَرَ عَلَى ذَنْبِهِ وَغَطّاهُ،

وَإذا تَوَكَّلَ عَلَيْهِ أَحْسَبَهُ وَكَفاهُ.

۲. إلِهِی مَنِ الَّذِی نَزَلَ بِکَ مُلْتَمِساً قِراکَ

فَما قَرَيْتَهُ؟

وَمَنِ الَّذِی أَناخَ بِبابِکَ مُرْتَجِياً نَداکَ

فَما أَوْلَيْتَهُ؟

أَيَحْسُنُ أَنْ أَرْجِعَ عَنْ بابِکَ بِالْخَيْبَهِ مَصْرُوفاً،

وَلَسْتُ أَعْرِفُ سِواکَ مَوْلیً بِالإِحْسانِ مَوْصُوفاً؟

کَيْفَ أَرْجُو غَيْرَکَ

وَالْخَيْرُ کُلُّهُ بِيَدِکَ؟!

وَکَيْفَ أُؤَمِّلُ سِوَاکَ

وَالْخَلْقُ وَالأَمْرُ لَکَ؟!

أَأَقْطَعُ رَجآئِی مِنْکَ

وَقَدْ أَوْلَيْتَنِی ما

لَمْ أَسْأَلْهُ مِنْ فَضْلِكَ؟!

أَمْ تُفْقِرُنِی إلی مِثْلِی

وَأَنَا أَعْتَصِمُ بِحَبْلِکَ؟!

یا مَنْ سَعِدَ بِرَحْمَتِهِ الْقاصِدُونَ،

وَلَمْ یَشْقَ بِنِقْمَتِهِ الْمُسْتَغْفِرُونَ،

کَیْفَ أَنْسَاکَ

وَلَمْ تَزَلْ ذاکِرِی؟!

وَکَیْفَ أَلْهُو عَنْکَ

وَأَنْتَ مُراقِبِی؟!

۳. إلهِی بِذَیْلِ کَرَمِکَ أَعْلَقتُ یَدِی،

وَلِنَیْلِ عَطایاکَ بَسَطْتُ أَمَلِی،

فَأَخْلِصْنِی بِخالِصَهِ تَوْحِیدِکَ،

وَاجْعَلْنِی مِنْ صَفْوَهِ عَبِیدِک،

یا مَنْ کُلُّ هارِب إلَیْهِ یَلْتَجِئُ،

وَکُلُّ طالِب إیَّاهُ یَرْتَجِی،

یا خَیْرَ مَرْجُوٍّ،

وَیا أَکْرَمَ مَدْعُوٍّ،

وَیا مَنْ لا یُرَدُّ سآئِلُهُ،

وَلا یُخَیَّبُ آمِلُهُ،

یا مَنْ بابُهُ مَفْتُوحٌ لِدَاعِیهِ،

وَحِجابُهُ مَرْفُوعٌ لِراجِيهِ،

أَسْأَلُكَ بِكَرَمِكَ أَنْ تَمُنَّ عَلَيَّ

مِنْ عَطآئِكَ بِما تَقَرُّ بِهِ عَيْنِى،

وَمِنْ رَجآئِكَ بِما تَطْمَئِنُّ بِهِ نَفْسِى،

وَمِنَ الْيَقِينِ بِما تُهَوِّنُ بِهِ عَلَيَّ مُصِيباتِ الدُّنْيا،

وَتَجْلُو بِهِ عَنْ بَصِيرَتِى غَشَواتِ الْعَمى

بِرَحْمَتِكَ يا أَرْحَمَ الرَّاحِمِينَ.

۵. The Whispered Prayer of the Beseechers

الخامسه : مناجاه الراغبين

In the Name of God, the All-merciful,

the All-compassionate

۱- My God, though my stores for travelling to Thee are few,

my confidence in Thee has given me a good opinion.(۱)

Though my sin has made me fear Thy punishment,

my hope has let me feel secure from Thy vengeance.

Though my misdeed has exposed me to Thy penalty,

my excellent trust has apprised me of Thy reward.

Though heedlessness has put to sleep my readiness to meet Thee,

knowledge has awakened me to Thy generosity and boons.

Though excessive disobedience and rebellion

,have estranged me from Thee

the glad tidings of forgiveness and good pleasure have made me feel intimate with .Thee

I ask Thee by the splendours of Thy face

,and the lights of Thy holiness

and I implore Thee by the tenderness of Thy mercy and the gentleness of Thy ,goodness

to verify my opinion in expecting

,Thy great generosity and Thy beautiful favour

,through nearness to Thee, proximity with Thee

!and enjoyment of gazing upon Thee

,Here am I

addressing myself to the breezes

.Cf. ٥٩.٨ and note ٢٨١ -١

,of Thy freshness and tenderness

,having recourse to the rain of Thy generosity and gentleness

fleeing from Thy displeasure to Thy good pleasure

(and from Thee to Thee,(١

,hoping for the best of what is with Thee

,relying upon Thy gifts

!utterly poor toward Thy guarding

!My God, Thy bounty which Thou hast begun - complete it -٢

!Thy generosity which Thou hast given me - strip it not away

!Thy cover over me through Thy clemency - tear it not away

!My ugly acts which Thou hast come to know - forgive them

,My God -٣

,I seek intercession from Thee with Thee

!and I seek sanctuary in Thee from Thee

,I have come to Thee craving Thy beneficence

,desiring Thy kindness

,seeking water from the deluge of Thy graciousness

,begging rain from the clouds of Thy bounty

,requesting Thy good pleasure

,going straight to Thy side

,arriving at the watering-place of Thy support

,seeking exalted good things from Thy quarter

,reaching for the presence of Thy beauty

,wanting Thy face

,knocking at Thy door

abasing myself before Thy mightiness and majesty!

So act toward me with the forgiveness and mercy of which Thou art worthy!

Act not toward me with the chastisement and vengeance of which I am worthy!

By Thy mercy,

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

۱. إلهِی إنْ کانَ قَلَّ زادِی فِی الْمَسِیرِ إلَیْکَ،

فَلَقَدْ حَسُنَ ظَنِّی بِالتَّوَکُّلِ عَلَیْکَ،

وَإنْ کَانَ جُرْمِی قَدْ أَخافَنِی مِنْ عُقُوبَتِکَ،

فَإنَّ رَجآئِی قَدْ أَشْعَرَنِی بِالأَمْنِ مِنْ نِقْمَتِکَ،

وَإنْ کانَ ذَنْبی قَدْ عَرَّضَنِی لِعِقابِکَ،

فَقَدْ آذَنَنِی حُسْنُ ثِقَتِی بِثَوابِکَ،

وَإنْ أَنامَتْنِی الْغَفْلَهُ

عَنِ الاسْتِعْدادِ لِلِقآئِکَ،

فَقَدْ نَبَّهَتْنِی الْمَعْرِفَهُ بِکَرَمِکَ وَآلائِکَ،

وَإنْ أَوْحَشَ ما بَیْنِی وَبَیْنَکَ

فَرْطُ الْعِصْیانِ وَالطُّغْیانِ،

فَقَدْ آنَسَنِی بُشْرَی الْغُفْرانِ وَالرِّضْوانِ،

أَسْأَلُکَ بِسُبُحاتِ وَجْهِکَ وَبِأَنْوارِ

١- Cf. note ٢٥٦.

قُدْسِکَ،

وَأَبْتَهِلُ إِلَيْکَ بِعَواطِفِ رَحمَتِکَ وَلَطائِفِ بِرِّکَ،

أَنْ تُحَقِّقَ ظَنِّی بِما أُؤمِّلُهُ

مِنْ جَزِيلِ إِکْرامِکَ، وَجَمِيلِ إِنْعامِکَ

فِی الْقُرْبی مِنْکَ، وَالزُّلْفی لَدَيْکَ،

وَالتَّمَتُّعِ بِالنَّظَرِ إِلَيْکَ،

وَها أَنَا مُتَعَرِّضٌ لِنَفَحاتِ

رَوْحِکَ وَعَطْفِکَ،

وَمُنْتَجِعٌ غَيْثَ جُودِکَ وَلُطْفِکَ،

فَارٌّ مِنْ سَخَطِکَ إِلی رِضاکَ،

هارِبٌ مِنْکَ إِلَيْکَ،

راجٍ أَحْسَنَ ما لَدَيْکَ

مُعَوِّلٌ عَلی مَواهِبِکَ،

مُفْتَقِرٌ إِلی رِعايَتِکَ.

٢. إِلهِی ما بَدَأْتَ بِهِ مِنْ فَضْلِکَ

فَتَمِّمْهُ،

وَما وَهَبْتَ لِی مِنْ کَرَمِکَ فَلا تَسْلُبْهُ،

وَما سَتَرْتَهُ عَلَیَّ بِحِلْمِکَ

فَلا تَهْتِکْهُ،

وَما عَلِمْتَهُ مِنْ قَبِیحِ فِعْلِی

فَاغْفِرْهُ.

۳. إلهِی اسْتَشْفَعْتُ بِکَ إلَیْکَ

وَاسْتَجَرْتُ بِکَ مِنْکَ

أَتَیْتُکَ طامِعَاً فِی إحْسانِکَ،

راغِباً فِی امْتِنانِکَ،

مُسْتَسْقِیاً وابِلَ طَوْلِکَ

مُسْتَمْطِراً غَمامَ فَضْلِکَ،

طالِباً مَرْضاتِکَ،

قاصِداً جَنابَکَ،

وارِداً شَرِیعَهَ رِفْدِکَ،

مُلْتَمِساً سَنِیَّ الْخَیْراتِ مِنْ عِنْدِکَ،

وافِداً إلی حَضْرَهِ جَمالِکَ،

مُرِیداً وَجْهَکَ،

طارِقاً بابَکَ،

مُسْتَکِیناً لِعَظَمَتِکَ وَجَلالِکَ،

فَافْعَلْ بِی ما أَنْتَ أَهْلُهُ مِنَ الْمَغْفِرَهِ وَالرَّحْمَهِ،

وَلا تَفْعَلْ بِی ما أَنَا أَهْلُهُ مِنَ الْعَذابِ وَالنِّقْمَهِ

بِرَحْمَتِکَ یا أَرْحَمَ الرَّاحِمِینَ.

۶. The Whispered Prayer of the Thankful

السادسه : مناجاه الشاكرين

In the Name of God, the All-merciful,

the All-compassionate

١ - My God, the uninterrupted flow of Thy graciousness hast distracted me from thanking Thee!

The flood of Thy bounty has rendered me incapable of counting Thy praises!

The succession of Thy kind acts has diverted me

from mentioning Thee in laudation!

The continuous rush of Thy benefits has thwarted me from spreading the news of Thy gentle favours!

This is the station of him who

confesses to the lavishness of favours,

meets them with shortcomings,

and witnesses to his own disregard and negligence.

Thou art the Clement, the Compassionate,

the Good, the Generous,

who does not disappoint those who aim for Him,

nor cast out from His courtyard those who expect from Him!

In Thy yard are put down the saddlebags of the hopeful

and in Thy plain stand the hopes of the help-seekers!

So meet not our hopes by disappointing and disheartening

and clothe

p: ۳۵۷

!us not in the shirt of despair and despondency

,My God, my thanksgiving is small before Thy great boons -۲

and my praise and news-spreading shrink

!beside Thy generosity toward me

Thy favours have wrapped me

,in the robes of the lights of faith

and the gentlenesses of Thy goodness have let down over me delicate curtains of !might

Thy kindnesses have collared me with collars not to be moved

!and adorned me with neck-rings not to be broken

– Thy boons are abundant

!my tongue is too weak to count them

– Thy favours are many

,my understanding falls short of grasping them

!not to speak of exhausting them

?So how can I achieve thanksgiving

.For my thanking Thee requires thanksgiving

,'!Whenever I say, 'To Thee belongs praise

it becomes thereby incumbent upon me to say,

'To Thee belongs praise'!

۳- My God, as Thou hast fed us through Thy gentleness

and nurtured us through Thy benefaction,

so also complete for us lavish favours,

repel from us detested acts of vengeance,

and of the shares of the two abodes,

give us their most elevated and their greatest,

both the immediate and the deferred!

To Thee belongs praise for Thy good trial

and the lavishness of Thy favours,

a praise conforming to Thy good pleasure

and attracting Thy great goodness and magnanimity.

O All-mighty, O All-generous!

By Thy mercy,

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

١. إلهِی أَذْهَلَنِی عَنْ إقامَهِ شُکْرِکَ تَتابُعُ طَوْلِکَ،

وَأَعْجَزَنِی عَنْ إحْصآءِ ثَنآئِکَ فَیْضُ فَضْلِکَ،

وَشَغَلَنِی عَنْ ذِکْرِ مَحامِدِکَ تَرادُفُ عَوآئِدِکَ،

وَأَعْيانِی عَنْ نَشْرِ عوارِفِکَ تَوالِی أَیدِیکَ،

وَهذَا مَقامُ مَنِ

اعْتَرَفَ بِسُبُوغِ النَّعْمآءِ،

وَقابَلَها بِالتَّقْصِیرِ،

وَشَهِدَ عَلی نَفْسِهِ بِالإهْمالِ وَالتَّضْیِیعِ،

وَأَنْتَ الرَّؤُوفُ الرَّحِیمُ

الْبَرُّ الْکَرِیمُ،

الَّذِی لا یُخَیِّبُ قاصِدِیهِ،

وَلا یَطْرُدُ عَنْ فِنآئِهِ آمِلِیهِ،

بِساحَتِکَ

تَحُطُّ رِحالُ الرَّاجِینَ،

وَبِعَرْصَتِکَ تَقِفُ آمالُ الْمُسْتَرْفِدِینَ،

فَلا تُقابِلْ آمالَنا بِالتَّخْیِیبِ وَالإیاسِ،

وَلا تُلْبِسْنا سِرْبالَ الْقُنُوطِ وَالإِبْلاسِ.

۲. إلهِی تَصاغَرَ عِنْدَ تَعاظُمِ آلائِکَ شُکْرِی،

وَتَضاءَلَ فِی جَنْبِ إکْرَامِکَ إیَّایَ ثَنآئِی وَنَشْرِی،

جَلَّلَتْنِی نِعَمُکَ

مِنْ أَنْوَارِ الإِیْمانِ حُلَلاً،

وَضَرَبَتْ عَلَیَّ لَطآئِفُ بِرِّکَ مِنَ الْعِزِّ کِلَلاً،

وَقَلَّدْتَنِی مِنَنُکَ قَلائِدَ لا تُحَلَّ،

وَطَوَّقْتَنِی أَطْوَاقًا لا تُفَلُّ،

فَآلاؤُکَ جَمَّةٌ

ضَعُفَ لِسانِی عَنْ إحْصائِها،

وَنَعْماؤُکَ کَثِیرَةٌ

قَصُرَ فَهْمِی عَنْ إدْرَاکِها

فَضْلاً عَنِ اسْتِقْصآئِها،

فَکَیْفَ لِی بِتَحْصِیلِ الشُّکْرِ،

وَشُکْرِی إیَّاکَ یَفْتَقِرُ إلی شُکْر،

فَکُلَّما قُلْتُ: لَکَ الْحَمْدُ،

وَجَبَ عَلَیَّ لِذلِکَ أَنْ أَقُولَ: لَکَ الْحَمْدُ.

۳. إلهِی فَکَما غَذَّیْتَنا بِلُطْفِکَ،

وَرَبَّیْتَنا بِصُنْعِکَ،

فَتَمِّمْ عَلَیْنَا سَوابِغَ النِّعَمِ،

وَادْفَعْ عَنَّا مَکارِهَ النِّقَمِ،

وَآتِنا مِنْ حُظُوظِ الدَّارَیْنِ

أَرْفَعَهَا وَأَجَلَّها

عاجِلاً وَآجِلاً،

وَلَکَ الْحَمْدُ عَلی حُسْنِ بَلاَئِکَ

وَسُبُوغِ نَعْمآئِکَ

حَمْدَاً يُوافِقُ رِضاكَ،

وَيَمْتَرِی الْعَظِيمَ مِنْ بِرِّکَ وَنَداکَ،

يا عَظِيمُ يا كَرِيمُ،

بِرَحْمَتِکَ

يا أَرْحَمَ الرَّاحِمِينَ.

The Whispered Prayer of the Obedient Toward God .٧

السابعه : مناجاه المطيعين للهِ

,In the Name of God, the All-merciful

the All-compassionate

,O God, inspire us to obey Thee -١

,turn us aside from disobeying Thee

,make it easy for us to reach the seeking of Thy good pleasure which we wish

,set us down in the midst of Thy Gardens

,dispel from our insights the clouds of misgiving

,uncover from our hearts the wrappings of doubt and the veil

,make falsehood vanish from our innermost minds

,and fix the truth in our secret thoughts

for doubts and opinions fertilize temptations

!and muddy the purity of gifts and kindnesses

,O God, carry us in the ships of Thy deliverance -٢

,give us to enjoy the pleasure of whispered prayer to Thee

,make us drink at the pools of Thy love

,let us taste the sweetness of Thy affection and nearness

(allow us to struggle in Thee,(١

,preoccupy us with obeying Thee

,and purify our intentions in devoting works to Thee

for we exist through Thee

p: ٣٥٩

.Allusion to ٢٩:۶٩ -١

,and belong to Thee

!and we have no one to mediate with Thee but Thee

,My God -٣

,place me among the chosen, the good

Join me to

,the righteous, the pious

,the first to reach generous gifts

,the swift to come upon good things

,the workers of the abiding acts of righteousness

!the strivers after elevated degrees

(Thou art powerful over everything(١

and disposed to respond!

By Thy mercy,

O Most Merciful of the merciful!

بسم الله الرحمن الرحیم

١ أَللَّهُمَّ أَلْهِمْنا طاعَتَكَ،

وَجَنِّبْنا مَعْصِيَتَكَ،

وَيَسِّرْ لَنا بُلُوغَ ما نَتَمَنّى مِنِ ابْتِغآءِ رِضْوانِكَ،

وَأَحْلِلْنا بُحْبُوحَةَ جِنانِكَ،

وَاقْشَعْ عَنْ بَصائِرِنا سَحابَ الارْتِيابِ،

وَاكْشِفْ عَنْ قُلُوبِنا أَغْشِيَةَ الْمِرْيَةِ وَالْحِجابِ،

وَأَزْهِقِ الْباطِلَ عَنْ ضَمآئِرِنا،

وَأَثْبِتِ الْحَقَّ فِى سَرائِرِنا،

فَإِنَّ الشُّكُوكَ وَالظُّنُونَ لَواقِحُ الْفِتَنِ،

وَمُكَدِّرَةٌ لِصَفْوِ الْمَنآئِحِ وَالْمِنَنِ.

٢ أَللَّهُمَّ احْمِلْنا فِى سُفُنِ نَجاتِكَ،

وَمَتِّعْنا بِلَذِيْذِ مُناجاتِكَ،

وَأَوْرِدْنا حِياضَ حُبِّكَ،

وَأَذِقْنا حَلاوَةَ وُدِّكَ وَقُرْبِكَ،

وَاجْعَلْ جِهادَنا فِيكَ،

وَهَمَّنا فِى طاعَتِكَ،

وَأَخْلِصْ نِيّاتِنا فِی مُعامَلَتِکَ،

فَإِنَّا بِکَ وَلَکَ،

وَلا وَسِیلَهَ لَنا إِلَیْکَ إِلاَّ أَنْتَ.

۳ إلٰهِی اجْعَلْنِی مِنَ الْمُصْطَفَیْنَ الأَخْیارِ،

وَأَلْحِقْنِی بِالصَّالِحِینَ الأَبْرارِ،

السَّابِقِینَ إِلَی الْمَکْرُماتِ،

الْمسارِعِینَ إِلَی الْخَیْراتِ،

الْعامِلِینَ لِلْباقِیاتِ الصَّالِحاتِ،

السَّاعِینَ إِلی رَفِیعِ الدَّرَجاتِ،

إِنَّکَ عَلی کُلِّ شَیْء قَدِیرٌ،

وَبِالإِجابَهِ جَدِیرٌ

بِرَحْمَتِکَ یا أَرْحَمَ الرَّاحِمِینَ.

۸. The Whispered Prayer of the Devotees

الثامنه : مناجاه المریدین

In the Name of God, the All-merciful,

the All-compassionate

۱- Glory be to Thee!

How narrow are the paths

for him whom Thou hast not guided!

How plain the truth

!for him whom Thou hast guided on his way

My God, make us travel on the roads that arrive at Thee -٢

!and set us into motion on the paths nearest to reaching Thee

,Make near for us the far

!and make easy for us the hard and difficult

,Join us to Thy servants, those who hurry to Thee swiftly

,knock constantly at Thy door

and worship Thee by night and

١- ٣:٢۶

,by day

!while they remain apprehensive in awe of Thee

,Thou hast purified their drinking places

,taken them to the objects of their desire

,granted their requests

,accomplished their wishes through Thy bounty

,filled their minds with Thy love

.and quenched their thirst with Thy pure drink

,Through Thee have they reached the pleasure of whispered prayer to Thee

.and in Thee have they achieved their furthest goals

O He who

comes toward those who come toward Him

and grants gifts and bestows bounty upon them

!through tenderness

He is compassionate and clement toward those

heedless of His remembrance

!and loving and tender in drawing them to His door

,I ask Thee to place me among those of them who have the fullest share from Thee

,the highest station with Thee

,the most plentiful portion of Thy love

,and the most excellent allotment of Thy knowledge

for my aspiration has been cut off from everything but Thee

.and my desire has turned toward Thee alone

;Thou art my object, none other

.to Thee alone belongs my waking and my sleeplessness

,Meeting Thee is the gladness of my eye

.joining Thee the wish of my soul

,Toward Thee is my yearning

,in love for Thee my passionate longing

.in inclining toward Thee my fervent craving

,Thy good pleasure is the aim I seek

,vision of Thee my need

.Thy neighbourhood my request, nearness to Thee the utmost object of my asking

.In whispered prayer to Thee I find my repose and my ease

,With Thee lies the remedy of my illness

,the cure for my burning thirst

.the coolness of my ardour, the removal of my distress

,Be my intimate in my loneliness

,the releaser of my stumble

the

p: ٣۶١

,forgiver of my slip

,the accepter of my repentance

,the responder to my supplication

,the patron of preserving me from sin

!the one who frees me from my neediness

!Cut me not off from Thee and keep me not far from Thee

!O my bliss and my garden

!O my this world and my hereafter

!O Most Merciful of the merciful

بسم الله الرحمن الرحيم

١. سُبْحانَکَ ما أَضْيَقَ الطُّرُقَ

عَلى مَنْ لَمْ تَكُنْ دَلِيلَهُ!

وَما أَوْضَحَ الْحَقَّ عِنْدَ مَنْ هَدَيْتَهُ سَبِيلَه!

٢. إلهِی فاسْلُکْ بِنا سُبُلَ الْوُصُولِ إلَيْکَ،

وَسَيِّرْنا فِی أَقْرَبِ الطُّرُقِ لِلْوُفُودِ عَلَيْکَ،

قَرِّبْ عَلَيْنَا الْبَعِيدَ،

وَسَهِّلَ عَلَيْنَا الْعَسِيرَ الشَّدِيدَ،

وَأَلْحِقْنا بِعِبادِکَ الَّذِينَ هُمْ بِالْبِدارِ إلَيْکَ يُسارِعُونَ

وَبابَکَ عَلَى الدَّوامِ يَطْرُقُونَ،

وَإيَّاکَ فِی اللَّيْلِ وَالنَّهارِ يَعْبُدُونَ،

وَهُمْ مِنْ هَيْبَتِکَ مُشْفِقُونَ،

الَّذِينَ صَفَّيْتَ لَهُمُ الْمَشارِبَ،

وَبَلَّغْتَهُمُ الرَّغآئِبَ،

وَأَنْجَحْتَ لَهُمُ الْمَطالِبَ،

وَقَضَيْتَ لَهُمْ مِنْ فَضْلِکَ الْمَآرِبَ،

وَمَلأْتَ لَهُمْ ضَمآئِرَهُمْ مِنْ حُبِّکَ

وَرَوَّيْتَهُمْ مِنْ صافِی شِرْبِکَ،

فَبِکَ إلی لَذِيذِ مُناجاتِکَ وَصَلُوا،

وَمِنْکَ أَقْصى مَقاصِدِهِمْ حَصَّلُوا،

فَيا مَنْ هُوَ عَلَى الْمُقْبِلِينَ عَلَيْهِ مُقْبِلٌ،

وَبِالْعَطْفِ عَلَيْهِمْ عآئِدٌ مُفْضِلٌ،

وَبِالْغافِلِينَ عَنْ ذِكْرِهِ رَحِيمٌ رَؤُوفٌ،

وَبِجَذْبِهِمْ إلى بابِهِ وَدُودٌ عَطُوفٌ،

أَسْأَلُكَ أَنْ تَجْعَلَنِي مِنْ أَوْفَرِهِمْ مِنْكَ حَظّاً،

وَأَعْلاهُمْ عِنْدَكَ مَنْزِلاً،

وَأَجْزَلِهِمْ مِنْ وُدِّكَ قِسَماً،

وَأَفْضَلِهِمْ فِي مَعْرِفَتِكَ نَصِيباً،

فَقَدِ انْقَطَعَتْ إلَيْكَ هِمَّتِي،

وَانْصَرَفَتْ نَحْوَكَ رَغْبَتِي،

فَأَنْتَ لاَ غَيْرُكَ مُرادِي،

وَلَكَ لا لِسِواكَ سَهَرِي وَسُهادِي،

وَلِقاؤُكَ قُرَّةُ عَيْنِي،

وَوَصْلُكَ مُنى نَفْسِي،

وَإلَيْكَ شَوْقِي،

وَفِي مَحَبَّتِكَ وَلَهِي،

وَإلى هَواكَ صَبابَتِي،

وَرِضاكَ بُغْيَتِي،

وَرُؤْيَتُكَ حاجَتِي،

وَجِوارُكَ طَلَبِي، وَقُرْبُكَ غايَةُ سُؤْلِي،

وَفِی مُنَاجَاتِکَ رَوْحِی وَراحَتِی،

وَعِنْدَکَ دَوآءُ عِلَّتِی،

وَشِفآءُ غُلَّتِی،

وَبَرْدُ لَوْعَتِی، وَکَشْفُ کُرْبَتِی.

فَکُنْ أَنِیْسِی فِی وَحْشَتِی،

وَمُقِیلَ عَثْرَتِی،

وَغافِرَ زَلَّتِی،

وَقابِلَ تَوْبَتِی،

وَمُجِیبَ دَعْوَتِی،

وَوَلِیَّ عِصْمَتِی،

وَمُغْنِیَ فاقَتِی،

وَلا تَقْطَعْنِی عَنْکَ، وَلا تُبْعِدْنِی مِنْکَ

یا نَعِیمِی وَجَنَّتِی،

وَیا دُنْیایَ وَآخِرَتِی،

یا أَرْحَمَ الرَّاحِمِینَ.

۹. The Whispered Prayer of the Lovers

التاسعه : مناجاه المحبّین

In the Name of God, the All-merciful,

the All-compassionate

۱- My God,

,who can have tasted the sweetness of Thy love

?then wanted another in place of Thee

,Who can have become intimate with Thy nearness

then sought removal

p: ۳۶۲

?from Thee

۲- My God, place us with him whom Thou hast

chosen

,for Thy nearness and Thy friendship

,purified through Thy affection and Thy love

,given yearning for the meeting with Thee

,made pleased with Thy decree

,granted gazing upon Thy face

,shown the favour of Thy good pleasure

,given refuge from separation from Thee and Thy loathing

,settled in a sure sitting place in Thy neighbourhood

,singled out for true knowledge of Thee

,made worthy for worship of Thee

,whose heart Thou hast captivated with Thy will

,whom Thou hast picked for contemplating Thee

whose look Thou hast made empty for Thee,

whose breast Thou hast freed for Thy love,

whom Thou hast made desirous of what is with Thee,

inspired with Thy remembrance,

allotted thanksgiving to Thee,

occupied with obeying Thee,

turned into one of Thy righteous creatures,

chosen for whispered prayer to Thee,

and from whom Thou hast cut off all things

which cut him off from Thee!

٣- O God,

place us among those whose habit is

rejoicing in Thee and yearning for Thee,

whose time is spent in sighing and moaning!

Their foreheads are bowed down before Thy mightiness,

their eyes wakeful in Thy service,

their tears flowing in dread of Thee,

their hearts fixed upon Thy love,

their cores shaken with awe of Thee.

O He

the lights of whose holiness

induce wonder in the eyes of His lovers,

the glories of whose face arouse the longing of the hearts of His knowers!

O Furthest Wish of the hearts of the yearners!

O Utmost Limit of the hopes of the lovers!

I ask from Thee love for Thee, love for those who love Thee,

love for every work which will join me

p: ۳۶۳

to Thy nearness,

and that Thou makest Thyself more beloved to me than anything other than Thee

and makest my love for Thee

lead to Thy good pleasure,

and my yearning for Thee

protect against disobeying Thee!

Oblige me by allowing me to gaze upon Thee,

gaze upon me with the eye of affection and tenderness,

turn not Thy face away from me,

and make me one of the people of happiness with Thee and favoured position!

O Responder,

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

١. إلٰهی مَنْ ذَا الَّذِی ذَاقَ حَلاوَهَ مَحَبَّتِک،

فَرامَ مِنْکَ بَدَلاً؟

وَمَنْ ذَا الَّذِی أَنِسَ بِقُرْبِکَ،

فَابْتَغی عَنْکَ حِوَلاً؟

٢. إلٰهِی فَاجْعَلْنا مِمَّنِ اصْطَفَیْتَهُ

لِقُرْبِکَ وَوِلایَتِکَ،

وَأَخْلَصْتَه لِوُدِّکَ وَمَحَبَّتِکَ،

وَشَوَّقْتَهُ إلی لِقَآئِکَ،

وَرَضَّیْتَهُ بِقَضآئِکَ،

وَمَنَحْتَهُ بِالنَّظَرِ إلی وَجْهِکَ،

وَحَبَوْتَهُ بِرِضاکَ،

وَأَعَذْتَهُ مِنْ هَجْرِکَ وَقِلاکَ،

وَبَوَّأْتَهُ مَقْعَدَ الصِّدْقِ فِی جَوارِکَ،

وَخَصَصْتَهُ بِمَعْرِفَتِکَ،

وَأَهَّلْتَهُ لِعِبادَتِکَ،

وَهَیَّمْتَ قَلْبَهُ لإرادَتِکَ،

وَاجْتَبَیْتَهُ لِمُشاهَدَتِکَ،

وَأَخْلَیْتَ وَجْهَهُ لَکَ،

وَفَرَّغْتَ فُؤادَهُ لِحُبِّکَ،

وَرَغَّبْتَهُ فِيما عِنْدَكَ،

وَأَلْهَمْتَهُ ذِكْرَكَ،

وَأَوْزَعْتَهُ شُكْرَكَ،

وَشَغَلْتَهُ بِطاعَتِكَ،

وَصَيَّرْتَهُ مِنْ صالِحِى بَرِيَّتِكَ،

وَاخْتَرْتَهُ لِمُناجاتِكَ،

وَقَطَعْتَ عَنْهُ كُلَّ شَيْء يَقْطَعُهُ عَنْكَ.

٣. أَللَّهُمَّ اجْعَلْنا مِمَّنْ دَأْبُهُمُ

الارْتِياحُ إلَيْكَ وَالْحَنِينُ،

وَدَهْرُهُمُ الزَّفْرَةُ وَالأَنِينُ،

جِباهُهُمْ سَاجِدَةٌ لِعَظَمَتِكَ،

وَعُيُونُهُمْ ساهِرَةٌ فِى خِدْمَتِكَ،

وَدُمُوُعُهُمْ سآئِلَةٌ مِنْ خَشْيَتِكَ،

وَقُلُوبُهُمْ مُتَعَلِّقَةٌ بِمَحَبَّتِكَ،

وَأَفْئِدَتُهُمْ مُنْخَلِعَةٌ مِنْ مَهابَتِكَ،

يا مَنْ أَنْوارُ قُدْسِهِ لأَبْصارِ مُحِبِّيهِ رآئِقَةٌ،

وَسُبُحاتُ وَجْهِهِ لِقُلُوبِ عارِفيهِ شآئِقَةٌ،

يا مُنى قُلُوبِ الْمُشْتاقِينَ،

وَيا غَايَهَ آمالِ الْمُحِبِّينَ

أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ،

وَحُبَّ کُلِّ عَمَل یُوصِلُنِی إلی قُرْبِکَ،

وَأَنْ تَجْعَلَکَ أَحَبَّ إلَیَّ مِمَّا سِواکَ

وَأَنْ تَجْعَلَ حُبِّی إیَّاکَ قآئِداً إلی رِضْوانِکَ،

وَشَوْقِی إلَیْکَ ذآئِداً عَنْ عِصْیانِکَ،

وَامْنُنْ بِالنَّظَرِ إلَیْکَ عَلَیَّ،

وَانْظُرْ بِعَیْنِ الْوُدِّ وَالْعَطْفِ إلَیَّ،

وَلا تَصْرِفْ عَنِّی وَجْهَکَ،

وَاجْعَلْنِی مِنْ أَهْلِ الإسْعادِ وَالْحُظْوَهِ عِنْدَکَ،

یا مُجِیبُ، یا أَرْحَمَ الرَّاحِمِینَ.

The Whispered Prayer of those Asking for Mediation .۱۰

العاشره : مناجاه المتوسّلين

,In the Name of God, the All-merciful

the All-compassionate

My God, I have no mediation with Thee -۱

,but the tender acts of Thy clemency

nor any way to come to Thee

but

the gentle favours of Thy mercy

,and the intercession of Thy Prophet

the prophet of mercy,

who rescued the community from confusion.

Make these two my tie to attaining Thy forgiveness

and let them take me to triumph through Thy good pleasure!

My hope has dismounted

in the sacred precinct of Thy generosity,

my craving has alighted in the courtyard of Thy munificence.

So actualize my expectation from Thee,

seal my works with good,

and place me among Thy selected friends, those

whom Thou hast set down

in the midst of Thy Garden,

and settled in the abode of Thy honour,

whose eyes Thou hast gladdened by gazing upon Thee on the day of meeting Thee,

and whom Thou hast made heirs to the sure stations in Thy neighbourhood!

٢- O He none more generous than whom is reached by the reachers

and none more merciful than whom is found by the aimers!

O Best of those with whom the lonely are alone,

O Tenderest of those with whom outcasts seek haven!

Toward the expanse of Thy pardon have I extended my hand,

upon the skirt of Thy generosity have I fastened my grasp!

Show me no deprivation

and afflict me not with disappointment and loss!

O Hearer of supplications!

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

١. إلهِی لَیْسَ لِی وَسِیلَهٌ إلَیْکَ

إلاَّ عَواطِفُ رَأفَتِکَ،

وَلا لِی ذَرِیعَهٌ إلَیْکَ

إلاَّ عَوارِفُ رَحْمَتِکَ،

وَشَفاعَهُ نَبِیِّکَ نَبِیِّ الرَّحْمَهِ،

وَمُنْقِذِ الأُمَّهِ مِنَ الْغُمَّهِ،

فَاجْعَلْهُما لِی سَبَباً إلی نَیْلِ غُفْرانِکَ،

وَصَیِّرْهُمَا لِی وُصْلَهً إلَی الْفَوْزِ بِرِضْوانِکَ،

وَقَدْ حَلَّ رَجآئِی بِحَرَمِ کَرَمِکَ،

وَحَطَّ طَمَعِی بِفِنآءِ جُودِکَ.

فَحَقِّقْ فِیکَ أَمَلِیْ وَاخْتِمْ بِالْخَیْرِ عَمَلِی،

وَاجْعَلْنِی مِنْ صَفْوَتِکَ الَّذِینَ أَحْلَلْتَهُمْ

بُحْبُوحَهَ جَنَّتِکَ،

وَبَوَّأْتَهُمْ دارَ کَرامَتِکَ

وَأَقْرَرْتَ أَعْيُنَهُمْ بِالنَّظَرِ إِلَيْکَ يَوْمَ لِقآئِکَ،

وَأَوْرَثْتَهُمْ مَنازِلَ الصِّدْقِ فِی جِوارِکَ.

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يا مَنْ لا يَفِدُ الْوافِدُونَ عَلى أَكْرَمَ مِنْهُ،

وَلا يَجِدُ الْقاصِدُونَ أَرْحَمَ مِنْهُ،

يا خَيْرَ مَنْ خَلا بِهِ وَحِيدٌ،

وَيا أَعْطَفَ مَنْ أَوى إِلَيْهِ طَرِيدٌ،

إِلى سَعَهِ عَفْوِکَ مَدَدْتُ يَدِی

وَبِذَيْلِ كَرَمِکَ أَعْلَقْتُ كَفِّی،

فَلا تُولِنِی الْحِرْمانَ،

وَلا تُبْلِنِی بِالْخَيْبَهِ وَالْخُسْرانِ،

يا سَمِيعَ الدُّعآءِ

يا أَرْحَمَ الرَّاحِمِينَ.

The Whispered Prayer of the Utterly Poor .۱۱

الحاديه عشره : مناجاه المفتقرين

,In the Name of God, the All-merciful

the All-compassionate

,My God -۱

nothing will

mend my fracture but Thy gentleness and loving care,

free me of my poverty but Thy affection and beneficence,

still my fright but Thy security,

exalt my abasement but Thy sovereignty,

take me to my hope but Thy bounty,

remedy my lack but Thy graciousness,

accomplish my need other than Thou,

relieve my distress other than Thy mercy,

remove my injury other than Thy clemency,

cool my burning thirst but reaching Thee,

quench my ardour but meeting Thee,

damp my yearning but gazing upon Thy face,

settle my settling place without closeness to Thee,

allay my worry but Thy repose,

cure my illness but Thy medicine,

eliminate my grief but Thy nearness,

heal my wound but Thy forgiveness,

remove the rust on my heart but Thy pardon,

banish the confusing thoughts from my breast but Thy command!

٢- O Utmost Hope of the hopers!

!O Ultimate Demand of the askers

!O Furthest Request of the requesters

!O Highest Desire of the desirers

!O Patron of the righteous

!O Security of the fearful

!O Responder to the supplication of the distressed

!O Storehouse of the destitute

!O Treasure of the pitiful

!O Help of the help-seekers

!O Accomplisher of the needs of the poor and the miserable

!O Most Generous of the most generous

!O Most Merciful of the merciful

,To Thee is my humble subjection and request

to Thee

p: ۳۶۶

!my pleading and imploring

I ask Thee

to let me attain

,the repose of Thy good pleasure

and to make constant toward me

the favours of Thy kindness!

Here am I,

standing before the gate of Thy generosity,

opening myself up to the breezes of Thy goodness,

holding fast to Thy strong cord,

clinging to Thy firm handle!

۳- My God,

have mercy upon Thy lowly slave

of silent tongue and few good works,

obligate him through Thy plentiful graciousness,

shelter him under Thy plenteous shade!

O Generous, O Beautiful,

O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

۱. إلهِی کَسْرِی لا یَجْبُرُهُ إلاَّ لُطْفُکَ وَحنانُکَ،

وَفَقْرِی لا یُغْنِیهِ إلاَّ عَطْفُکَ وَإحْسانُکَ،

وَرَوْعَتِی لا یُسَکِّنُهَا إلاَّ أَمانُکَ،

وَذِلَّتِی لا یُعِزُّها إلاَّ سُلْطانُکَ،

وَأُمْنِیَّتِی لا یُبَلِّغُنِیها إلاَّ فَضْلُکَ،

وَخَلَّتِی لا یَسُدُّها إلاَّ طَوْلُکَ،

وَحاجَتِی لا یَقْضِیها غَیْرُکَ،

وَکَرْبِی لَا یُفَرِّجُهُ سِوی رَحْمَتِکَ،

وَضُرِّی لا یَکْشِفُهُ غَیْرُ رَأْفَتِکَ،

وَغُلَّتِی لا یُبَرِّدُها إلاَّ وَصْلُکَ،

وَلَوْعَتِی لا یُطْفِیها إلاَّ لِقآؤُکَ،

وَشَوْقِی إلَیْکَ لا یَبُلُّهُ إلاَّ النَّظَرُ إلی وَجْهِکَ،

وَقَرارِی لا یَقِرُّ دُونَ دُنُوِّی مِنْکَ،

وَلَهْفَتِی لَا یَرُدُّها إلاَّ رَوْحُکَ،

وَسُقْمِی لا یَشْفِیهِ إلاَّ طِبُّکَ،

وَغَمِّی لا یُزِیلُهُ إلاَّ قُرْبُکَ،

وَجُرْحِی لا یُبْرِئُهُ إلاَّ صَفْحُکَ،

وَرَیْنُ قَلْبِی لا یَجْلُوهُ إلاَّ عَفْوُکَ،

وَوَسْواسُ صَدْرِی لا یُزِیحُهُ إلاَّ أَمْرُکَ.

۲. فَیا مُنْتَهی أَمَلِ الآمِلِینَ،

وَیا غایَهَ سُؤْلِ السَّآئِلِینَ،

وَیا أَقْصی طَلِبَهِ الطَّالِبِینَ،

وَیا أَعْلَی رَغْبَهِ الرَّاغِبِینَ،

وَیا وَلِیَّ الصَّالِحِینَ،

وَیا أَمانَ الْخآئِفِینَ،

وَیا مُجِیبَ دَعْوَهِ الْمُضْطَرِّینَ،

وَيا ذُخْرَ الْمُعْدِمِينَ،

وَيا كَنْزَ الْبآئِسِينَ،

وَيا غِياثَ الْمُسْتَغِيثِينَ،

وَيا قَاضِيَ حَوائِجَ الْفُقَرآءِ وَالْمَساكِينِ،

وَيا أَكْرَمَ الأَكْرَمِينَ،

وَيا أَرْحَمَ الرَّاحِمِينَ،

لَكَ تَخَضُّعِي وَسُؤالِي،

وَإلَيْكَ تَضَرُّعِي وَابْتِهالِيْ،

أَسْأَلُكَ أَنْ تُنِيلَنِي مِنْ رَوْحِ رِضْوانِكَ،

وَتُدِيمَ عَلَيَّ نِعَمَ امْتِنانِكَ،

وَها أَنَا بِبابِ كَرَمِكَ واقِفٌ،

وَلِنَفَحاتِ بِرِّكَ مُتَعَرِّضٌ،

وَبِحَبْلِكَ الشَّدِيدِ مُعْتَصِمٌ،

وَبِعُرْوَتِكَ الْوُثْقى مُتَمَسِّكٌ.

٣. إلهِي ارْحَمْ عَبْدَكَ الذَّلِيلَ،

ذَا اللِّسانِ الْكَلِيلِ وَالْعَمَلِ الْقَلِيلِ،

وَامْنُنْ عَلَيْهِ بِطَوْلِكَ الْجَزِيلِ،

وَاكْنُفْهُ تَحْتَ ظِلِّكَ الظَّلِيلِ

يا كَرِيمُ يا جَمِيلُ،

يا أَرْحَمَ الرَّاحِمِينَ.

The Whispered Prayer of the Knowers .۱۲

الثانيه عشره : مناجاه العارفين

In the Name of

p: ۳۶۷

,God, the All-merciful

the All-compassionate

,My God -۱

,tongues fall short of attaining praise of Thee proper to Thy majesty

,intellects are incapable of grasping the core of Thy beauty

eyes fail before gazing

,upon the glories of Thy face

and Thou hast assigned to Thy creatures

no way to know Thee

!save incapacity to know Thee

My God, place us among those -۲

within the gardens of whose breasts

the trees of yearning for Thee have taken firm root

and the assemblies of whose hearts

!have been seized by the ardour of Thy love

,They seek shelter in the nests of meditation

,feed upon the gardens of nearness and disclosure

,drink from the pools of love with the cup of gentle favour

.and enter into the watering-places of warm affection

(The covering has been lifted from their eyes,(١

the darkness of disquiet has been dispelled

,from their beliefs and their innermost minds

the contention of doubt has been negated

,from their hearts and their secret thoughts

,their breasts have expanded through the verification of true knowledge

,their aspirations have ascended through precedent good fortune in renunciation

,their drinking is sweet from the spring of devotion to good works

,their secret thoughts are delicious in the sitting-place of intimacy

,their minds are secure in the place of terror

(their souls are serene through the return to the Lord of lords,(٢

,their spirits have reached certitude through triumph and prosperity

,their eyes have been gladdened through gazing upon their Beloved

their settling place has been settled through reaching the request and attaining the ,expectation

!and their commerce has profited through the sale of this world for the next

My God, how agreeable -٣

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١ - Allusion to the clarity of vision that the soul experiences at death: Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing (۵٠:٢٢).

٢- Allusion to ٨٩:٢٨: O soul serene, return to thy Lord, well-pleased, well-pleasing!

for hearts are the thoughts inspiring Thy remembrance,

how sweet travelling to Thee

through imagination upon the roads of the unseen worlds,

how pleasant the taste of Thy love,

how delightful the drink of Thy nearness!

So give us refuge from Thy casting out and Thy sending far,

and place us among the most elect of Thy knowers,

the most righteous of Thy servants,

the most truthful of Thy obeyers,

the most sincere of Thy worshipers!

O All-mighty, O Majestic,

O Generous, O Endower!

By Thy mercy and kindness, O Most Merciful of the merciful!

بسم الله الرحمن الرحيم

١. إلِهِی قَصُرَتِ الأَلْسُنُ عَنْ بُلُوغِ ثَنآئِکَ،

کَما یَلِیقُ بِجَلالِکَ،

وَعَجَزَتِ الْعُقُولُ عَنْ إدْراكِ كُنْهِ جَمالِكَ،

وَانْحَسَرَتِ الأَبْصارُ دُونَ النَّظَرِ

إلى سُبُحاتِ وَجْهِكَ،

وَلَمْ تَجْعَلْ لِلْخَلْقِ طَرِيقاً إلى مَعْرِفَتِكَ

إلاَّ بِالْعَجْزِ عَنْ مَعْرِفَتِكَ.

۲. إلٰهِى فَاجْعَلْنا مِنَ الَّذِينَ

تَرَسَّخَتْ أَشْجارُ الشَّوقِ إلَيْكَ

فِى حَدآئِقِ صُدُورِهِمْ،

وَأَخَذَتْ لَوْعَةُ مَحَبَّتِكَ بِمَجامِعِ قُلُوبِهِمْ،

فَهُمْ إلَى أَوْكارِ الأَفْكارِ يَأْوُونَ،

وَفِى رِياضِ الْقُرْبِ وَالْمُكاشَفَةِ يَرْتَعُونَ،

وَمِنْ حِياضِ الْمَحَبَّةِ بِكَأْسِ الْمُلاطَفَةِ يَكْرَعُونَ،

وَشَرايِعَ الْمُصافاةِ يَرِدُونَ،

قَدْ كُشِفَ الْغِطآءُ عَنْ أَبْصَارِهِمْ،

وَانْجَلَتْ ظُلْمَةُ الرَّيْبِ عَنْ عَقآئِدِهِمْ،

وَانْتَفَتْ مُخالَجَةُ الشَّكِّ

عَنْ قُلُوبِهِمْ وَسَرآئِرِهِمْ،

وَانْشَرَحَتْ بِتَحْقِيقِ الْمَعْرِفَةِ صُدُورُهُمْ،

وَعَلَتْ لِسَبْقِ السَّعادَةِ فِى الزَّهادَةِ هِمَمُهُمْ،

وَعَذُبَ فِى مَعِينِ الْمُعامَلَةِ شِرْبُهُمْ

وَطابَ فِی مَجْلِسِ الأنْسِ سِرُّهُمْ،

وَأَمِنَ فِی مَوْطِنِ الْمَخافَهِ سِرْبُهُمْ،

وَاطْمَأَنَّتْ بِالرُّجُوْعِ إلی رَبِّ الأَرْبابِ أَنْفُسُهُمْ،

وَتَیَقَّنَتْ بِالْفَوْزِ وَالْفَلاحِ أَرْواحُهُمْ،

وَقَرَّتْ بِالنَّظَرِ إلی مَحْبُوبِهِمْ أَعْیُنُهُمْ،

وَاسْتَقَرَّ بِإدْراکِ السُّؤْلِ وَنَیْلِ الْمَأْمُولِ قَرارُهُمْ،

وَرَبِحَتْ فِی بَیْعِ الدُّنْیا بِالآخِرَهِ تِجارَتُهُمْ.

۳ إلهِی ما أَلَذَّ خَواطِرَ الإلْهامِ بِذِکْرِکَ عَلَی الْقُلُوبِ،

وَما أَحْلَی الْمَسِیرَ إلَیْکَ

بِالأَوْهامِ فِی مَسالِکِ الْغُیُوبِ،

وَما أَطْیَبَ طَعْمَ حُبِّکَ،

وَما أَعْذَبَ شِرْبَ قُرْبِکَ،

فَأَعِذْنا مِنْ طَرْدِکَ وَإبْعادِکَ،

وَاجْعَلْنا مِنْ أَخَصِّ عارِفِیکَ،

وَأَصْلَحِ عِبادِکَ،

وَأَصْدَقِ طآئِعِیکَ

وَأَخْلَصِ عُبَّادِکَ،

یا عَظِیمُ، یا جَلِیلُ،

یا کَرِیمُ، یا مُنِیلُ،

بِرَحْمَتِکَ وَمَنِّکَ یا أَرْحَمَ الرَّاحِمِینَ.

The Whispered Prayer of the Rememberers .۱۳

الثالثه عشره : مناجاه الذاکرين

,In the Name of God, the All-merciful

the All-compassionate

My God, were -۱

p: ۳۶۹

,it not incumbent to accept Thy command

,I would declare Thee far too exalted for me to remember Thee

,for I remember Thee in my measure, not in Thy measure

and my scope can hardly reach the point

!where I may be a locus for calling Thee holy

Among Thy greatest favours to us

is the running of Thy remembrance across our tongues

,and Thy permission to us to supplicate Thee

!declare Thee exalted, and call Thee holy

,My God -۲

inspire us with Thy remembrance

,alone and in assemblies

,by night and day

,publicly and secretly

in prosperity and adversity!

Make us intimate with silent remembrance,

employ us in purified works and effort pleasing to Thee,

and reward us with the full balance!

۳- My God,

love-mad hearts are enraptured by Thee,

disparate intellects are brought together by knowing Thee,

hearts find no serenity except in remembering Thee,(۱)

souls find no rest except in seeing Thee.

Thou art the glorified in every place,

the worshipped at every time,

the found at every moment,

the called by every tongue,

the magnified in every heart!

I pray forgiveness from Thee for

every pleasure but remembering Thee,

every ease but intimacy with Thee,

every happiness but nearness to Thee,

every occupation but obeying Thee!

۴- My God, Thou hast said

– and Thy word is true –

,O you who have faith

remember God with much remembrance

(and glorify Him at dawn and in the evening!(٢

– Thou hast said – and Thy word is true

(Remember Me, and I will remember you!(٣

,Thou hast commanded us to remember Thee

,and promised us that Thou wilt remember us thereby

.in order to ennoble, respect, and honour us

Here we are, remembering Thee

p: ٣٧٠

Allusion to ١٣:٢٨: In remembering God find serenity the hearts of those who have – ١ .faith and do righteous deeds

٢- ٣٣:٤١

٣- ٢:١٥٢

!as Thou hast commanded us

,So accomplish what Thou hast promised

!O Rememberer of the rememberers

!O Most Merciful of the merciful

بسم الله الرحمن الرحيم

١. إلٰهِی لَوْلا الْواجِبُ مِنْ قَبُولِ أمْرِکَ

لَنَزَّهْتُکَ مِنْ ذِکْرِی إیّاکَ،

عَلی أَنَّ ذِکْرِی لَکَ بِقَدْرِی، لا بِقَدْرِکَ،

وَما عَسی أَنْ یَبْلُغَ مِقْدارِی،

حَتّی أُجْعَلَ مَحَلاًّ لِتَقْدِیسِکَ،

وَمِنْ أَعْظَمِ النِّعَمِ عَلَیْنا

جَرَیانُ ذِکْرِکَ عَلی أَلْسِنَتِنَا،

وَإِذْنُکَ لَنا بِدُعآئِکَ،

وَتَنْزِیهِکَ وَتَسْبِیحِکَ.

۲. إلهِی فَأَلْهِمْنا ذِکْرَکَ

فِی الْخَلاءِ وَالْمَلاءِ،

وَاللَّیْلِ وَالنَّهارِ،

وَالإِعْلانِ وَالإِسْرارِ،

وَفِی السَّرَّآءِ وَالضَّرَّآءِ

وَآنِسْنا بِالذِّکْرِ الْخَفِیِّ،

وَاسْتَعْمِلْنا بِالْعَمَلِ الزَّکِیِّ، وَالسَّعْیِ الْمَرْضِیِّ،

وَجازِنا بِالْمِیزانِ الْوَفِیِّ.

۳. إلهِی بِکَ هامَتِ الْقُلُوبُ الْوالِهَهُ،

وَعَلی مَعْرِفَتِکَ جُمِعَتِ الْعُقُولُ الْمُتَبایِنَهُ،

فَلا تَطْمَئِنُّ الْقُلُوبُ إلاّ بِذِکْراکَ،

وَلا تَسْکُنُ النُّفُوسُ إلاّ عِنْدَ رُؤْیاکَ،

أَنْتَ الْمُسَبَّحُ فِی کُلِّ مَکان،

وَالْمَعْبُودُ فِی کُلِّ زَمان،

وَالْمَوْجُودُ فِی کُلِّ أَوان،

وَالْمَدْعُوُّ بِکُلِّ لِسان،

وَالْمُعَظَّمُ فِی کُلِّ جَنان،

وَأَسْتَغْفِرُکَ مِنْ کُلِّ لَذَّه بِغَیْرِ ذِکْرِکَ،

وَمِنْ کُلِّ راحَه بِغَیْرِ أُنْسِکَ،

وَمِنْ کُلِّ سُرُور بِغَیْرِ قُرْبِکَ،

وَمِنْ کُلِّ شُغْل بِغَیْرِ طاعَتِکَ.

۴. إلهِی أَنْتَ قُلْتَ وَقَوْلُکَ الْحَقُّ:

یا أَیُّهَا الَّذِینَ آمَنُوا

اذْکُرُوا اللهَ ذِکْراً کَثِیراً وَسَبِّحُوهُ بُکْرَهً وَأَصِیلاً

وَقُلْتَ وَقَوْلُکَ الْحَقُّ:

فَاذْکُرُونِی أَذْکُرْکُمْ

فَأَمَرْتَنا بِذِکْرِکَ،

وَوَعَدْتَنا عَلَیْهِ أَنْ تَذْکُرَنا

تَشْرِیفاً لَنا وَتَفْخِیماً وَإعْظاماً،

وَها نَحْنُ ذاکِرُوکَ کَما أَمَرْتَنا،

فَأَنْجِزْ لَنا مَا وَعَدْتَنا

یا ذاکِرَ الذّاکِرِینَ،

وَیا أَرْحَمَ الرَّاحِمِینَ.

The Whispered Prayer of those who Hold Fast .۱۴

الرابعه عشره : مناجاه المعتصمین (۸۲)

,In the Name of God, the All-merciful

the All-compassionate

,O God -۱

!O Shelter of the shelter-seekers

!O Refuge of the refuge-seekers

!O Deliverer of the perishing

!O Preserver of the pitiful

!O Merciful toward the miserable

!O Responder to the distressed

!O Treasure of the utterly poor

!O Mender of the broken

!O Haven of the cut off

!O Helper of the abased

!O Granter of sanctuary to the fearful

!O Aider of the troubled

!O Fortress of the refugees

,If I seek not refuge in Thy might

?in whom shall I seek refuge

,If I seek not shelter in Thy power

in whom shall

p: ۳۷۱

?I seek shelter

Sins have made me seek asylum in laying hold

,on the skirts of Thy pardon

offenses have compelled me to beg the opening

,of the doors of Thy forgiveness

evildoing has summoned me to dismount

,in the courtyard of Thy might

fear of Thy vengeance has prompted me

!to cling to the handhold of Thy tenderness

It is not right for him who holds fast to Thy cord

,to be abandoned

nor proper for him who seeks the sanctuary of Thy might to be surrendered or .disregarded

,My God

,empty us not of Thy defending

,strip us not of Thy guarding

,and protect us from the roads of destruction

!for we are in Thy eye and under Thy wing

I ask Thee

,by those whom Thou hast singled out

,Thy angels and the righteous among Thy creatures

to assign over us a protector through which Thou wilt

,deliver us from destructions

,turn aside from us blights

,and hide us from the striking of great afflictions

,to send down upon us some of Thy tranquillity

,to wrap our faces in the lights of love for Thee

(to give us haven in Thy strong pillar,(١

!and to gather us under the wings of Thy preservation

,By Thy clemency and Thy mercy

!O Most Merciful of the merciful

بسم الله الرحمن الرحيم

١ أَللّٰهُمَّ يا مَلاَذَ اللاّئِذِينَ،

وَيا مَعاذَ الْعآئِذِينَ،

وَيا مُنْجِىَ الْهالِكِينَ،

وَيا عاصِمَ الْبآئِسِينَ،

وَيا راحِمَ الْمساكِينِ،

وَيا مُجِيبَ الْمُضْطَرِّينَ،

وَيا كَنْزَ الْمُفْتَقِرينَ

وَيا جابِرَ الْمُنْكَسِرِينَ،

وَيا مَأْوَى الْمُنْقَطِعِينَ،

وَيا ناصِرَ الْمُسْتَضْعَفِينَ،

وَيا مُجِيرَ الْخآئِفِينَ،

وَيا مُغِيثَ الْمَكْرُوبِينَ

وَيا حِصْنَ اللاَّجِينَ،

إنْ لَمْ أَعُذْ بِعِزَّتِکَ فَبِمَنْ أَعُوذُ ؟

وَإنْ لَمْ أَلُذْ بِقُدْرَتِکَ فَبِمَنْ أَلُوذُ ؟

وَقَدْ أَلْجَأَتْنِی الذُّنُوبُ إلَی التَّشَبُّثِ بِأَذْيالِ عَفْوِکَ،

وَأَحْوَجَتْنِی الْخَطايا إلَی اسْتِفْتاحِ أَبْوابِ صَفْحِکَ،

وَدَعَتْنِی الإِسآءَهُ إلَی الإِناخَهِ بِفِنآءِ عِزِّکَ،

وَحَمَلَتْنِی الْمَخافَهُ

p: ۳۷۲

۱- Allusion to the words of Lot in ۱۱:۸۰, Would that I had power against you, or might take shelter in a strong pillar!

مِنْ نِقْمَتِکَ

عَلَی التَّمَسُّکِ بِعُرْوَهِ عَطْفِکَ،

وَما حَقُّ مَنِ اعْتَصَمَ بِحَبْلِكَ أَنْ يُخْذَلَ،

وَلا يَلِيقُ بِمَنِ اسْتَجارَ بِعِزِّكَ أَنْ يُسْلَمَ أَوْ يُهْمَلَ.

إلٰهِى فَلا تُخْلِنا مِنْ حِمايَتِكَ،

وَلَا تُعْرِنَا مِنْ رِعَايَتِكَ،

وَذُدْنا عَنْ مَوارِدِ الْهَلَكَهِ،

فَإنَّا بِعَيْنِكَ وَفِى كَنَفِكَ،

وَلَكَ أَسْأَلُكَ بِأَهْلِ خاصَّتِكَ

مِنْ مَلائِكَتِكَ ، وَالصَّالِحِينَ مِنْ بَرِيَّتِكَ،

أَنْ تَجْعَلَ عَلَيْنا واقِيَهً تُنْجِينا مِنَ الْهَلَكاتِ،

وَتُجَنِّبُنا مِنَ الآفاتِ،

وَتُكِنُّنا مِنْ دَواهِى الْمُصِيباتِ،

وَأَنْ تُنْزِلَ عَلَيْنا مِنْ سَكِيْنَتِكَ،

وَأَنْ تُغَشِّيَ وُجُوهَنا بِأَنْوارِ مَحَبَّتِكَ،

وَأَنْ تُؤْوِيَنا إلى شَدِيدِ رُكْنِكَ،

وَأَنْ تَحْوِيَنا فِى أَكْنافِ عِصْمَتِكَ

بِرأْفَتِكَ وَرَحْمَتِكَ

يا أَرْحَمَ الرَّاحِمِينَ.

The Whispered Prayer of the Abstainers .۱۵

الخامسه عشره : مناجاه الزاهدين

,In the Name of God, the All-merciful

the All-compassionate

,My God -١

Thou hast settled us in an abode

,which has dug for us pits of deception

and Thou hast fastened us by the hands of death

!in the snares of that abode's treachery

In Thee we seek asylum

,from the tricks of its guile

and to Thee we hold fast, lest we be deluded

!by the glitter of its ornaments

It destroys its pursuers

,and ruins its settlers

it is stuffed with blights

.and loaded with calamities

,My God -٢

induce us to renounce it

.and keep us safe from it by Thy giving success and Thy preservation from sin

,Strip from us the robes of opposing Thee

,attend to our affairs through Thy good sufficiency

,amplify our increase from the boundless plenty of Thy mercy

be liberal in our gifts from the overflow of Thy grants,

plant in our hearts the trees of Thy love,

complete for us the lights of Thy knowledge,

give us to taste the sweetness of Thy pardon

and the pleasure of Thy forgiveness,

gladden our eyes on the day of meeting Thee

with the vision of Thee,

dislodge the love of this world from our

p: ۳۷۳

spirits,

just as Thou hast done for the righteous, Thy selected friends,

and for the pious, those whom Thou hast singled out!

O Most Merciful of the merciful,

O Most Generous of the most generous!

بسم الله الرحمن الرحيم

۱. إلهِی أَسْکَنْتَنا داراً

حَفَرَتْ لَنا حُفَرَ مَکْرِها

وَعَلَّقَتْنا بِأَیْدِی الْمَنایا

فِی حَبائِلِ غَدْرِها،

فَإِلَیْکَ نَلْتَجِئُ مِنْ مَکآئِدِ خُدَعِها،

وَبِکَ نَعْتَصِمُ مِنَ الاغْتِرارِ

بِزَخارِفِ زِیْنَتِهَا،

فَإِنَّهَا الْمُهْلِکَهُ طُلاَّبَهَا،

الْمُتْلِفَهُ حُلاَّلَهَا،

الْمَحْشُوَّهُ بِالافاتِ،

الْمَشْحُونَهُ بِالنَّکَباتِ.

۲. إلهِی فَزَهِّدْنا فِیها،

وَسَلِّمْنا مِنْها بِتَوْفِیقِکَ وَعِصْمَتِکَ،

وَانْزَعْ عَنَّا جَلابِیبَ مُخالَفَتِکَ،

وَتَوَلَّ أُمُورَنا بِحُسْنِ کِفایَتِکَ،

وَأَوْفِرْ مَزِیدَنا مِنْ سَعَهِ رَحْمَتِکَ،

وَأَجْمِلْ صِلاتِنا مِنْ فَیْضِ مَواهِبِکَ،

وَاغْرِسْ فِی أَفْئِدَتِنا أَشْجارَ مَحَبَّتِکَ،

وَأَتْمِمْ لَنا أَنْوارَ مَعْرِفَتِکَ،

وَأَذِقْنا حَلاوَهَ عَفْوِکَ، وَلَذَّهَ مَغْفِرَتِکَ،

وَأَقْرِرْ أَعْیُنَنا یَوْمَ لِقآئِکَ بِرُؤْیَتِکَ،

وَأَخْرِجْ حُبَّ الدُّنْیا مِنْ قُلُوبِنا

کَما فَعَلْتَ بِالصَّالِحِینَ مِنْ صَفْوَتِکَ،

وَالأَبْرارِ مِنْ خاصَّتِکَ

بِرَحْمَتِکَ یا أَرْحَمَ الرَّاحِمِینَ،

وَيا أَكْرَمَ الأَكْرَمِينَ.

(Treatise On Rights (Risalat al-Huquq

Translator's Introduction

Imam Zayn al-'Abidin's `Treatise on Rights' is the only work attributed to him other than supplications or relatively short sayings and letters. The fact that it was a written document from the first may support the suggestion that at least some of the .supplications were originally written compositions

The `Treatise on Rights' elaborates on a well-known saying of the Prophet, which has been transmitted in a rather large number of versions, no doubt because he repeated it in many different contexts. A typical version can be rendered as follows: `Surely your Lord has a right against you, your self has a right against you, and your wife has '.a right against you

Other versions of the hadith add guest, body, eye, and friend to those who have rights. In some of the versions, another clause is added: 'So give to everyone who

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possesses a right (kull dhi haqq) his right'.(۱) Another hadith tells us that `God has (given to everyone who possesses a right his right.'(۲

:Shi'ite sources provide many relevant hadith. For example, the Prophet said

God has made seven rights incumbent upon the person of faith (al-mu'min) toward the person of faith: To respect him in his person, love him in his breast, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort (his coffin, and say nothing but good about him after his death.(۳

Zayn al-'Abidin's `Treatise on Rights' seems to have been written at the request of a disciple, since, in one of its two versions, it is prefaced by the words: `This is the treatise of 'Ali ibn al-Husayn to one of his companions.' In it the Imam explains in more or less exhaustive fashion what is meant by `everyone who possesses a right'

as mentioned in the above hadith. Throughout he provides specific examples, basing .himself upon the Qur'an, the sunna, and the actions and sayings of the earlier Imams

Though in the present context the word haqq translates best as `right', it has a number of closely related meanings which should be kept in mind, such as suitableness, justice, truth, reality, correctness, properness, appropriateness, .necessity, incumbency, obligation, due, and duty

A glance at the `Treatise on Rights' will quickly show that the word `rights' might better have been translated as duties, obligations, or responsibilities, since the treatise is not directly

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۱- .Bukhari, Sawm ۵۱. Cf. Wensinck, Concordance, I, ۴۸۷, under inna ‘alayka haqqan

۲- .Abu Dawud, Wasaya ۶, Buyu’ ۸۸; Tirmidhi, Wasaya ۵; Ibn Maja, Wasaya ۶, etc

۳- Shaykh Saduq, Al-Khisal, II, ۶; and Al-Amali, p.۲۰ (quoted in Bihar, LXXI, ۲۲۲). For .other relevant hadith, see Bihar, LXXI

concerned with the rights of the individual, but rather with the rights of others which the individual must observe. Nevertheless, I think it is important to preserve the term `rights', if only to show that in considering human rights primarily in terms of responsibilities, Islam diverges profoundly from most modern Western views, though .it has deep kinships with other religious traditions of East and West

Islam views the individual in his total context, which means that it considers first his relationship with God, then his relationship with God's creatures. What is important for the individual in his relationship with God is that he attain to salvation, or in other words, that he follow God's guidance, which is based upon mercy and directed toward .his own best interest

In short, Islam devalues the individual's perspective, since human beings on their own can see no further than their immediate interests during life. But this devaluation of individualism is not a devaluation of the individual; on the contrary, it raises him to the

ultimate pinnacle of importance, since everything is directed toward his happiness in .the next world

Islam merely recognizes the ignorance of human beings and their inability to perceive their own ultimate good without divine guidance. Then it sets about to undermine and destroy individual ignorance, a process which involves deflating the ego and eliminating all self-centred desires. As a result, the human self or soul (nafs) has few `rights', but many duties and responsibilities. Or rather, the soul has only one true right

.the right to salvation -

The individual's right to salvation follows naturally upon God's right, which is to be worshiped without any partner (i.e., tawhid). The way to salvation is to obey God, and hence it is the soul's right to be employed in obedience toward Him. By His very nature since `His mercy precedes His wrath' - God displays compassion and guidance, and .through obedience the servant opens himself up to the full range of this compassion

In other words, partaking of God's mercy and compassion depends upon following His guidance, and following His guidance means following the Shari'a as revealed through the Qur'an and the sunna. Hence the Imam speaks of `being employed in obedience' .as the self's key right, since only that can bring about its deliverance

As soon as this wide context for attaining to the right of the self is envisaged, dozens of duties become obligatory upon the individual. The Imam makes clear that the primary duties are toward the various organs and activities of the self, since these determine man's relationship to God. The organs have `rights' because they share in the individual's destiny; the `resurrection of the body' is taken for granted (cf. .(Supplication ۳۱.۲۲

Activities have rights because they shape the destiny of the soul. And other human beings have rights because they form the context within which activity occurs. Human

actions can only be correct if the rights of all of God's creatures are observed. This, in short, is the theme of

the `Treatise on Rights', a theme which is reinforced by many of the supplications of the Sahifa, number ٢٤ being a prime example.

The treatise has been transmitted in two versions, one in Al-Khisal and Al-Amali, both by Shaykh al-Saduq (d. ٥٨١/٩٩١), and the other in Tuhaf al-`uqul, by his contemporary Ibn Shu'ba. Perhaps one half of the text of the two versions is identical, but Ibn Shu'ba's version adds a good deal of material that shows it to be a later recension, perhaps by the Imam himself, or more likely by a later author trying to clarify the meaning. The translation follows the earlier version, with a minor addition from the second version which seems to be demanded by the context.(١)

The Treatise On Rights

point

In the Name of Allah, the All-merciful, the All-compassionate

Know - God have mercy upon you - that God has rights against you and that these encompass you in every movement through which you move, every rest through which you rest, every way-station in which you reside, every limb which you employ, and every instrument which you put to work. Some of these rights are greater and some less.

بسْمِ اللهِ الرَّحْمنِ الرَّحِيم

إعْلَمْ رَحِمَكَ اللهُ أَنَّ للهِ عَلَيْكَ حُقُوقًا مُحِيطَةً بِكَ فِی كلِّ حَرَكَةٍ تَحَرَّكْتَهَا، أَوْ سَكَنَةٍ سَكَنْتَهَا، أَوْ مَنْزِلَةٍ نَزَلْتَهَا، أَوْ جَارِحَةٍ قَلَّبْتَهَا وَآلَةٍ تَصَرَّفْتَ بهَا، بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ.

The greatest of God's rights against you is the right which He has made incumbent upon you for Himself and which is the root of all rights, then those

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Both versions are provided in Bihar, LXXI, ٢-٢١ (where they have been collated - ١ against the printed versions in Al-Khisal and Tuhaf al-'uqul). A far less satisfactory edition, with a number of errors and with a mixing of the two texts so that neither is complete nor clearly separated from the other, is given by al-Amin in A'yan al-Shi'a, V, .٢١٥-٣٠

which He has made incumbent upon you in yourself, from your crown to your foot, in .keeping with the diversity of your organs

وَأَكْبَرُ حُقُوقِ اللهِ عَلَيْكَ مَا أَوْجَبَهُ لِنَفْسِهِ تَبارَكَ وَتَعَالَى مِنْ حَقِّهِ الَّذِى هُوَ أَصْلُ الْحُقُوقِ وَمِنْهُ تَفَرَّعَ. ثُمَّ أَوْجَبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَرْنِكَ إِلَى قَدَمِكَ عَلَى اِختِلافِ جَوَارِحِكَ.

He has given your tongue a right against you, your hearing a right against you, your sight a right against you, your hand a right against you, your leg a right against you, your stomach a right against you, and your private part a right against you. These are .the seven organs through which acts (af'al) take place

فَجَعَلَ لِلِسَانِكَ عَلَيْكَ حَقًّا وَلِسَمْعِكَ عَلَيْكَ حَقًّا وِ لِبَصَرِكَ عَلَيْكَ حَقًّا وَلِيَدِكَ عَلَيْكَ حَقًّا وَلِرِجْلِكَ عَلَيْكَ حَقًّا وَلِبَطْنِكَ عَلَيْكَ حَقًّا وَلِفَرْجِكَ عَلَيْكَ حَقًّا، فَهَذِهِ الْجَوَارِحُ السَّبْعُ الَّتِى بِهَا تَكُونُ الأَفْعَالُ.

Then He gave your acts rights against you: He gave your ritual prayer a right against you, your fasting a right against you, your charity a right against you, your offering a .right against you, and your acts a right against you

ثُمَّ جَعَلَ عَزَّ وَجَلَّ لأَفْعَالِكَ عَلَيْكَ حُقُوقًا فَجَعَلَ لِصَلاتِكَ عَلَيْكَ حَقًّا وَلِصَوْمِكَ عَلَيْكَ حَقًّا وَلِصَدَقَتِكَ عَلَيْكَ حَقًّا وَلِهَدْيِكَ عَلَيْكَ حَقًّا وَلأَفعَالِكَ عَلَيْكَ حَقًّا.

Then these rights extend out from you to others who have rights against you. The most incumbent of them against you are the rights toward your leaders (a'imma), then the rights toward your subjects (ra'iyya), then the rights toward your womb .([relatives] (rahim

ثُمَّ تَخرُجُ الْحُقُوقُ مِنْكَ إِلَى غَيْرِكَ مِنْ ذَوِى

p: ۳۷۹

الْحُقُوقِ الْوَاجِبهِ عَلَيکَ. وَأَوْجَبُهَا عَلَيْکَ حُقُوقُ أَئِمَّتِکَ ثُمَّ حُقُوق رَعِيَّتِکَ ثُمَّ حُقُوقُ رَحِمِکَ.

From these rights branch out other rights. The rights of your leaders are three: The most incumbent upon you is the right of him who trains you through authority, then of him who trains you through knowledge, then of him who trains you through property.

فَهَذِهِ حُقُوقٌ يَتَشَعَّبُ مِنْهَا حُقُوقٌ: فَحُقُوقُ أَئِمَّتِکَ ثَلاثَهٌ أَوْجَبُهَا عَلَيْکَ حَقُّ سَائِسِکَ بالسُّلْطَانِ ثُمَّ سَائِسِکَ بالْعِلْمِ، ثُمَّ حَقُّ سَائِسِکَ بالْمُلْکِ.

The rights of your subjects are three: The most incumbent upon you is the right of those who are your subjects through authority, then the right of those who are your subjects through knowledge - for the man of ignorance is the subject of the man of knowledge - then the right of those who are your subjects through property, such as wives and what is owned by the right hand.

وَحُقُوقُ رَعِيَّتِکَ ثلاثَهٌ أَوْجَبُهَا عَلَيْکَ حَقُّ رَعِيَّتِکَ بالسُّلْطَان، ثُمَّ حَقُّ رعِيَّتِکَ بالْعِلْمِ، فَإِنَّ الْجَاهِلَ رَعِيَّهُ الْعَالِمِ، وَحَقُّ رَعِيَّتِکَ بالْمُلْکِ مِنَ الأَزْوَاجِ وَمَا مَلَکْتَ مِنَ الأَيْمَانِ.

The rights of your womb relatives are many; they are connected to you in the measure of the connection of the womb relationship. The most incumbent upon you is the right of your mother, then the right of your father, then the right of your child, then the right of your brother, then the next nearest, then the next nearest - the most worthy, then the next most worthy.

وَحُقُوقُ رَحِمِکَ کَثِيرَهٌ مُتَّصِلَهٌ بقَدْرِ اتِّصَالِ الرَّحِمِ فِی الْقَرَابَهِ فَأَوْجَبُهَا عَلَيْکَ

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حَقُّ أُمِّکَ ثُمَّ حَقُّ أَبيکَ ثُمَّ حَقُّ وَلَدِکَ ثُمَّ حَقُّ أَخِيکَ ثُمَّ الأَقْرَبُ فَالأَقْرَبُ وَالأَوَّلی فَالأَوَّلی.

Then there is the right of your master who favours you [by freeing you from slavery], then the right of the slave whose favours reach you [by the fact that you free him], then the right of him who does a kindly act toward you, then the right of the mu'adhdhin who calls you to the ritual prayer, then the right of the imam who leads

the prayer, then the right of your sitting companion, then the right of your neighbour, then the right of your companion, then the right of your partner, then the right of your property, then the right of him who has a debt he must pay back to you, then the right of him to whom you owe a debt.

ثُمَّ حَقُّ مَوْلاکَ الْمُنْعِمِ عَلَیْکَ، ثُمَّ حَقُّ مَوْلاکَ الْجَارِیَهُ نِعْمَتُکَ عَلَیْهِ، ثُمَّ حَقُّ ذِی الْمَعْرُوفِ لَدَیْکَ، ثُمَّ حَقُّ مُؤَذِّنُکَ بالصَّلاهِ، ثُمَّ حَقُّ إمَامِکَ فِی صَلاتِکَ، ثُمَّ حَقُّ جَلِیسِکَ، ثُمَّ حَقُّ جَارِکَ، ثُمَّ حَقُّ صَاحِبِکَ،

Then the right of your associate, then the right of your adversary who has a claim against you, then the right of your adversary against whom you have a claim, then the right of him who asks you for advice, then the right of him whom you ask for advice, then the right of him who asks your counsel, then the right of him who counsels you, then the right of him who is older than you,

p: ۳۸۱

then the right of him who is younger than you.

ثُمَّ حَقُّ شَرِیکِکَ، ثُمَّ حَقُّ مَالِکَ، ثُمَّ حَقُّ غَرِیمِکَ الَّذِی تُطَالِبُهُ، ثُمَّ حَقُّ غَرِیمِکَ الَّذِی یُطَالِبُکَ، ثُمَّ حَقُّ خَلِیطِکَ، ثُمَّ حَقُّ خَصْمِکَ الْمُدَّعِی عَلَیْکَ، ثُمَّ حَقُّ خَصْمِکَ الَّذِی تَدَّعِی عَلَیْهِ، ثُمَّ حَقُّ مُسْتَشِیرِکَ، ثُمَّ حَقُّ الْمُشِیرِ عَلَیْکَ، ثُمَّ حَقُّ مُسْتَنْصِحِکَ، ثُمَّ حَقُّ النَّاصِحِ لَکَ، ثُمَّ حَقُّ مَنْ هُوَ أَکْبَرُ مِنْکَ، ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْکَ،

Then the right of him who asks from you, then the right of him from whom you ask, then the right of him who does something evil to you through word or deed, or him who makes you happy through word or deed, intentionally or unintentionally, then the right of the people of your creed, then the right of the people under your protection, then all rights in the measure of the causes of the states and the occurrence of events.

ثُمَّ حَقُّ سَائِلِکَ، ثُمَّ حَقُّ مَن سَأَلْتَهُ، ثُمَّ حَقُّ مَن جَرَی لَکَ عَلَی یَدَیْهِ مَسَاءَهٌ بقَوْلٍ أَو فِعْلٍ أَوْ مَسَرَّهٍ بِذَلِکَ بقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ غَیْرِ تَعَمُّدٍ مِنْهُ، ثُمَّ حَقُّ أَهْلِ مِلَّتِکَ عَامَّهً ثُمَّ حَقُّ أَهْلِ الذِّمَّهِ، ثُمَّ الْحُقُوقُ الْجَارِیَهُ بقَدْرِ عِلَلِ الأَحْوَالِ وَتَصَرُّفِ الأَسْبَاب.

Therefore happy is he whom God aids in the rights which He has made incumbent upon him and whom He gives success therein and points in the proper direction!

فَطُوبَى لِمَنْ أَعَانَهُ اللهُ عَلَى قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَفَّقَهُ وَسَدَّدَهُ.

The Rights of Allah against oneself

The Greatest Right of Allah .۱

The greatest right of God against you is that you worship Him without associating .anything with Him

p: ۳۸۲

When you do that with sincerity (ikhlas), He has made it binding upon Himself to give .you sufficiency in the affair of this world and the next

حقوق الله

۱ . حق الله الأكبر

فَأَمَّا حَقُّ اللهِ الأَكْبَرُ فَإِنَّكَ تَعْبُدُهُ لا تُشْرِكُ بِهِ شَيْئاً، فَإِذَا فَعَلْتَ ذَلِكَ بإخلاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكفِيَكَ أَمْرَ الدُّنْيَا وَالآخِرَهِ وَيَحْفَظَ لَكَ مَا تُحِبُّ مِنْهُمَا.

The Right of your self (۲

The right of your self (nafs) against you is that you employ it in obeying God; then you deliver to your tongue its right, to your hearing its right, to your sight its right, to your hand its right, to your leg its right, to your stomach its right, to your private part its .right, and you seek help from God in all that

۲. حق النفس

وَأَمَّا حَقُّ نَفْسِكَ عَلَيْكَ فَأَنْ تَسْتَوْفِيَهَا فِي طَاعَهِ اللهِ فَتُؤَدّی إِلَى لِسَانِكَ حَقَّهُ وَإِلَى سَمْعِكَ حَقَّهُ وَإِلَى بَصَرِكَ حَقّهُ وَإِلَى يَدِكَ حَقَّهَا وَإِلَى رِجْلِكَ حَقَّهَا وَإِلَى بَطْنِكَ حَقَّهُ وَإِلَى فَرْجِكَ حَقَّهُ وَتَسْتَعِينَ باللهِ عَلَى ذَلِكَ.

The Right of the Tongue (۳

The right of the tongue is that you consider it too noble for obscenity, accustom it to good, refrain from any meddling in which there is nothing to be gained, express .kindness to the people, and speak well concerning them

۳. حق اللسان

وَأَمّا حَقُّ اللّسَان فَإكْرَامُهُ عَنِ الْخَنَى وتَعْوِيدُهُ الْخَيْرِ وَ تَركِ الْفُضُول الّتى لا فائِدَهِ لَها و البِرُّ بالنَّاسِ و حُسْن القَولِ فيهم.

The Right of the Hearing (۴

The right of hearing is to keep it pure from listening to backbiting (ghiba) and listening to that to which it is unlawful to

p: ۳۸۳

.listen

۴. حق السمع

وَأَمّا حَقُّ السَّمْعِ فَتَنْزِيهُهُ عَنْ سَماع الغيبهِ و سَماعِها لا يحِلّ سَماعه.

The Right of the Sight (۵

The right of sight is that you lower it before everything which is unlawful to you and (that you take heed whenever you look at anything. (۱

۵. حق البصر

وَأَمّا حَقُّ بَصَرِکَ أن تُغْمِضَهُ عَمّا لا يَحِلُّ لَکَ و تَعْتَبِر بالنَّظَرِ بِهِ.

The Right of the Hand (۶

.The right of your hand is that you stretch it not toward that which is unlawful to you

۶. حق اليد

وَأَمّا حَقُّ يَدِکَ فَأَنْ لا تَبْسُطَهَا إلَى مَا لا يَحِلُّ لَکَ.

The Right of the Legs (۷

The right of your two legs is that you walk not with them toward that which is unlawful to you. You have no escape from standing upon the narrow bridge (al-sirat [over hell]), .so you should see to it that your legs do not slip and cause you to fall into the Fire

۷. حق الرجلین

وَأَمَّا حَقُّ رِجْلَیْکَ فَأَنْ لا تَمْشِی بِهِمَا إِلَی مَا لا یَحِلُّ لَکَ فیهما، تقف علی الصراط فانظر أن لا تزل بک فتتردی فی النار.

The Right of the Stomach (۸

The right of your stomach is that you make it not into a container for that which is unlawful to you and you eat no more than your fill (shib').

۸. حق البطن

وَأَمَّا حَقُّ بَطْنِکَ فَأَنْ لا تَجْعَلَهُ وِعَاءً لِلْحَرَامِ وَلا تَزید علی الشَّبْعَ.

The Right of the Private part (۹

The right of your private part (farj) is that you protect it from fornication and guard it against being looked upon.

۹. حق الفرج

وَأَمَّا حَقُّ فَرْجِکَ انْ تُحْصِنَهُ عَنِ الزِّنا و

۱- Allusion to ۵۹:۲: Therefore take heed, you who have eyes!

تَحْفِظَهَ مِن أنْ یُنْظَر الَیْهِ. .

The Rights of Acts

The Right of the Prayer (۱۰

The right of your ritual prayer (salat) is that you know that it is an arrival before God and that through it you are standing before Him. When you know that, then you will stand in the station of him who is lowly, vile, beseeching, trembling, hopeful, fearful, and abased, and you will magnify Him who is before you through stillness and dignity. You will approach the prayer with your heart and you will perform it according to its bounds and its rights.

ثم حقوق الأفعال

١٠ .حق الصلاه

فَأَمَّا حَقُّ الصَّلاهِ فَأَنْ تَعْلَمَ أنّهَا وِفادَةٌ إلَى اللهِ وَأَنَّکَ فيها قَائِمٌ بَيْنَ يَدَي اللهِ، فَإذَا عَلِمْتَ ذَلِکَ قُمْتَ مَقَامَ الـذَّلِيلِ الْحَقيرِ الرَّاغِب الرَّاهِب الرَّاجِی الْخَائِفِ الْمِسْتَكِينِ الْمُتَضَرِّعِ الْمُعَظِّمِ لِمَنْ كانَ بَيْنَ يَدَيْهِ بالسُّكُونِ و الوقارِ و تقبل عليها بِقَلبِکَ و تقيمها بِحُدُودِها و حُقوقِها.

The Right of the Hajj (١١

The right of the hajj is that you know it is an arrival before your Lord and a flight to Him from your sins; through it your repentance is accepted and you perform an .obligation made incumbent upon you by God

١١. حق الحج

وَأَمَّا حَقُّ الحَجّ أَنْ تَعْلَمَ أَنّه وِفادةٌ إلی رَبّک، و فِرارٌ إليه من ذُنوبكَ و بِهِ قبولُ تَوبتِکَ وقَضاءُ الفَرضِ الَّذی أوجَبَه الله عَليك.

The Right of the Fast (١٢

The right of fasting is that you know it is a veil which God has set up over your tongue, your hearing, your sight, your stomach, and your private part to protect you from the Fire. If you abandon the fast, you will have

p: ٣٨٥

.torn God's protective covering away from yourself

١٢. حق الصوم

وَأَمّا حَقُّ الصَّوْمِ فَأَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللهُ عَلَى لِسَانِکَ وَسَمْعِکَ وبَصَرِكَ وَفَرْجِكَ وبَطْنِکَ لِيَسْتركَ بِهِ مِن النَّارِ. فان تركتَ الصومَ خرقتَ ستر الله عليك.

The Right of Charity (١٣

The right of charity (sadaqa) is that you know it is a storing away with your Lord and a deposit for which you will have no need for witnesses. If you deposit it in secret, you will be more confident of it than if you deposit it in public.(١) You should know that it

repels afflictions and illnesses from you in this world and it will repel the Fire from you .in the next world

. ۱۳حق الصدقه

وَأَمَّا حَقُّ الصَّدَقهِ فَأَنْ تَعْلَمَ أنّها ذُخرُکَ عِنْدَ رَبکَ وَوَدیعَتُکَ الَّتِی لا تَحْتَاجُ إلَی الإشْـهَادِ عَلیها، و کُنْتَ بمَا تَسْتَودِعُهُ سِرًّا أَوْثَقَ مِنْکَ بمَا تَسْتَوْدِعُهُ عَلانِیَهً، و تعلم أنَّها تَدْفَعُ البلایا و الأسقام عنک فی الدنیا، وتَدفَعُ عنک النار فی الآخره.

The Right of the Offering (۱۴

The right of the offering (hady)(۲) is that through it you desire God and you not desire His creation; through it you desire only the exposure of your soul to God's mercy and ..the deliverance of your spirit on the day you encounter Him

۱۴. حق الهدی

وحق الهدی أن ترید به الله عز وجل ولا ترید به خلقه ولا ترید به إلا التعرض لرحمه الله ونجاه روحک یوم تلقاه.

Rights of Leaders

The Right of the Possessor of authority (۱۵

The right of the possessor of authority (sultan) is that you know that God has made you a trial (fitna) for him. God is

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۱ - It is related in most of the sources concerning Zayn al-'Abidin that people considered him stingy during his lifetime. But at his death, provisions which used to be delivered at the doorsteps of many of the poor of Medina by a man with a covered face suddenly stopped appearing, and people realized that he had been giving alms in .secret. Cf. Madelung, '`Ali ebn al-Hosayn`, p. ۸۵۰

۲- .i.e. the animal sacrificed during the hajj

testing him through the authority He has given him over you. You should not expose yourself to his displeasure, for thereby you cast yourself by your own hands into

(destruction(۱) and become his partner in his sin when he brings evil down upon you. (۲

ثم حقوق الأئمّه

۱۵ حق السلطان

فأَمَّا حَقُّ السُّلْطَانِ فَأَنْ تَعْلَمَ أنّک جُعِلْتَ لَهُ فِتنَهً وأَنَّهُ مُبْتَلىً فیک بِمَا جَعَلَهُ اللهُ لَهُ عَلَیْکَ مِنَ السُّلْطَانِ وأن علیک أن لا تتعرض لسخطه، فتلقی بیدیک إلی التهلکه، وتکون شریکا له فیما یأتی إلیک من سوء.

The Right of One who Trains through Knowledge (۱۶

The right of the one who trains you (sa'is) through knowledge is magnifying him, respecting his sessions, listening well to him, and attending to him with devotion. You should not raise your voice toward him. You should never answer anyone who asks him about something, in order that he may be the one who answers. You should not speak to anyone in his session nor speak ill of anyone with him. If anyone ever speaks ill of him in your presence, you should defend him. You should conceal his faults and make manifest his virtues. You should not sit with him in enmity or show hostility toward him in friendship. If you do all of this, God's angels will give witness for you that you went straight to him and learned his knowledge for God's sake, not for the .sake of the people

۱۶. حق سائسک بالعلم

وأَمَّا حَقُّ سَائِسِکَ بالعِلْمِ التَّعْظِیمُ لَهُ والتَّوْقِیرُ لِمَجْلِسِهِ وَحُسْنُ الاسْتِمَاعِ إلیهِ وَالإقْبَالُ عَلَیْهِ وأن لا ترفع علیه صوتک، ولا تجیب

۱- Allusion to ۲:۱۹۵: Cast not yourselves by your own hands into destruction.

۲- Imam Zayn al-`Abidin's attitude of respect toward the Umayyad rulers was clearly based upon this principle.

أحدا یسأله عن شئ حتی یکون هو الذی یجیب، ولا تحدث فی مجلسه أحدا ولا تغتاب عنده أحدا وأن تدفع عنه إذا ذکر عندک بسوء وأن تستر عیوبه وتظهر مناقبه ولا تجالس له عدوا ولا تعادی له ولیا فإذا فعلت ذلک شهدت لک ملائکه الله بأنک قصدته، وتعلمت علمه لله جل اسمه لا للناس.

The Right of One who trains through Property (۱۷

The right of him who trains you through property is that you should obey him and not disobey him, unless obeying him would displease God, for there can be no obedience .to a creature when it is disobedience to God

۱۷. حق السائس بالملک

وأمّا حَقُّ سَائِسِکَ بالمِلْکِ فأن تطیعه ولا تعصیه إلا فیما یسخط الله عز وجل فانه لا طاعه لمخلوق فی معصیه الخالق.

Rights of Subjects

The Rights of Subjects through Authority (۱۸

The right of your subjects through authority is that you should know that they have been made subjects through their weakness and your strength. Hence it is incumbent upon you to act with justice toward them and to be like a compassionate father toward them. You should forgive them their ignorance and not hurry them to punishment and you should thank God for the power over them which He has given to .you

ثم حقوق الرعیه

۱۸. حق الرعیه بالسلطان

فأَمّا حُقُوقُ رَعِیَّتِکَ بالسُّلْطَانِ فَأَنْ تَعْلَمَ أنهم صاروا رعیتک لضعفهم قوتک فیجب أن تعدل فیهم وتکون لهم کالوالد الرحیم، وتغفر لهم جهلهم، ولا تعاجلهم بالعقوبه، وتشکر الله عز وجل علی ما آتاک من القوه علیهم.

The Rights of Subjects through Knowledge (۱۹

The right of your subjects through knowledge is that you should know that God made you a caretaker over them only through

p: ۳۸۸

the knowledge He has given you and His storehouses which He has opened up to you. If you do well in teaching the people, not treating them roughly or annoying them,

then God will increase His bounty toward you. But if you withhold your knowledge from people or treat them roughly when they seek knowledge from you, then it will be God's right to deprive you of knowledge and its splendour and to make you fall from .your place in people's hearts

۱۹. حق الرعيه بالعلم

وأمّا حَقُّ رَعِيَّتِكَ بالعِلْمِ فَأَنْ تَعْلَمَ أن الله عز وجل إنما جعلك قيما لهم فيما آتاك من العلم وفتح لك من خزائنه فان أحسنت فى تعليم الناس، ولم تخرق بهم، ولم تضجر عليهم، زادك الله من فضله، وإن أنت منعت الناس علمك أو خرقت بهم عند طلبهم العلم منك كان حقا على الله عز وجل أن يسلبك العلم وبهاءه ويسقط من القلوب محلك.

The Right of the Wife (۲۰

The right of your wife (zawja) is that you know that God has made her a repose and a comfort for you; you should know that she is God's favour toward you, so you should honour her and treat her gently. Though her right toward you is more incumbent, you must treat her with compassion, since she is your prisoner (asir) whom you feed and .clothe. If she is ignorant, you should pardon her

۲۰. حق الزوجه

وأما حق الزوجه فأن تعلم أن الله عز وجل جعلها لك سكنا وأنسا فتعلم أن ذلك نعمه من الله عليك فتكرمها وترفق بها، وإن

p: ۳۸۹

كان حقك عليها أوجب فان لها عليك أن ترحمها لأنها أسيرك وتطعمها وتكسوها وإذا جهلت عفوت عنها.

The Right of the Slave (۲۱

The right of your slave (mamluk) is that you should know that he is the creature of your Lord, the son of your father and mother, and your flesh and blood. You own him, but you did- not make him; God made him. You did not create any one of his limbs, nor do you provide him with his sustenance; on the contrary, God gives you the .sufficiency for that

Then He subjugated him to you, entrusted him to you, and deposited him with you so

that you may be safeguarded by the good you give to him. So act well toward him, just as God has acted well toward you. If you dislike him, replace him, but do not torment a creature of God. And there is no strength save in God.(1)

۲۱. حق الرعیه بملک الیمین

وأما حق مملوکک فأن تعلم أنه خلق ربک وابن أبیک وأمک ولحمک ودمک تملکه،لا أنت صنعته من دون الله ولا خلقت شیئا من جوارحه، ولا أخرجت له رزقا ولکن الله عز وجل کفاک ذلک ثم سخره لک وائتمنک علیه واستودعک إیاه، لیحفظ لک ما تأتیه من خیر إلیه فأحسن إلیه کما أحسن الله إلیک، وإن کرهته استبدلت به، ولم تعذب خلق الله عز وجل ولا قوه إلا بالله.

Rights of Womb Relatives

The Right of the Mother (۲۲

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart

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۱- At this period in Islamic history, slavery was still common because of wars at the frontiers (slaves were invariably captured in battle; cf. Supplication ۲۷, 'For the People of the Frontiers'). The sources indicate that the Imam often had slaves, most likely because people gave them to him as part of their alms (the family of the Prophet being entitled to these) and also because he used to purchase them in order to free them. It is said that he would never beat his slaves, but rather write down their misdeeds. Then, at the end of the month of Ramadan, he would call them together and list their misdeeds, asking them to pray to God to forgive him, just as he had forgiven them. Then he would free them with generous gifts. If he owned a slave at the beginning or middle of the year, he would free him on the eve of the Feast of Fast-breaking and then buy another slave. (A'yan al-shi'a, IV, ۱۹۳-۴). Once the Imam called his slave twice, but he did not respond. When he answered the third time, he said: 'Did you not hear my voice?' The slave answered: 'Yes, I did.' The Imam asked: 'Then why did you not answer me?' He replied: 'Because I am safe from you.' The Imam said:

‘Praise belongs to God, who made my slave safe from me!’ (A’yan al-shi’a, IV, ٢٠٠; Bihar, XLVI, ٥٦). Once a slave girl poured water for the Imam while he was making the ablution for prayer. Suddenly the pot dropped from her hand and struck him in the face, cutting him. He turned towards her and the slave girl said: ‘God says: Those who restrain their rage.’ He said: ‘I have restrained my rage.’ She said: ‘And pardon the people.’ He said: ‘God has pardoned you.’ She said: ‘And God loves the good-doers’ .((٣:١٣٤). He said: ‘Go. You are a free woman.’ (Bihar, XLVI, ٦٨; cf.٩٦

that which no one gives to anyone, and she protected you with all her organs. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was naked as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her (gratitude, unless through God's help and giving success.(١)

حقوقّ الرّحم

٢٢. حق الأم

و أما حَقُّ أُمِّکَ، فَأَنْ تَعْلَمَ أَنَّهَا حَمَلَتکَ حَيْثُ لا يحتمل أحدٌ أحداً، وأعْطَتْكَ مِن ثَمْرَهِ قَلبِها ما لا يُعطى أحدٌ أحداً، ووَقَتْكَ بِجَمِيعِ جَوارِحِها، ولَمْ تبال أن تجوع وتطعمك، وتعطش وتسقيك، وتعرى وتكسوك، وتضحى وتظلك، وتهجر النوم لأجلك، ووَقَتْكَ الحَرَّ والبَردَ، لتكون لها، فانك لا تُطيق شُكرها إلّا بِعَونِ اللهِ وتَوفيقه.

The Right of the Father (٢٣

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see anything in yourself which pleases you, know that your father is the root of its blessing upon you. So praise God and thank Him in that .measure. And there is no strength save in God

٢٣. حق الأب

وَأمّا حَقُّ أَبيكَ فان تَعْلَمَ أنَّهُ أَصْلُكَ، وَأَنَّهُ لَوْلاهُ لَمْ تَكُنْ. فَمَهْما رَأيْتَ فِي نفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَهِ عَلَيْكَ فِيهِ وَاحْمَدِ اللَّهَ وَاشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَلا قُوَّةَ إلاّ باللهِ.

The Right of the Child (٢٤

۱- Cf. the well known hadith in which the Prophet replied to a Companion who asked him toward whom he should show familial devotion (birr): 'He answered: "Your mother." He was asked: "Then to whom?" He replied: "Your mother." Once again he was asked: "Then to whom?" He replied: "Then to your father, then to the next nearest, then to the next nearest".' (Tirmidhi, Birr I; Abu Dawud, Adab ۱۲۰; Ibn Maja, Adab I; Ahmad V, ۳ and ۵)

right of your child is that you should know that he is from you and will be ascribed to you, through both his good and his evil, in the immediate affairs of this world. You are responsible for what has been entrusted to you, such as educating him in good conduct (husn al-adab), pointing him in the direction of his Lord, and helping him to obey Him. So act toward him with the action of one who knows that he will be rewarded for good doing toward him and punished for evildoing.

۲۴. حق الولد

وَأمَّا حَقُّ وَلَدِکَ فَان تَعْلَمَ أَنَّهُ مِنْکَ وَمُضَافٌ إلَيکَ فِی عَاجِلِ الـدُنْيَا بخَيْرِهِ وَشَـرِّهِ، وَأَنَّکَ مَسْئولٌ عَمَّا وَلِّيتَهُ بِهِ مِنْ حُسْنِ الأَدَبِ وَالدّلالَهِ عَلَى رَبهِ وَالْمَعُونهِ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِی أَمْرِهِ عَمَلَ من يعلم أنه مثاب على الإحسان إليه مُعاقِب على الإساءهِ إليه.

۲۵) The Right of the Brother

The right of your brother is that you know that he is your hand, your might, and your strength. Take him not as a weapon with which to disobey God, nor as equipment with which to wrong God's creatures. Do not neglect to help him against his enemy or to give him good counsel. If he obeys God, well and good, but if not, you should honour God more than him. And there is no strength save in God.

۲۵. حق الأخ

وَأَمّيا حَقُّ أَخِيـکَ فَأن تَعْلَمَ أَنّهُ يَدُکَ وَعِزُّکَ وَقُوَّتُکَ ، فَلا تَتَّخِذْهُ سِلاحًا على مَعصيهِ اللَّهِ ولا عُدَّةً لِلظُّلْمِ لِخَلْقِ اللَّهِ، ولا تَدَعْ نُصْرتَهُ عَلَى عَدُوِّهِ، والنَّصِيحه لَهُ فَإنْ أطاعَ

اللَه وإلا فلْيَكُنِ الله أكرم عليك منه ولا قوه إلا بالله.

Rights of Others

The Right of the Master on his Slave (۲۶

The right of your master (mawla) who has favoured you [by freeing you from slavery] is that you know that he has spent his property for you and brought you out of the abasement and estrangement of bondage to the exaltation and comfort of freedom. He has freed you from the captivity of possession and loosened the bonds of .slavehood from you

He has brought you out of prison, given you ownership of yourself, and given you leisure to worship your Lord. You should know that he is the closest of God's creatures to you in your life and your death and that aiding him with your life and what he needs .from you is incumbent upon you. And there is no strength save in God

حقوق الآخرين

۲۶. حق المنعم على مولاه

وأما حق مولاك المنعم عليك فأن تعلم أنه أنفق فيك ماله وأخرجك من ذل الرق ووحشته إلى عز الحريه وانسها، فأطلقك من أسر الملكه، وفك عنك قيد العبوديه، وأخرجك من السجن، وملكك نفسك، وفرغك لعباده ربك وتعلم أنه أولى الخلق بك في حياتك وموتك، وأن نصرته عليك واجبه بنفسك، وما احتاج إليه منك، ولا قوه إلا بالله.

The Right of the Freed Slave (۲۷

The right of the slave (mawla) whom you have favoured [by freeing him] is that you know that God has made your freeing him a means of access to Him and a veil against the Fire. Your immediate reward is to inherit from him- if he does not have any maternal

relatives- as a compensation for the property you have spent for him, and your

.ultimate reward is the Garden

۲۷. حق المولى الذى أنعمت عليه

وأما حق مولاـك الـذى أنعمت عليه فأن تعلم أن الله عز وجل جعل عتقك له وسـيله إليه وحجابا لك من النار، وأن ثوابك فى العاجل ميراثه، إذا لم يكن له رحم مكافأه بما أنفقت من مالك، وفى الأجل الجنه.

The Right of One who does a Kindly Act (۲۸

The right of him who does a kindly act (dhu l-ma'ruf) toward you is that you thank him and mention his kindness; you reward him with beautiful words and you supplicate for him sincerely in that which is between you and God. If you do that, you have thanked .him secretly and openly. Then, if you are able to repay him one day, you repay him

۲۸. حق ذى المعروف

وَأمّـا حَقُّ ذِى المَعْرُوفِ عَلَيکَ فَأَنْ تَشْـكُرَهُ وتَـذْكُرَ مَعْرُوفَهُ وتَنْشُرَ لَهُ الْمَقَالَهَ الْحَسَـنَه، وَتُخلِصَ لَهُ الـدُّعَاءَ فِيمَا بَينَک وبَيْنَ اللَّهِ عز وجل ، فَإنّکَ إذَا فَعَلْتَ ذَلِکَ کُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَعَلانِيَهً. ثُمَّ إنْ قدرت على مكافأته يوماً كافأته.

The Right of the Mu’adhdhin (۲۹

The right of the mu’adhdhin is that you know that he is reminding you of your Lord, calling you to your good fortune, and helping you to accomplish what God has made obligatory upon you. So thank him for that just as you thank one who does good to .you

۲۹. حق المؤذن

وَأمّا حَقُّ الْمُؤَذِّنِ فَأَنْ تَعْلَمَ أنَّهُ مُـذَكِّرٌ لَکَ بِرَبکَ وداعٍ لک إلى حَظِّکَ وعَونُکَ على قضاء فرض الله عليك، فَاشْـكُرْهُ عَلَى ذَلِکَ شُكْرَکَ لِلْمُحْسِنِ إلَيکَ.

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The Right of the Imam in the Ritual Prayer (۳۰

The right of your imam in your ritual prayer is that you know that he has taken on the role of mediator between you and your Lord. He speaks for you, but you do not speak

for him; he supplicates for you, but you do not supplicate for him. He has spared you the terror of standing before God. If he performs the prayer imperfectly, that belongs to him and not to you; but if he performs it perfectly, you are his partner, and he has no excellence over you. So protect yourself through him, protect your prayer through .his prayer, and thank him in that measure

۳۰. حق الإمام فی الصلاه

وحق إمامک فی صلاتک فأن تعلم أنه تقلد السفاره فیما بینک وبین ربک عز وجل وتکلم عنک ولم تتکلم عنه ودعا لک ولم تدع له وکفاک هول المقام بین یدی الله عز وجل، فإن کان نقص کان به دونک، وإن کان تماما کنت شریکه، ولم یکن له علیک فضل، فوقی نفسک بنفسه وصلاتک بصلاته فتشکر له علی قدر ذلک.

The Right of the Sitting Companion (۳۱

The right of your sitting companion (jalis) is that you treat him mildly, show fairness toward him while vying with him in discourse, and do not stand up from sitting with him without his permission. But it is permissible for him who sits with you to leave without asking your permission. You should forget his slips and remember his good .qualities, and you should tell nothing about him but good

۳۱. حق الجلیس

وأما حق جلیسک فأن تلین له

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جانبک، وتنصفه فی مجاراه اللفظ، ولا تقوم من مجلسک إلا بإذنه، ومن یجلس إلیک یجوز له القیام عنک بغیر إذنه، وتنسی زلاته وتحفظ خیراته، ولا تسمعه إلا خیرا.

The Right of the Neighbour (۳۲

The right of your neighbour (jar) is that you guard him when he is absent, honour him when he is present, and aid him when he is wronged. You do not pursue anything of his that is shameful; if you know of any evil from him, you conceal it. If you know that he will accept your counsel, you counsel him in that which is between him and you. You do not forsake him in difficulty, you release him from his stumble, you forgive his

.sin, and you associate with him generously. And there is no strength save in God

۳۲. حق الجار

وأمـا حق جارک فحفظه غائبا وإكرامه شاهـدا ونصـرته إذا كان مظلوما، ولا تتبع له عوره، فإن علمت عليه سوءا سترته عليه، وإن علمت أنه يقبل نصيحتک نصحته فيما بينک وبينه، ولا تسلمه عند شديده، وتقيل عثرته، وتغفر ذنبه، وَتُعَاشِرَهُ مُعَاشَرَةً كَرِيمَةً. وَلا قُوَّةَ إلا بِاللهِ.

The Right of the Companion (۳۳

The right of the companion (sahib) is that you act as his companion with bounty and in fairness. You honour him as he honours you and you do not let him be the first to act with generosity. If he is the first, you repay him. You wish for him as he wishes for you and you restrain him from any act of disobedience he might attempt. Be a mercy for him, not a

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.chastisement. And there is no strength save in God

۳۳. حق الصاحب

وأمـا حق الصاحب فأن تصـحبه بالتفضل والإنصاف، وتكرمه كما يكرمک ولا تـدعه يسـبق إلى مكرمه، فان سـبق كافأته، وتودّه كما يودک، وتزجره عما يهم به من معصيه، وكن عليه رحمه ولا تكن عليه عذابا ولا قوه إلا بالله.

The Right of the Partner (۳۴

The right of the partner (sharik) is that if he should be absent, you suffice him in his affairs, and if he should be present, you show regard for him. You make no decision without his decision and you do nothing on the basis of your own opinion, but you exchange views with him. You guard his property for him, and you do not betray him in that of his affair which is difficult or of little importance, for God's hand is above the hands of two partners as long as they do not betray each other. And there is no .strength save in God

۳۴. حق الشريک

وأما حق الشريك فإنْ غابَ كَفَيتَهُ، وإن حضر رعيتَهُ، ولا تحكم دون حكمه، ولا تعمل برأيك دون مناظرته، وتحفظ عليه ماله، ولا تخونه فيما عز أو هان من أمره فإن يد الله تبارك وتعالى على أيدى الشريكين ما لم يتخاونا ولا قوه إلا بالله.

The Right of Property (۳۵

The right of your property (mal) is that you take it only from what is lawful and you spend it only in what is proper. Through it you should not prefer above yourself those who will not praise you. You should act with it in obedience to your Lord and

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not be miserly with it, lest you fall back into regret and remorse while suffering the ill .consequence. And there is no strength save in God

۳۵. حق المال

وأما حق مالك فأن لا تأخذه إلا من حله، ولا تنفقه إلا فی وجهه، ولا تؤثر به على نفسک من لا یحمدک، فاعمل فیه بطاعه ربک ولا تبخل به فتبوء بالحسره و الندامه مع التبعه ولا قوه إلا بالله.

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The Right of the Creditor (۳۶

The right of him to whom you owe a debt (al-gharim alladhi yutalibuka) is that, if you have the means, you pay him back, and if you are in straitened circumstances, you .satisfy him with good words and you send him away with gentleness

۳۶. حق الغریم الطالب

وأما حق غریمک الذی یطالبک فإن کنت موسرا أعطیته وإن کنت معسرا أرضیته بحسن القول ورددته عن نفسک ردا لطیفا.

The Right of the Associate (۳۷

The right of the associate (khalit) is that you neither mislead him, nor act dishonestly .toward him, nor deceive him, and you fear God in his affair

۳۷. حق الخلیط

وحق الخليط أن لا تغره ولا تغشه ولا تخدعه وتتقى الله تبارك وتعالى فى أمره.

The Right of the Adversary who has a claim against you (۳۸

The right of the adversary (khasm) who has a claim against you is that, if what he claims against you is true, you give witness to it against yourself. You do not wrong him and you give him his full due. If what he claims against you is false, you act with kindness toward him and you show nothing in his affair other than kindness; you do not displease

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(your Lord in his affair. And there is no strength save in God.(۱

۳۸. حق الخصم المدعى عليك

وحق الخصم المـدعى عليـك، فـإن كـان مـا يـدعى عليك حقا كنت شاهـده على نفسك، ولم تظلمه وأوفيته حقه، وإن كان ما يدعى به باطلا رفقت به ولم تأت فى أمره غير الرفق، ولم تسخط ربك فى أمره ولا قوه إلا بالله.

The Right of the Adversary against whom you have a claim (۳۹

The right of the adversary against whom you have a claim is that, if your claim against him is true, you maintain polite moderation in speaking to him and you do not deny his .right. If your claim is false, you fear God, repent to Him, and abandon your claim

حق الخصم تدعى عليه

وحق خصـمك الـذى تـدعى عليه إن كنت محقـا فى دعواك أجملت مقـاولته، و لم تجحـد حقه وإن كنت مبطلاـ فى دعواك اتقيت الله عزوجل وتبت إليه وتركت الدعوى.

The Right of one who seeks advice (۴۰

The right of him who asks you for advice (mustashir) is that, if you consider that he has a correct opinion, you advise him to follow it, and if you do not consider it so, you .direct him to someone who does consider it so

۳۹. حق المستشير

وحق المستشير إن علمت له رأيا حسنا له رأيا أشرت عليه وإن لم تعلم أرشدته إلى من يعلم.

The Right of one whose Advice you seek (۴۱

The right of him whom you ask for advice (mushir) is that you do not make accusations against him for an opinion which does not conform to your own opinion. If it conforms to it, you praise God.

۴۱. حق المشير

وحق

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۱- Zayn al-'Abidin's personal qualities of forbearance and pardon are often cited in the sources. Once a man cursed him to his face, but he ignored the man. Then the man shouted: 'I mean you'! The Imam replied: 'And from you I am turning away,' alluding to the Qur'anic verse: Bid to what is honorable and turn away from the ignorant (۷:۱۹۹). If anyone reviled him, he would say: 'If I am as you say, I ask God to forgive me, and if I am not as you say, I ask God to forgive you'. (A'yan, pp.۱۹۴, ۱۹۳).

المشير عليك أن لا تتهمه فيما لا يوافقك من رأيه وإن وافقك حمدت الله عز وجل.

The Right of one who asks your Counsel (۴۲

The right of him who asks your counsel (mustansih) is that you give him your counsel, but you conduct yourself toward him with compassion and kindness.

۴۲. حق المستنصح

وحق المستنصح أن تؤدى إليه النصيحه، وليكن مذهبك الرحمه له والرفق به.

The Right of the Counselor (۴۳

The right of your counselor (nasih) is that you act gently toward him and give ear to him. If he presents you with the right course, you praise God, but if he does not agree with you, you show compassion toward him and make no accusations against him;

you consider him to have made a mistake, and you do not take him to task for that, unless he should be deserving of accusation. Then attach no more importance to his affair. And there is no strength save in God.

۴۳. حق الناصح

وحق الناصح أن تلين له جناحک وتصغی إليه بسمعک، فان أتی بالصواب حمدت الله عز وجل وإن لم وافق رحِمته ولم تتهمه وعلمت أنه أخطأ ولم تؤاخذه بذلک إلا أن يکون مستحقا للتهمه، فلا تعبأ بشیء من أمره علی حال ولا قوه إلا بالله.

The Right of the one Older than you (۴۴

The right of him who is older than you (kabir) is that you show reverence toward him because of his age and you honour him because he entered Islam before you. You leave off confronting him in a dispute, you do not precede him in a path, you do not go ahead of him, and you do not consider him

foolish. If he should act foolishly toward you, you put up with him and you honour him because of the right of Islam and the respect due to it.

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۴۴. حق الکبير

وحق الکبير توقيره لسنه، وإجلاله لتقدمه فی الإسلام قبلک، وترک مقابلته عند الخصام، ولا تسبقه إلی طريق، ولا تتقدمه، ولا تستجهله وإن جهل عليک احتملته وأکرمته لحق الإسلام وحرمته.

The Right of the one Younger than you (۴۵

The right of him who is younger (saghir) is that you show compassion toward him through teaching him, pardoning him, covering his faults, kindness toward him, and helping him.

۴۵. حق الصغير

وحق الصغير رحمته فی تعليمه والعفو عنه والستر عليه والرفق به والمعونه له.

The Right of the one who asks (۴۶

The right of him who asks (sa'il) from you is that you give to him in the measure of his .need

۴۶. حق السائل

وحق السائل إعطاؤه على قدر حاجته.

The Right of the one who is asked (۴۷

The right of him from whom you ask is that you accept from him with gratitude and .recognition of his bounty if he gives, and you accept his excuse if he withholds

۴۷. حق المسؤول

وحق المسؤول إن أعطى فاقبل منه بالشكر والمعرفه بفضله، وإن منع فاقبل عذره.

The Right of one through whom God makes you happy (۴۸

The right of him through whom God makes you happy (surur) is that you first praise .God, then you thank the person

۴۸. حق من سرک الله به

وحق من سرک الله تعالى به أن تحمد الله عزوجل أولا ثم تشكره.

The Right of one who does evil to you (۴۹

The right of him who does evil to you is that you pardon him. But if you know that your ,pardon will harm him, you defend yourself. God says

Whosoever

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.(defends himself after he has been wronged - against them there is no way (۴۲:۴۱

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۴۹. حق من ساءک

وحق من ساءک أن تعفو عنه وإن علمت أن العفو یضر انتصرت قال الله تبارک وتعالی "ولمن انتصر من بعد ظلمه فأولئک ما علیهم من سبیل" (الشوری/۴۱).

The Right of the People of your Creed (۵۰

The right of the people of your creed (milla) is harbouring safety for them, compassion toward them, kindness toward their evildoer, treating them with friendliness, seeking their well-being, thanking their good-doer, and keeping harm away from them. You should love for them what you love for yourself and dislike for them what you dislike for yourself. Their old men stand in the place of your father, their youths in the place of your brothers, their old women in the place of your mother, and their young ones in .the place of your children

۵۰. حق أهل ملتک

وحق أهل ملتک إضمار السلامه لهم والرحمه لهم، والرفق بمسیئهم وتألفهم واستصلاحهم، وشکر محسنهم وکف الأذی عنهم، وتحب لهم ما تحب لنفسک، و تکره لهم ما تکره لنفسک، وأن تکون شیوخهم بمنزله أبیک، وشبابهم بمنزله اخوتک، وعجائزهم بمنزله أمک، والصغار بالمنزله أولادک.

The Right of People under the protection of Islam (۵۱

The right of the people under the protection [of Islam] (dhimma) is that you accept from them what God has accepted from them and you do no wrong to them as long .as they fulfil God's covenant

۵۱. حق أهل الذمه

وحق الذمه أن تقبل منهم ما قبل الله عز وجل [منهم] ولا تظلمهم ما وفوا لله عز وجل بعهده

p: ۴۰۲

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-
avoiding parallel working-
merely presenting scientific contents-
mentioning the sources-
.It’s obvious that all the responsibilities are due to the author

:Other activities of the institute
Publication of books, booklets and other editions-
Holding book reading competitions-
Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places
.Producing animations, computer games and etc-
Launching the website with this address: www.ghaemiyeh.com-
Fabricatingdramatic and speech works-
Launching the system of answering religious, ethical and doctrinal questions-
Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks
Holding virtual educational courses for the public-
Holding virtual teacher-training courses-
Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website
Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation
We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹

Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
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Isfahan
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